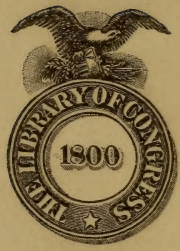


Class BS605
Book .T7
Copyright No. 1901

COPYRIGHT DEPOSIT.

The price of this book is $2.00 and the cost of getting it to you—postage, twenty-four cents.

If you have one you ought to be getting credit for the use you make of it. If you take also the Bible School Teacher ($1.25 per year), you will be a Correspondence Student of the American Bible University, and will be allowed an examination on any book of the Bible whenever you are ready for it, and you will receive a certificate for the book and a diploma for the entire Bible when you finish it. You may go fast or slow, as you please, if you have this book, as well as the weekly paper; for in that case you will not have to wait for any weekly installments of the lesson. As many members of the family may be enrolled as there are copies of the Bible School Teacher taken.

The American Bible University has correspondence students all round the world.

American Bible University.

(INCORPORATED.)

SYSTEMATIC BIBLE STUDY AT HOME.

FOR CHILDREN.

Take the first few pages of this book, beginning with the tree. Teach them carefully to the children. Then teach them the summaries, leading on gently to the higher work. Your school will be credited with all this work they report done.

FOR ADULTS.

Not only ought they to learn these first pages mentioned and the summaries, but they ought to take up the analysis of each book and study what the Bible says on each theme. A few minutes devoted by the whole school to this work under a teacher selected for this purpose will bring rich returns, and each student may receive credit from headquarters for what he learns.

AT HEADQUARTERS.

Pupils who come to headquarters may get in a two or three years' course, not only the English Bible thoroughly but the Hebrew and Greek, so as to study the Bible in the original; also the archæology, history, manners and customs, geography, etc., of the Bible. In addition to these things, every other study will be taught necessary to make a duly qualified Bible teacher competent to take a salaried position under the movement.

CORRESPONDENCE BIBLE STUDY.

Thousands have been taking this course of English Bible study by correspondence. You pay one dollar and twenty-five cents per year for five years. Each student gets a twelve-page weekly magazine, *The Bible School Teacher*, having a week's lesson in each issue, without further cost; also, privilege of examination on every book he goes over and a certificate for such book; and when the entire Bible is so completed, a Correspondence Diploma. He may at any time ask questions and have them answered in the query department of the "Teacher." The examination questions are printed in the magazine when a book is completed. He writes the answers at his home and sends them in by mail.

HOME COURSE FOR DEGREES.

CORRESPONDENCE COURSE FOR THE DEGREE OF BACHELOR OF BIBLICAL LITERATURE.

FIRST YEAR.

English Bible—Genesis to Esther.
Theory of Preaching. (*Phelps.*)
Butler's Analogy of Religion.
Bible Geography. (*Whitney.*)
Philosophy of Religion. (*Bascom.*)
Oriental Religions and Christianity. (*Ellinwood.*)

SECOND YEAR.

English Bible—Job to Romans.
Greek New Testament. (*Optional.*)
Bible Manners and Customs. (*Freeman.*)
Theism. (*Prof. Flint.*)
Ethics, Vol. 1. (*Wuttke.*)
History of Philosophy. Vol 1. (*Ueberweg.*)

THIRD YEAR.

English Bible—I Cor. to Rev.
Bible Geography. (*Barnes.*)
History of Philosophy, Vol. 2. (*Ueberweg.*)
Ethics, Vol. 2. (*Wuttke.*)
Archæology. (*Bennett.*)
Thesis—At least two thousand words. Select theme from your studies.

On completing the foregoing, the following may be taken for

DOCTOR OF BIBLICAL LITERATURE.

FIRST YEAR.

The Conflict of Christianity with Heathenism. (*Uhlhorn.*)
Hurst's History of Rationalism.
The Ancient Empires of the East. (*Sayce.*)
The Races of Man. (*Reschel.*)

SECOND YEAR.

The World the Subject of Redemption. (*Freemantle.*)
Problems of Religious Progress. (*Dorchester.*)
Foster on Creation.
Metaphysics. (*Bowne.*)
Thesis—At least five thousand words.

COURSE FOR BACHELOR OF PHILOSOPHY

For those who have already taken the equivalent to a college course, with no less than three years Latin and two years Greek or German.

English Bible.
Prologomena. (*Foster.*)
Philosophy of Theism. (*Foster.*)
History of Philosophy. (*Seeley.*)
Theory of Morals. (*Janet.*)
Critique of Pure Reason. (*Kant.*)
Thesis—At least two thousand words.

In addition to the above the

COURSE FOR BACHELOR OF ARTS.

Ancient Literature.
Political Science. (*Woolsey.*)
English Literature. (*Painter.*)
Socialism and Christianity. (*Behrends.*)
Thesis—At least two thousand words.

EXPENSE.

The school year is divided into three terms—five dollars matriculation fee, and five dollars per term, payable in advance, making a total of twenty dollars for the first year, ten dollars of which is payable on entering. Thereafter five dollars at the beginning of each term. The books, of course, will be purchased by the student. At the close of the course five dollars will be charged to cover cost of diploma.

ADVANTAGE OF THIS COURSE.

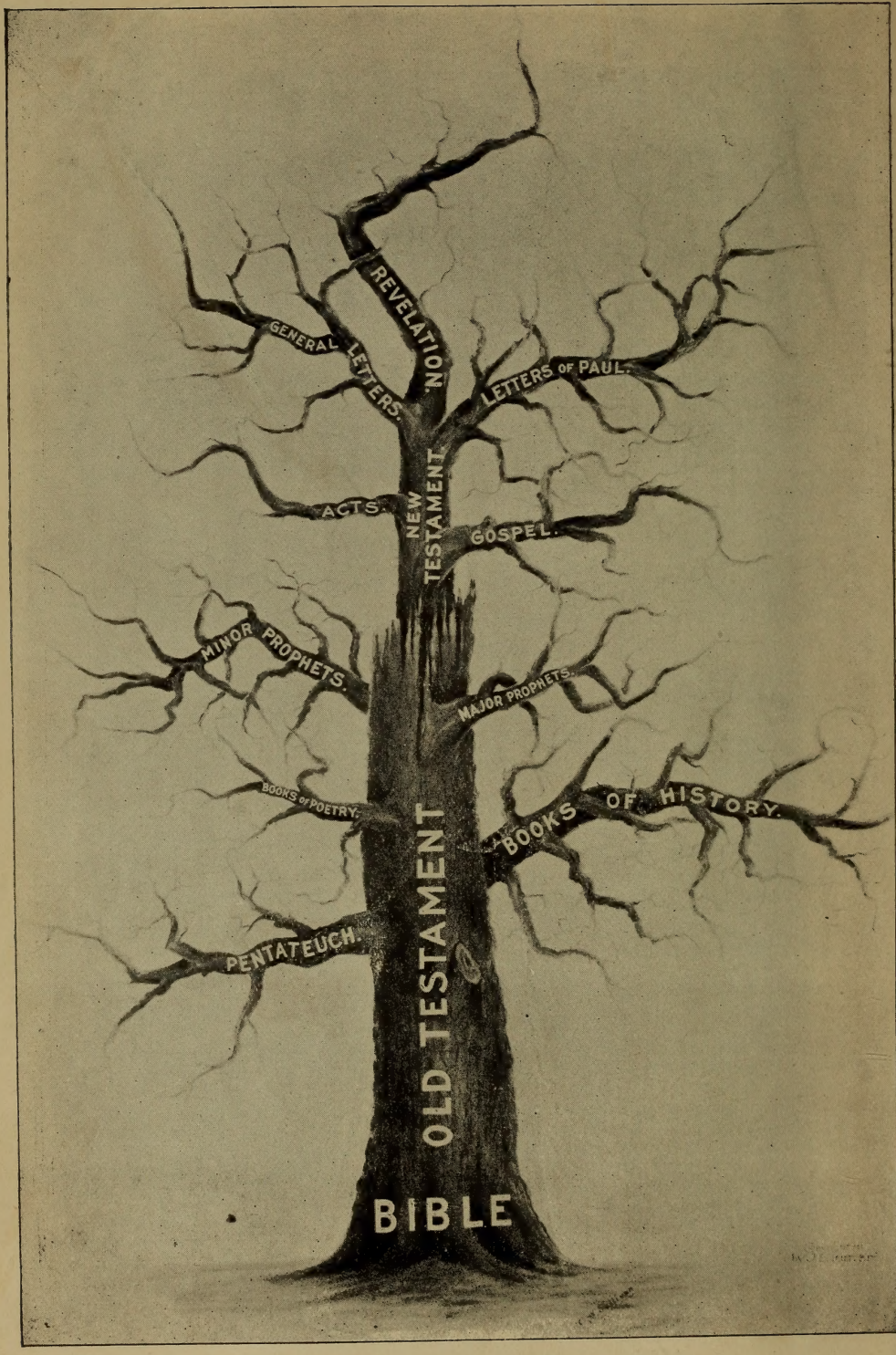
The system of Bible Study in this course cannot be obtained elsewhere in the world. It is the product of the President of the American Bible University, the basis on which that University is incorporated, and is conceded to be the best extant, being used by the great Summer Assemblies of the United States. Graduates of this school, otherwise acceptable, will in future be selected as the authorized teachers of the University Extension classes, on salaries varying according to their qualifications. The Bible course of this curriculum is alone worth more than the whole cost, and is indispensable to a preacher or teacher of the Word.

HOW TO PROCEED.

Every student must have a co-examiner, before whom he must appear to pass his examination, selected by the consent of the President. The Bible work will continue throughout the whole course. Other studies may be taken up, one book at a time, together with the Bible, and when any book is reported completed, fifty questions will be sent with which he will review the book, on which the examiner at headquarters will mark fifteen of the questions, and send them to the co-examiner, before whom the student will go and pass a written examination. The co-examiner will then send the papers to headquarters.

Address all inquiries and communications to

REV. J. E. TURNER, PRESIDENT,
Fountain Park, Ohio.


BIBLE
OLD TESTAMENT
NEW TESTAMENT
PENTATEUCH.
BOOKS OF HISTORY.
BOOKS OF POETRY.
MAJOR PROPHETS.
MINOR PROPHETS.
GOSPEL.
ACTS.
LETTERS OF PAUL.
GENERAL LETTERS.
REVELATION.

THE

Bible School Book

GIVING AN EASY PLAN OF STUDYING

THE BIBLE AS A WHOLE.

FOR

OLD AND YOUNG.

[REVISED AND ENLARGED.]

BY REV. J. E. TURNER,
President American Bible University,
Editor Bible School Teacher,
Lecturer and Assembly Bible Instructor.

Published by the Author, Fountain Park, Ohio, 1901.

BS605
.T7
1901

THE LIBRARY OF
CONGRESS,
TWO COPIES RECEIVED
NOV. 22 1901
COPYRIGHT ENTRY
Nov. 7-1901
CLASS a XXc. No.
20508
COPY B.

COPYRIGHTED 1901, BY J. E. TURNER.

THE LIBRARY
OF CONGRESS

PREFACE.

Greeting: Grace to you and peace from God the Father and the Lord Jesus Christ.

Our Principle: People should know the Bible as they know their school books. To learn it so they must study and recite the whole book, as other books.

Rule: Let us have first a clear idea of the general aim of each book or part, and then a close study of the details. Thus we shall see the tendency of each step in our progress, and also see the symmetry and unity of the whole.

Result: We shall know where to find what we need for any particular occasion, also how to apply intelligently and effectively the Word to the various conditions of men.

The American Bible University is organized to work out the above.

HOW TO STUDY BY THIS PLAN.

Take your Bible and this book. Learn the summary of a book of the Bible. Then read the first theme in the analysis, noting what verses are concerned. Now turn to your Bible and read carefully those verses until you can put into your own language the substance of what the Bible says on that point. Do not try to commit the language of the Bible. Put the thought into your own language, and where you do not understand, ask questions.

BIBLE MARKINGS.

This plan of Bible study provides an invaluable system of Bible marking. There is no better on earth. Mark your Bible this way, and it will be worth infinitely more to you.

Bible themes in the analyses I have divided into the following classes:

1. TOPICS. (The main co-ordinate themes into which a book is divided. Separate them by lines reaching through the page or column.)

2. SUB-TOPICS. (The consecutive subdivisions of a topic. Separate them from each other by lines half as long as the above.)

3. MINORS. (Consecutive subdivisions of a sub-topic. Separate them from each other by quarter lines.)

4. SUB-MINORS. (Consecutive subdivisions of a minor. Separate them from each other by eighth lines.)

5. MINUTES. (Consecutive subdivisions of a sub-minor. Separate them from each other by sixteenth lines.)

6. SUB-MINUTES. (Consecutive subdivisions of a minute. Separate them from each other by dots.)

Some books of the Bible have topics only. In other books, some of the topics are divided into sub-topics, etc. Your reference will always show when any theme is subdivided.

Write each theme on the page of your Bible, opposite the verses concerned.

When more than one theme must be written opposite the same verse, write the greater theme outside and the lesser theme inside.

COMPOUND REFERENCE.

When a reference reaches from a point in one chapter to some point in another, it is called a compound reference. Thus in Ex. 3 we have the excuses of Moses. The reference is 11-4-12, which means from the 11th verse of ch. 3 to the 12th verse of ch. 4, the middle figure standing for the chapter.

INTRODUCTION.

This book makes Bible study easy and delightful. So far as the writer has been able to discover, it contains the first and only close analysis that has ever been made of the entire Bible, following the logical order of each sacred writer. The work is the product of sixteen years of special Bible teaching on the part of its author, beginning with an infant class. The aim has been to make the contents of each book of the Bible as familiar to the student as any other text book. No attempt is made to take up questions of higher criticism, nor to discuss extendedly questions of authorship or chronological order of the books. We take them as they are, and insist that first of all each student should know familiarly the contents and arrangement of each book. Thus in the analytical parallel of the four Gospel writings the order of each writer is preserved intact. If anyone proposes an order of arrangement differing from that of the Bible, he can point out the change and present his arguments after the student has familiarized himself with the Bible order, so necessary for easy reference. We will not tear the Bible to pieces, but familiarize the pupil with each book in its entirety as they stand.

The first few pages are devoted to facts one ought to know about the Bible to enable him to readily find any part of the Bible to which he would turn. Then, to furnish the student with the general drift of the matter of each book, the summaries are put first. This is the first step in Bible study. As a second step, each book is minutely and completely analyzed, every verse being kept in the Bible order. Following this as a third step are the lesson notes, in preparation of which many authorities have been consulted in order to make plain the meaning of what the Bible says on each theme. It will be noticed that the student is obliged to have in his hand the Bible itself, no Scripture being printed in this book. This will secure against chasing the Bible out of the hands of the pupils by lesson helps.

No one who observes and thinks will question the statement that the people of all the churches ought to know the Bible better—all of us, we preachers as well as the rest of the people. If we are to know the Bible as we know other books, we must study it as we study other books. That means that the student of the Bible must summarize and analyze the Bible matter so as to get first the general aim of a book in order that in his study of its details he may comprehend the nature of each step in his

progress and see symmetry and unity in the whole. Such work on a book of the Bible implies time, disposition, student qualities, access to libraries and the like, which the average man cannot devote to it. This ground therefore must be worked over and formulated so that the busy man can take it up and in spare moments do what otherwise would take days and weeks of his time, while at the same time by following these lines he gets his work as consecutively and understands the Bible as fully as if he had devoted the greater time and energy without this help. Such a help to the study of the Bible is now presented to the church for the first time, in the Revised Bible School Book.

This system of Bible study is interdenominational. It was originated by this author sixteen years ago, and is now incorporated as the American Bible University. It has correspondence students in all churches, and all around the world, some of whom have received a correspondence diploma, having completed the entire Bible in that way. In addition to the vast company of correspondence students who do their work at home for one dollar and twenty-five cents per year, the corporation will conduct a training school at headquarters in which students will be qualified for salaried Bible teaching under this direction in the various fields which will later be occupied.

When possible, authorities quoted in the Lesson Notes are named at the end of the quotation. ["J. F. B." referring to the Jamieson, Fausset and Brown commentary.] Occasionally quotations are given without the name of the authority quoted, and again quotations are made which are so limited in their nature as to make it unfair to credit them to anyone but the compiler.

BOOKS OF THE BIBLE IN RHYME.

God speaks through Moses unto us,
In GENESIS and EXODUS.
LEVITICUS and NUMBERS He
Confirms with DEUTERONOMY.
JOSHUA then the tribes command,
And JUDGES must defend the land
Till RUTH was, by her own accord,
Made ancestress of Christ, our Lord.
SAMUEL anoints a race of KINGS,
Whose CHRONICLES are startling things.
EZRA and NEHEMIAH bring
Captives from Persia, where the king,
By choosing ESTHER for his wife,
Helped her to save her people's life.
JOB sighs: the PSALMS swell into song.
The PROVERBS teach how God hates wrong.
ECCLESIASTES trains the son
To sing the SONG OF SOLOMON.
ISAIAH writes of Christ aloof,
And JEREMIAH pours reproof
And LAMENTATIONS on his kin,—
Telling how it might have been.
EZEKIEL and DANIEL see
Strange visions in captivity.
HOSEA, JOEL, AMOS try
To save their people, OBADIAH
Edom warns of what shall be,
And JONAH stirs up Nineveh.
MICAH paints dire calamity
To Jews; and to their enemy,
NAHUM and HABAKKUK, also
ZEPHANIAH paint coming woe.
HAGGAI chides the lethargy
Of temple builders, and you see
That ZECHARIAH'S visions nine
Of things to come are but a sign.
And MALACHI, with warnings sent,
Ends the Divine Old Testament.

The Gospel then from God the Son,
By MATTHEW, MARK and LUKE and JOHN,
Hear all; and ACTS resultant see,
Followed by ROMANS, quickly he,
The author of CORINTHIANS,
GALATIANS and EPHESIANS,
PHILIPPIANS and COLOSSIANS sent,
And THESSALONIANS, and went
To TIMOTHY those letters dear,
And TITUS and PHILEMON seer.
HEBREWS, by some is thought to be
The eloquent Apollos' plea.
Then JAMES' and PETER'S stirring word,
And JOHN, the favorite of our Lord,
And JUDE—all these of general view,
And REVELATION ends the New.

DIAGRAMS.

The Bible has 66 Books
Written by 36 Authors
Through 16 Centuries
From Moses to John.

3 times 9 equals 27
Suggests
39 books in the Old Testament
and
27 books in the New.

5 Pentateuch — 12 Books of History

5 Books of Poetry — 5 Major Prophets — 12 Minor Prophets

4 Gospel — 1 Acts

14 Letters of Paul — 7 General Letters — 1 Revelation

(5) Ge. Ex. Le. Nu. De.
(12) Jo. Ju. Ru. I & II Sa. I & II Ki. I & II Chro. Ez. Ne. Es.
(5) Job Psa. Pro. Ecc. Song of Sol.
(5) Isa. Jere. Lam. Eze. Dan.
(12) Ho. Jo. Am. Ob.
Jo. Mi. Na. Ha.
Ze. Ha. Ze. Ma.
(4) Matt. Mark Lu. Jo.
(1) Acts.
(14) Ro. I and II Cor. Gal. Eph. Phil. Colos. I and II Thess. I and II Tim. Tit. Phile. Heb.
(7) Jas. I and II Pet. I, II and III John. Jude.
(1) Rev.

This page and the Books of the Bible in rhyme are printed on one sheet for the benefit of the children's classes. On the back of the same sheet is printed the TURNER BIBLE TREE. Sabbath Schools should order large supplies for their little scholars. Address the author.

Price, - - - - - - - - 1¢ each
" - - - - - - - 75¢ per 100
" - - - - - - - $3.00 for 500
" - - - - $5.00 for 1,000
" - - - - - - $40.00 for 10,000

THE BOOKS SUMMARIZED.

GENESIS: *50 Chapters.*

The Creation. The Fall. The First Covenant. The First Murder. The Flood. The Second Covenant. Repeopling of the Earth. Confusion of Tongues. Call and History of Abraham and His Sons to Joseph.

Period covered, 2369 years.

EXODUS: *40 Chapters.*

Early Life of Moses, and his Call to be Prophet of Israel. The Ten Plagues and the Passover. The Exodus. Passage of the Red Sea. Food and Drink by Miracle. Victory over Enemies by means of Prayer. Giving of the Moral Law. Instruction for making the Tabernacle and Vessels. Consecration of Aaron and his Sons to the Priesthood. Punishment for making the Golden Calf.

Period covered, 80 years.

LEVITICUS: *27 Chapters.*

Laws and Ceremonies of the Sanctuary Service. Death of Nadab and Abihu.

Period covered, 1 month.

NUMBERS: *36 Chapters.*

Numbering of the People. Breaking up of the Encampment at Sinai; Arrangement of the Army; Service of the Priestly Tribe. March upon Canaan—repulse, rebellions, condemnation of the people to death in the Wilderness. Events of the forty years' wandering. Second Numbering of the People.

Period covered, 40 years.

DEUTERONOMY: *34 Chapters.*

First Address of Moses; reminding of the Deliverance from Bondage, God's guidance and protection during their Wanderings, and the People's frequent Unthankfulness. Second Address; repeating the Law to those who were Born in the Wilderness. Third Address; the Covenant Renewed, Blessings for Duty, and Curses for Neglect. Closing scenes of Moses' Life.

Period covered, 10 days.

JOSHUA: *24 Chapters.*

Entrance into Canaan. Conquest of Canaan in the Seven-year War. Destruction of its Thirty-one Kings. Distribution of the Country by lot. Settlement of the Tabernacle at Shiloh. Last Words and Death of Joshua.

Period covered, 25 years.

JUDGES: *21 Chapters.*

Decline of Israel, after Joshua's death, into political disorder and religious apostasy. The Judges of Israel described.

Period covered, 300 years.

RUTH: *4 Chapters.*

Story of the Moabitish woman. Her adoption into the Church of God, and acceptance as a Mother in Israel.

Period covered, 10 years.

I SAMUEL: *31 Chapters.*

Birth and Life of Samuel. Anointing of a king over Israel. Events of Saul's reign. His rejection for disobedience. David anointed king. Saul's jealousy against David. The last events of Saul's life.

Period covered, 115 years.

II SAMUEL: *24 Chapters.*

The Tribes accept David as King. His victory over the House of Saul. Events of David's reign. His Conquests. Rebellion and Death of Absalom. The Plague.

Period covered, 40 years.

I KINGS: *22 Chapters.*

Last Words and Death of David. Solomon's Reign. His Wisdom and Riches. Building and Dedication of the Temple. Solomon's Wives. His Death. Rehoboam King. Revolt of the Ten Tribes. Rulers and events of the two Kingdoms. Events of the Life and Prophecy of Elijah.

Period covered, 119 years.

II KINGS: *25 Chapters.*

Elijah's Translation, and Coming of His Spirit upon Elisha. Events of Elisha's Prophetic Life. Story of the two Kingdoms. Their Decline from God, and Final Captivity.

Period covered, 308 years.

I CHRONICLES: *29 Chapters.*

Table of Jewish Descent from Adam to Solomon. Events of Saul's and David's reigns.

Period covered, 2989 years.

II CHRONICLES: *36 Chapters.*

Table of Jewish Descent from Solomon to the time of the Captivity. Events of Solomon's Reign. History of all the Kings of Judah and Israel.

Period covered, 427 years.

EZRA: *10 Chapters.*

Return of the Captive Jews to Jerusalem by Consent of Cyrus. Rebuilding of the Temple. Return of other Captives with Ezra. Ezra's Reformation. Collection of the Books of the Old Testament.

Period covered, 79 years.

NEHEMIAH: *13 Chapters.*

Rebuilding of the Walls of Jerusalem by Nehemiah. Civil and Religious condition of the Jews Reformed. Temple Services Restored. Mosaic Covenant Re-enacted.

Period covered, 36 years.

ESTHER: *10 Chapters.*

Story of Queen Esther and Mordecai. Haman Hanged.

Period covered, 25 years.

JOB: *42 Chapters.*

Cause and Extent of Job's Sufferings. His Patience. Talk between Job and his Comforters on the Cause of Human Suffering. Address of the Almighty. Job's Confession and Penitence. The Peaceful and Prosperous Close of Job's Life.

Period covered, unknown.

PSALTER: *150 Psalms.*

Hebrew Selections from various Authors, arranged to be sung in the Public Services of the Jews. They contain Instruction, Prophecy, History. They express Devotion, Praise, Thanksgiving.

Period covered, 1000 years.

PROVERBS: *31 Chapters.*

Value of Wisdom. Proverbs of Solomon. The study of Wisdom. A Second Volume of Proverbs, collected by those who restored the Temple Worship under Hezekiah. Teaching of Agur to his Pupils. Teaching of Lemuel's Mother to her Son.

ECCLESIASTES: *12 Chapters.*

Vanity of human things. How to avoid it. Remarks on God's Providence. Remarks on Wisdom and Folly. Directions about Charity. Advice to Youth.

SONG OF SOLOMON: *8 Chapters.*

The Church's Love for Christ. Her Victory. Christ's Love for Her. A Description of Christ by His Graces. The Church's Graces. Strength of Love.

ISAIAH: *66 Chapters.*

Captivities and Restoration of the Jews. Ruin and Desolation of their Enemies. Conquests and conduct of Cyrus. His dealing with the Jews. Prophecies about the Messiah. His Forerunner, Birth, Family, Name and Kingdom. His Rejection by the Jews. His Acceptance by the Gentiles. His Miracles.

Period covered, 62 years.

JEREMIAH: *52 Chapters.*

Warnings to the Jews to Repent of their Sins. Their Captivity Foretold. Fate of the Surrounding Nations Foretold. Return of the Jews from Captivity Prophesied. A Spiritual Worship to be Begun. Call of the Gentiles. Final acceptance of the Jews.

Period covered, 40 years.

LAMENTATIONS: *5 Chapters.*

Jeremiah's Grief over the Destruction of Jerusalem and the Miseries of Slavery and Famine. His Complaint.

EZEKIEL: *48 Chapters.*

Ezekiel's Call. Carrying out of the Charge. Rejection of the People because of Idolatry. Sins of the Age Rebuked in Detail. Nature of the Punishment and its Cause. God's Judgment on the Seven Heathen Nations. Prophecies after the Destruction of Jerusalem, concerning the future of Israel. Their Glorious Fulfillment.

Period covered, 21 years.

DANIEL: *12 Chapters.*

Daniel and His Companions taken Captive. The King's Dream of an Image. Daniel Explains the Dream. Trial of the Fiery Furnace. Daniel Explains the Dream of the Great Tree. The Handwriting on the Wall. Daniel's Advancement. The Lion's Den. Other Visions and Prophecies. Final Glory of Christ's Kingdom.

Period covered, 73 years.

HOSEA: *14 Chapters.*

A Symbolical Narrative. Foretelling of God's Judgment against Israel's Priests and People for their Sins. Call to Repentance with Promise of Pardon. Picture of Israel's Distress, with Invitation to Return to God, and Promise of Pardon.

Period covered, 60 years.

JOEL: *3 Chapters.*

God's Judgment on Judah for Sin. Call to Repentance, with Promise of Great Spiritual Blessings. Judgment on the Enemies of God's People, and Blessings on His Church.

Period covered, 15 years.

AMOS: *9 Chapters.*

Divine Judgment upon the Nations around Palestine, and also against Judah and Israel. Sins of Israel Rebuked in Detail, and Punishment Foretold. Coming of the Messiah, and Final Restoration of the Chosen People.

Period covered, 25 years.

OBADIAH: *1 Chapter.*

Destruction of the Edomites. Return of the Jews from Captivity. Their Possession of the Country of their Enemies. The Reign of their Messiah.

Period covered, 5 years.

JONAH: *4 Chapters.*

Jonah's Refusal to go to Nineveh at God's Command. Story of the Fish. Jonah's Prayer and Deliverance. His Preaching to the Ninevites. Its Effect. Jonah's Complaint. God Reproves Him.

Period covered, 56 years.

MICAH: *7 Chapters.*

God's Judgment on Judah and Israel for their Sins. Glory of the Church in the Reign of Christ. Justice of the Divine Demands.

Period covered, 59 years.

NAHUM: *3 Chapters.*

Attributes and Works of God. Judgment on His Enemies. Ruin of Nineveh.

Period covered, 22 years.

HABAKKUK: *3 Chapters.*

Destruction of Judah by the Chaldeans. Judgment on the Chaldeans. Habakkuk's Prayer and Faith.

Period covered, 14 years.

ZEPHANIAH: *3 Chapters.*

Vengeance against Judah for Idolatry. Judgments to Come on the Surrounding Nations. Rebuke of Jerusalem. Promise of the Restoration, and Happiness of God's People.

Period covered, 31 years.

HAGGAI: *2 Chapters.*

Reproof of the people for Neglect to Rebuild the Temple. Haggai Encourages the People by Showing the Glory of the New Temple. He Rebukes their Sloth, Promises Divine Favor, and Foretells the Safety of God's People, and the Ruin of Earthly Kingdoms.

Period covered, 2 years.

ZECHARIAH: *14 Chapters.*

The Nine Visions. Conversation between the Prophet and Captives about Fasts. The Future of the Jewish Church and People.

Period covered, 23 years.

MALACHI: *4 Chapters.*

God's Love for the Jews. Their Ingratitude. Reproof of the Priests and People for Sins with Threat of Punishment and Rejection. Coming of Christ to the Temple. His Mission. His Forerunner.

Period covered, 23 years.

MATTHEW: *28 Chapters.*

The Lineage of Jesus. His Birth and Infancy. His Baptism and Temptation. Call of His Twelve Disciples. His Public Ministry, Betrayal, Arrest, Trial, Crucifixion, Burial, Resurrection and Ascension.

MARK: *16 Chapters.*

The Baptism and Temptation of Jesus. Selection of the Twelve. Public Ministry of Jesus. His Betrayal, Trial, Crucifixion, Burial, Resurrection and Ascension.

LUKE: *24 Chapters.*

The Angel's Prophecy concerning John the Baptist and Jesus. The Office of Each. Circumstances of the Birth of Each. Preaching of John. Baptism of Jesus. His Temptation. His Ministry, Arrest, Trial, Crucifixion, Resurrection and Ascension.

JOHN: *21 Chapters.*

The Word made Flesh. Office of John the Baptist. Jesus Calls His Twelve Apostles. His Ministry, Arrest, Trial, Crucifixion, Burial, Resurrection, Appearance to His Disciples, Ascension.

ACTS: *28 Chapters.*

Choice of an Apostle in place of Judas. The Pentecost. Foundation and Progress of the Church in Jerusalem and Judæa. Story of the First Christian Martyr. First Persecution of the Church, and Its Extension to Samaria. Conversion of Saul. Of Cornelius. Second Persecution, and Foundation of the Church at Antioch. Paul's First Apostolic Journey. Council at Jerusalem. Paul's Second and Third Apostolic Journeys. His Imprisonment at Cæsarea and Voyage to Rome.

ROMANS: *16 Chapters.*

Sinfulness of the Heathen. Sinfulness of the Jews. Jews and Gentiles Compared. Theory of the Plan of Salvation. Illustration of It. Its Results [Union with Christ. Servants of Christ. Defects of the Law Supplied]. Christian Duty and Privilege. Cause for Rejecting a part of Abraham's Descendants. Equality of Jew and Gentile. Christian Principles Discussed. Personal References.

I CORINTHIANS: *16 Chapters.*

Reproof of Factions. Fleshly Sins and Law Suits Condemned. Discourse on Marriage. Heathen Feasts; or Self-denial for Another's Sake. Discourse on Public Worship. Resurrection from the Dead. Conclusion.

II CORINTHIANS: *13 Chapters.*

Paul's Reasons for Delay in Visiting Corinth. Advice concerning a Case of Discipline. The Source, Difficulties, and Motive of Paul's Apostolic Mission. Intercourse with Heathen. Collection for Fellow Christians. Self-Vindication.

GALATIANS: *6 Chapters.*

The Apostle's Conversion and Conflict with Judaism. Argument showing how the Law was Preparatory to the Gospel. Exhortation to Use the Liberty of the Gospel for the Cultivation of True Holiness.

EPHESIANS: *6 Chapters.*

Thanksgiving for the Call of the Ephesians. Christian Privileges. Revelation of a Mystery. Paul's Prayer. He Exhorts them to Suit their Lives to their Professions by Casting Out Feelings of Strife, Imitating Christ's Purity, and Bearing with One Another in every Relation of Life. He tells how to Fight Evil.

PHILIPPIANS: *4 Chapters.*

Paul's Prayer for the Advancement of the Philippians in Grace. Effects of His Imprisonment. His Future Prospects. Exhortation to follow Christ's Example. Personal Matters. Warning against Judaizers. Personal Appeals. Final Exhortation and Commendation.

COLOSSIANS: *4 Chapters.*

Thanksgiving for the Graces of the Colossians. Prayer for their Spiritual Progress. The Supremacy and Eternal Pre-eminence of Christ. His Reconciliation of Humanity to the Father. Paul's Example to them to Advance in the Knowledge of Christ. Moral and Spiritual Effect of their Interest in Christ's Resurrection. Address to the Whole Church, Salutations and Individual Messages.

I THESSALONIANS: *5 Chapters.*

Paul's Gratitude for their Eager Acceptance of the Gospel and Fidelity in Maintaining It. Exhortations against Besetting Sins. Encouragement to Cultivate Christian Virtues. Bereaved Friends Consoled by Showing the Glories of the Resurrection, and of a Transformed Body.

II THESSALONIANS: *3 Chapters.*

Commendations and Exhortations to Perseverance. Correction of False Notions about the Second advent. Appeal for their Prayers. Practical Precepts for their Guidance.

I TIMOTHY: *6 Chapters.*

Paul's Personal Message to Timothy. The Truth Contrasted with the False Teaching of Judaizers. Instructions regarding Public Worship. Qualifications of Ministers and Behavior of their Families. Special Advice to Timothy. Directions concerning Widows, Elders and Servants. Special Charge to Timothy concerning the Manner of His Life.

II TIMOTHY: *4 Chapters.*

Expression of Love. Encouragement. Warning. Solemn Charge. Personal Matters.

TITUS: *3 Chapters.*

Qualification of Elders. Suppression of False Teachers. The Christian Character of Aged Men and Women, Young of Both Sexes, and Servants. Paul's Personal Advice to Titus.

PHILEMON: *1 Chapter.*

A Letter of Reconciliation to Philemon urging the Pardon of a Fugitive Slave, who, under Paul, had been Converted and Sent Back.

HEBREWS: *13 Chapters.*

Superiority of the Christian to the Jewish Dispensation, because its Author is Superior to Angels, to Moses, and to the Aaronic High Priest [in His Office, Nature and Vocation], and because the Old Covenant was not able to make its Members Perfect. Typical and Real Sacrifice of the Atonement compared and illustrated by comparing the Sanctuary Service with the Christian Service. Warning against Relapse into Judaism. Encouragement to Peace and Holiness. Practical Duties. Conclusion.

JAMES: *5 Chapters.*

Treatise on Sincerity and Patience. Talk against Hypocrisy and Self-Deceit, against Flattery of the Rich and Contempt of the Poor, against False Love and Fictitious Faith. The Duty of Ruling the Tongue and Cultivating Peace. Warning against the Corruption of this World, and the attempt to serve both God and Mammon. Talk against Covetousness, Impatience and Oaths. Encouragement to Mutual Confession of Faults, Intercession and Holiness.

I PETER: *5 Chapters.*

Necessity, Use and Brevity of Earthly Trials. Exhortation to Walk worthy of the Christian Calling, and follow the Example of Christ. Advice as to Duty in various Relations of Life. Exhortation to Harmony, Peace and Sanctification. Warning of the Second Advent, with Reference to God's Judgment on those who neglected Noah's Preaching. Exhortation to Pastors on their Duty.

II PETER: *3 Chapters.*

Exhortation to Persevere in Faith and Good Works. The certainty of Punishment to the Wicked. Warning against False Teachers. Certainty of the Second Advent, and its Warning, both to the Godly and to the Wicked.

I JOHN: *5 Chapters.*

The Nature of Fellowship with God. The Blessings and Duties of Sonship. Love the Bond of Fellowship.

II JOHN: *1 Chapter.*

Exhortation to Persevere in Love, Faith and Godliness, and to beware of False Teachers.

III JOHN: *1 Chapter.*

A Personal Letter to Gaius, commending His Hospitality and Piety, and Warning Him against Diotrephes, and commending to Him Demetrius.

JUDE: *1 Chapter.*

Exhortation to the Saints to Hold Fast their Faith. Tradition of a Dispute between Michael and Satan about the Body of Moses. False Teachers Denounced.

REVELATION: *22 Chapters.*

John's Vision concerning the Seven Churches in Asia. Messages to the Seven Churches. The Prophetic Vision.

INTRODUCTION TO PENTATEUCH.

Moses is believed to have written the first five books of the Old Testament. They are called the Pentateuch (meaning five books). The word *Genesis* means beginning, and the book is so called because it gives account of the beginning of things. *Exodus* means "going out," and the book is so named because its principal theme is the going out of Abraham's enslaved descendants from Egypt, where they had been more than two hundred years. Exodus takes up the history where Genesis leaves off, and continues the story up to nearly the time when the people were ready to leave Mt. Sinai. *Leviticus* means Levite Book, or Law Book, so called from its contents. [See its summary.] *Numbers* means "counting," and gets its name from the *numbering of the people* which is recorded at the beginning and end of the book. *Deuteronomy* means *Second Law,* so named because it contains the law as rehearsed by Moses to the people before they went into Canaan.

It is altogether likely that in writing Genesis Moses made use of earlier writings, and simply used his discretion in selecting such facts as would best convey the consecutive idea of God's creative power, and fatherly care for the world. He wanted to impress his people with that idea as a fitting preliminary to the Moral Law soon to be given which was to be the source from which all enlightened Civil Law should spring, in all nations. When he wrote this is uncertain, but it is likely that Genesis was written at Mt. Sinai, and then he followed it with the accounts of Exodus and Leviticus as they transpired, and after leaving there he would chronicle through the forty years' wanderings the events of Numbers and Deuteronomy.

GENESIS.

ANALYSIS.

Chapter 1.

1 Creation.
2-5 Coming of light.
6-8 Separation of the waters.
9, 10 Gathering waters into seas.
11-13 Growth of vegetation.
14-19 Appearance of sun, moon, stars.
20-23 Living creatures in water and air.
24, 25 Animal creation.
26-28 Man.
29-31 Food appointed.

Chapter 2.

1-3 Rest day.
4-25 Second account.
4-7 Earth made ready and man formed.
8-18 Eden.
19, 20 Living creatures named.
21-25 Woman formed for man.

Chapter 3.

1-5 The woman deceived.
6, 7 The fall.
8 Adam and wife hide from God.
9-13 God asks the reason, their excuse.
14, 15 Curse upon the serpent.
16 Curse upon the woman.
17-19 Curse upon the man.
20 Woman named.
21 God clothes Adam and Eve.
22-24 Man driven from Eden's garden.

Chapter 4.

1, 2 Birth of Cain and Abel.
3, 4 Offering of Cain and Abel.
5 Anger of Cain.
6, 7 God reasons with Cain.
8 Cain kills Abel.
9-15 God's curse upon Cain.
16-24 History of Cain and his descendants.
25, 26 Seth born, and his son.

Chapter 5.

1-5	Adam	130	800
6-8	Seth	105	807
9-11	Enos	90	815
12-14	Canaan	70	840
15-17	Mahalaleel	65	830
18-20	Jared	162	800
21-24	Enoch	65	300
25-27	Methuselah	187	782
28-31	Lamech	182	595
32	Noah	500	
	Shem, Ham, Japheth.		

Chapter 6.

1-2 Wickedness of men.
3 Warning.
4, 5 Character of the men.
6, 7 God's change of purpose.
8-10 Character of Noah.
11-13 Universality of sin.
14-16 An ark ordered.
14 Material.
15 Size.
16 Plan.
17 A flood threatened.
18-21 What the ark was to carry.
22 Noah's obedience.

Chapter 7.
1-6 How much the ark was to carry.
7-16 Noah goes into the ark.
17-20 The rain.
21-23 Death of all flesh.
24 Duration of the flood.
Chapter 8.
1-3 The wind sent.
4 The ark stops floating.
5 Land seen.
6-12 Raven and dove sent out.
13 The water removed.
14 The ground dried.
15-19 Noah goes out of the ark.
20 Noah's sacrifice.
21-22 God's promise to Noah.
Chapter 9.
1-7 God's blessing on Noah's family.
8-17 The second covenant.
18-27 Drunkenness of Noah.
28, 29 Death of Noah.
Chapter 10.
1-32 A catalogue of Noah's descendants.
Chapter 11.
1 One language.
2-4 Tower proposed in Shinar.
5-9 Confusion of tongues.

10, 11	Shem	100	500
12, 13	Arphaxad	35	403
14, 15	Salah	30	403
16, 17	Eber	34	430
18, 19	Peleg	30	209
20, 21	Reu	32	207
22, 23	Serug	30	200
24, 25	Nahor	29	119
26	Terah	70	135

27, 28 Abram, Nahor, Haran [died in Ur].
29, 30 Sarai; Milcah; Lot.
31 Terah starts to Canaan.
32 Terah's death in Haran.

Chapter 12.
1-3 God calls Abram.
4, 5 Abram goes to Canaan.
6, 7 The land promised to Abram's children.
8 The altar between Bethel and Hai.
9, 10 The famine—Abram goes to Egypt.
11-13 Abram's story about Sarai.
14-16 Pharaoh takes Sarai.
17 God sends plagues on Pharaoh.
18-20 Abram and Sarai sent away.

Chapter 13.
1-4 Abram returns to Bethel.
5-7 Strife between Abram's and Lot's herdsmen.
8-9 Abram's advice to Lot.
10-13 Lot's choice—character of Sodom.
14-17 God's promise to Abram.
18 Abram goes to Hebron.

Chapter 14.
1-10 Battle of four kings against five.
11, 12 Lot taken captive.
13-16 Abram rescues Lot.
17-20 Melchizedek blesses Abram.
21-24 Abram refuses pay.

Chapter 15.
1-5 God promises Abram a son.
6 Abram's faith.
7 Third promise to Abram of Canaan.
8 Abram asks for evidence.
9-11 God directs a sacrifice.
12-21 Abram's vision.
12 The deep sleep.
13-16 God foretells the future.
17-21 The evidence sent to Abram.

Chapter 16.
1-3 Sarai gives Hagar to Abram.
4-6 Persecution of Hagar.
7-14 Hagar rescued by an angel.
15-16 Ishmael born.

Chapter 17.
1-8 Abram named Abraham.
9-14 Circumcision instituted.
15-22 Abraham's unbelief.
15-19 Sarai named Sarah and a son promised.
20-22 Ishmael blessed—Isaac promised.
23-27 Abraham circumcises his household.

Chapter 18.
1-8 Abraham entertains three angels.
9-15 A son promised Sarah; her unbelief.
16-22 Abraham is told of Sodom's fate.
23-33 Abraham pleads for Sodom.

Chapter 19.
1-3 Lot entertains two angels.
4-11 Picture of Sodom's wickedness.
12-14 Lot sent to warn his relatives.
15-17 Lot and his family sent out of Sodom.
18-23 Lot's prayer.
24, 25 Sodom destroyed.
26 Fate of Lot's wife.
27, 28 Picture of the fire.
29 Influence of Abraham.
30 Lot flees from Zoar.
31-38 Lot lives in a cave with his daughters.

Chapter 20.
1, 2 Abraham denies Sarah again.
3-7 God warns Abimelech in a dream.
8-10 Abimelech reproves Abraham.
11-13 Abraham's excuse.
14-16 Abimelech's gift to Abraham.
17, 18 Abraham's prayer for Abimelech.

Chapter 21.
1-5 Isaac born.
6-8 Sarah's joy.
9, 10 Her jealousy.
11-14 Abraham sends away Hagar and Ishmael.
15-21 Hagar in the wilderness.
22-32 Agreement between Abraham and Abimelech at Beersheba.
33, 34 Abraham's stay at Beersheba.

Chapter 22.

1-14 Trial of Abraham's faith.
15-19 The promise which followed.
20-24 Nahor's children.

Chapter 23.

1, 2 Death of Sarah.
3-20 Abraham buys Machpelah for a sepulcher.

Chapter 24.

1-9 Abraham instructs his servant about a wife for Isaac.
10, 11 The servant's journey.
12-14 His prayer.
15-28 Rebekah appears.
29-31 Laban brings in the servant.
32-49 The servant tells his errand.
50-54 Answer of Laban and his father.
55-60 Rebekah's answer.
61-65 Rebekah goes to Canaan.
66, 67 Isaac takes her.

Chapter 25.

1-4 Abraham marries again.
5-6 Isaac made his heir.
7-10 Death of Abraham.
11 Isaac's prosperity.
12-16 Ishmael's sons.
17, 18 Ishmael's death.
19-28 Esau and Jacob born.
29-34 Esau sells his birthright.

Chapter 26.

1-5 Isaac in Gerar. God's promise to him.
6-11 Isaac denies his wife.
12-16 Isaac's prosperity.
17-22 The trouble about wells.
23-25 Isaac at Beersheba.
26-33 Abimelech's covenant with Isaac at Beersheba.
34-35 Esau's marriage.

Chapter 27.

1-5 Isaac sends Esau for venison.
6-17 Rebekah plots to have Jacob get Isaac's blessing.
18-29 The plot carried out.
30-40 Esau's return. His grief.
41 Esau hates Jacob.
42-46 Rebekah's advice to Jacob.

Chapter 28.

1-5 Jacob sent to Laban at Haran.
6-9 Esau takes another wife.
10-15 Jacob's vision.
16-22 Jacob's vow.

Chapter 29.

1-8 Jacob finds Rachel at a well in Haran.
9-12 Jacob waters Rachel's sheep.
13, 14 Jacob brought to Laban's home.
15-20 He works seven years for Rachel.
21-27 Laban deceives him.
28-30 Jacob works seven years more for Rachel.
31-35 Leah's children.

Chapter 30.

1, 2 Rachel's grief.
3-8 Bilhah's children.
9-13 Zilpah's children.
14-21 Fifth and sixth sons of Leah.
22-24 Rachel's son.
25-43 Terms of Jacob's continuance with Laban.

Chapter 31.

1-3 Laban's dislike.
4-16 Jacob counsels with his wives.
17-22 Jacob starts to Canaan.
23, 24 Laban pursues. God warns Laban.
25-35 Laban's speech to Jacob; he asks for his stolen gods.
36-42 Jacob's speech of indignation.
43-55 Covenant between Jacob and Laban.

Chapter 32.

1, 2 Jacob and the angels.
3-5 Jacob's messenger to Esau.
6-8 Jacob's fear of Esau.
9-12 His prayer.
13-23 Jacob's present to Esau.
24-32 Jacob wrestles with an angel.

Chapter 33.

1-17 Meeting of Jacob and Esau.
18-20 Jacob dwells at Shalem.

Chapter 34.

1-5 Shechem ill treats Jacob's daughter.
6, 7 Anger of her brothers.
8-12 Hamor asks for Dinah for Shechem.
13-19 A deceitful answer.
20-24 Circumcision of the Shechemites.
25-31 The Shechemites slain.

Chapter 35.

1-5 Jacob hides the idols.
6-8 Jacob at Bethel.
9-15 Jacob's talk with God.
16-20 Rachel's death at Bethlehem.
21-26 The twelve sons of Jacob.
27-29 Death of Isaac.

Chapter 36.

1-43 The children of Esau.

Chapter 37.

1-4 Jacob's love for Joseph.
5-11 Joseph's two dreams.
12-17 Joseph sent to his brothers in Shechem and Dothan.
18-20 A plot to kill him.
21, 22 Reuben saves him.
23-28 Joseph sold into Egypt.
29-36 Jacob's grief for Joseph.

Chapter 38.

1, 2 Judah's wife.
3-11 His children. Their evil deeds.
12-26 Judah's sin. His acknowledgment.
27-30 His two sons.

Chapter 39.

1 Joseph sold to Potiphar.
2-6 Prosperity of Joseph.
7-13 Joseph's temptation.
14-18 Joseph falsely accused.
19-23 Joseph put in prison.

Chapter 40.

1-4 Pharaoh's butler and baker in prison.
5-8 Their dreams.
9-15 Joseph explains the butler's dream.
16-19 Joseph explains the baker's dream.
20-23 Joseph's words come true.

Chapter 41.

1-8 Pharaoh's dream.
9-13 Joseph commended to Pharaoh.
14-24 Joseph brought before the king.
25-32 Joseph explains Pharaoh's dream.
33-36 Joseph's suggestion.
37-45 Joseph made ruler of Egypt.
46-52 Joseph's wife and children.
53-57 The famine.

Chapter 42.

1-7 Joseph's brothers sent to Egypt for corn.
8-16 Joseph tries them.
17-20 Their imprisonment.
21-24 Their remorse.
25-38 Their money given back and their return to Canaan.

Chapter 43.

1-14 Jacob's sons sent again to Egypt.
15-25 Jacob's sons brought into Joseph's house.
26-34 Joseph makes a feast for them.

Chapter 44.

1-5 Joseph's silver cup put in Benjamin's sack.
6-13 Jacob's sons followed and accused.
14-17 Their sorrow and humility.
18-34 Judah's humble appeal to Joseph.

Chapter 45.

1-15 Joseph makes himself known to his brothers.
16-29 Joseph sends his brothers to bring Jacob and his family to Egypt.

Chapter 46.

1-7 Israel goes to Egypt.
8-27 Names of his family.
28-34 Joseph goes to meet them.

Chapter 47.

1-10 Joseph makes known his brothers and father to Pharaoh.
11, 12 Israel put in the land of Goshen.
13-22 The famine.
13-15 Money spent.
16, 17 Cattle sold.
18-22 Land pawned.
23-26 Joseph's tax law.
27-31 Joseph's promise to Jacob.

Chapter 48.

1-7 Joseph visits his sick father.
8-20 Jacob blesses Joseph's two sons.
21, 22 Jacob's prophecy.

Chapter 49.

1-27 Jacob's blessing on his twelve sons.
28-32 Jacob's charge about his burial.
33 Jacob's death.

Chapter 50.

1-6 Jacob embalmed.
7-13 Burial of Jacob.
14,15 Fear of Joseph's brothers.
16-18 Their message to Joseph.
19-21 Joseph's reply.
22-26 Death of Joseph.

LESSON NOTES.

Ch. 1:1.—The Bible nowhere attempts to prove the existence of God. It assumes it. Distinguish between creation and formation. The sweep of time covered by the first verse is probably incomputable. The expression heaven means the starry worlds in the sky.

2-5.—Verse 2 covers another exceeding great space of time. The earth matter heated to the point of vaporization would take a great time to cool to the point of liquefaction and solidification. During all this time the sea would be a thick cloud about the earth, shutting out all external light. The wind which would arise in the cooling process would liquefy the vapor and precipitate it onto the earth, making it a universal ocean, and letting in gleams of light through the decreasing clouds. In process of time enough light would be able to penetrate the clouds to make a discernable difference when any part of the earth was turned toward the sun, or when it was turned away. The Hebrew expression here translated evening and morning means "obscurity and dawning," and the word rendered day means simply "period of time." Hence the thought is, that the above condition continued through a long space of time (probably ages), until that era went out in obscurity and another era dawned. So in each of the six days mentioned.

6-8.—The permanent separation of the waters would constitute a separate era. It was only after ages that the earth would become cool enough to admit of water lying on it in liquid form. So the expanse or space between the earth and the clouds would divide these two forms of water—liquid and gaseous. No doubt throughout this era the deluge of storm and water would be past all human comprehension.

9, 10.—The further cooling and wrinkling of the earth crust into folds or mountains would gather the waters into seas and leave bare some of the land.

11-13.—Here also is a statement of the expressed will of God, or God's habit, which we call laws of nature. Every seed was to propagate its own kind.

14-19.—As the atmosphere further cleared of the clouds the sun and moon would be set to their functions, though probably were not visible until after the flood. The grammatical object of LET BE is LIGHTS TO DIVIDE. And that of made in verse 16 is, lights to rule. The fact of this writer calling by name stars, and referring to sun and moon only as greater and lesser lights, is probably accounted for by the fact that the writer from whom Moses took this account had seen stars, but not sun or moon. The aqueous ring about the earth at the equator would shut

out the sight of sun and moon, but leave the stars visible toward either pole.

20-23.—The air and the water would now be filled with huge living creatures, swimming and flying.

24, 25.—Land animals follow as soon as the air is sufficiently cleared of carbon gas to permit air breathing animals so near the ground.

26-28.—Finally comes man. The "us" in verse 26 does not mean plurality, but is the Hebrew "plural of excellence." Man with his mind and soul (God-likeness) was born for dominion. In his purity God blessed him and gave him the earth for his heritage.

29-31.—It is suggestive that in the period of man's innocence he was given only a vegetable diet. Had not sin come, and had not sacrifices been instituted, the human family would probably never have had a flesh diet.

Ch. 2:1-3.—The seventh period then began, and is probably still continuing. Of that period our Sabbath day is a type.

[The foregoing is a complete account of six periods embracing creation and transformation of earth matter and organic life. That the writer may reach directly to the theme in view—sin and salvation—he selects that phase of the foregoing account which relates to God's special preparation of the earth for his image creature—man.]

4-7.—In this second account the writer goes back to the beginning, making note of the creative process, and the barrenness of the earth before vegetation grew. The expression, "For the Lord God had not caused it to rain upon the earth," is put there to introduce the two clauses which follow. The idea is that he had not continued to deluge the earth as he had done through the ages of the past, and so the ground became tillable. From that time on, the rain came only in fertilizing showers. A few details are here added regarding man, the compound of earth and heaven; made of the ground, filled with the breath of God.

8-18.—The land was named Eden, or blessedness. Eastward from the sea God planted a special garden for man. Its exact location is mere conjecture. As the human family increased doubtless He intended to transform the entire habitable earth into such a garden. Here were trees of beauty and trees bearing fruit good for food. Here was the tree whose fruit prevented decay; and the tree of knowledge, whose fruit brought a conscious experience of evil. The river parting in four heads may have meant what was then called the universal river (the ocean), from which four prominent streams extended inland, such as Indus, Nile, Tigris and Euphrates. The ancients counted backward from mouth to

source, instead of from source to mouth, as we do. Or possibly and more probably, the verse refers to four branches of the river flowing into the Persian Gulf. Every tree was allowed for the use of man except the tree of knowledge, which was forbidden as something that would bring death.

19, 20.—The Lord brought the living creatures to Adam that he might give each a name. We have no evidence that God had named them before, and that Adam guessed the proper name of each.

21-25.—It is likely that Adam knew how God intended to make for him a companion. Verse 18 indicates that. Possibly God had told him just how he purposed to proceed in this matter. Adam immediately recognized her right relation to him. Verse 24 is probably the comment of the writer on the preceding verse. So marriage was an institution ordained in the period of man's innocence.

Ch. 3:1-5.—One of the lower creatures was used by the enemy of God to deceive the woman into disobedience to God. Whether this meant the eating of an apple or some other act of disobedience matters nothing. The point is that the woman was deceived into disobeying God. There was just enough of truth in verse 5 to make the lie it contained very dangerous.

6, 7.—Here is introduced the great theme with which the Bible chiefly concerns itself. The woman disobeyed and involved her husband in the disobedience. There is no doubt that she was first to blame. And there is no doubt that he also was to blame. As to what per cent of his motive in eating the forbidden fruit was due to his desire for it, and what per cent was due to his desire to be in harmony with his wife, we are left to conjecture. The matter of principal importance is that he sinned, and forever since the whole human family has been clothing to cover its nakedness.

8.—Their guilt led them to hide away from God. In verse 8 it was doubtless Adam and Eve who were walking in the cool of the day. The instinct of sin is to try to cover its guilt.

9-13.—Whether the call which Adam heard was conscience's voice or a literal voice matters not. He was self-accused. God's question as to why he felt so led him to accuse the woman, and indirectly accuse God. The woman, when questioned, accused the serpent.

14, 15.—So God put upon the serpent a curse, compelling it to crawl and lick the dust, with the further assurance that the seed of the woman should crush the serpent's head (break his power)—the first covenant from God to man.

16.—Upon woman God pronounced the woes of sorrowful conception, and made her subject to her husband.

17-19.—Upon Adam was pronounced the curse of a ground filled with thorns and thistles, with which he must battle for his daily bread—sorrowful battle, crowned at last with physical death.

20.—Adam named his wife Eve, which means life, because she was the mother of the other members of the human family. This name, though mentioned at this stage, I think was not given until after children were born to them.

21.—The pair had clothed themselves in fig leaves, but God gave them now a more substantial clothing made of skins. This was likely done in connection with the animal sacrifice instituted as a picture of the Redeemer which God now purposed to send.

22-24.—And now, lest man should continue to eat of the tree of life, and so continue to live, even in his sinful condition, God sent him from the garden, guarding the entrance with a flaming sword.

Ch, 4:1, 2.—Two sons were born, whose occupations differ, a farmer and a shepherd.

3, 4.—It is evident that the will of God about offerings had been made plain. Blood was to be shed. It was typical of a Redeemer to come, and it was necessary to hide man's nakedness. These typical sacrifices were part burned (given to God) and part eaten by the worshiper, thus making their worship a part of their daily round of duties; and the skin was used for clothing and other useful purposes. Cain rebelled against this wise regulation. Just why we cannot tell.

5.—God manifested pleasure in Abel's worship, but not in Cain's. How this manifestation was made we are not told. Possibly it was in the prosperity of Abel beyond Cain. Cain becomes angry, and cultivates an ugly mood and a like face.

6, 7.—As a wise parent, God reasons with his rebellious child, showing him that his trouble was the result of his disobedience, and pointing out the high position he should occupy if he would act rightly.

8.—The probability is that Cain at every opportunity railed at Abel, and that when by chance he found Abel alone he killed him by stealth.

9-15.—Cain's first error was indifference to God's rules. The second grew out of the first—neglect. The third was a natural result—disobedience. Hatred followed against those who were righteous. Murder was hatred put into execution, and falsehood followed to cover the wrong which was now so apparent even to Cain. The "voice of Abel's blood" may have been Abel's descendants which "cursed" Cain and sought to

slay him. Cain sees now the desperation of his case, and talks despairingly of being driven from society, from the public worship of God, and having to neglect his daily work, and skulk in flight as a condemned criminal, hourly in danger of his life. When he repented God mercifully put upon him some mark to protect him against the avengers who sought his life.

16-24.—Cain now moved eastward, he and his, from the rest of the human family, to a place afterward called Nod. Here he builded a city. His great-great-great grandson, Lamech, was the first bigamist. Lamech was also a homicide. But, he said, "I slew a man for wounding me, and a man for hurting me. If then Cain was protected, I shall surely be much more, seeing that my act was more justifiable."

25, 26.—Another son was born to Adam and Eve—Seth, and to Seth a son—Enos. By this time there began to be a clear division between worshipers and non-worshipers, the former being called "Sons of God."

Ch. 5:1-32.—Adam saw Methuselah, and Methuselah saw Noah and Shem.

Ch. 6:1, 2.—The expression "Sons of God" is a designation of God worshipers. "Daughters of men" refers to the people at large. The thought is that the worshipers of God made the fatal mistake of marrying non-worshipers.

3.—God warned men of their course, seeking to turn their thoughts toward Him. The latter part of verse 3 does not, I think, refer to the years that should elapse before sending judgment upon them, but refers to the average number of years that a man should live.

4, 5.—It is entirely probable that the man of that day was exceedingly larger than the man of this day. The climatic condition previous to the flood would tend to physical greatness and longevity. And the purposes and desires of those great and long-lived people were bent to the perfecting of evil plans. There is a hint in verses 4 and 5 that the combination of the godlike intelligence with the tremendous physical development of the day produced in the race thus tainted with sin frightful developments of evil accomplishments. When a man determines to develop an evil character his longevity is a calamity to the race.

6, 7.—When it became evident that warning was in vain, God determined to destroy the human family by flood. The expression, "It repented the Lord," conveys the thought that God changed his attitude toward his incorrigible children. Doubtless the most merciful thing God could do with the human family was to utterly destroy it, which sad end was of

course far from the original intention of God concerning his image creature.

8-10.—Noah, however, was a noble exception to the rule. He was just. He walked with God. So ought all men. That is our sole business in this life.

11-13.—The leaven of wickedness had spread until sin had corrupted the entire human family, and made it so hopelessly bad that it was fit only for destruction.

14-16.—God orders Noah to make an ark of such a size and fashion as to preserve in it enough to propagate the different species of creatures after all should be destroyed, besides saving Noah and his family from the universal wickedness by destroying all flesh.

17.—The mode of destruction was to be a flood. This was probably brought about by the precipitation of aqueous rings about the earth at the equator, thus clearing the atmosphere entirely of clouds, and by the direct rays of the sun making visible the bow of promise, and reducing the stature and life period of man.

18-21.—God now specifies to Noah just what the ark is to carry.

22.—Noah obediently does just what the Lord commands him.

Ch. 7:1-6.—He is instructed now to take many pairs (probably seven) of clean beasts and fowls, and few (probably two) pairs of unclean beasts with him into the ark.

7-16.—The entering of Noah and all his company into the ark was the crowning evidence of his faith, and yet he was probably derided for it at the time. Noah was 599 years, 1 month and 16 days old when the downpour began. He and his company went into the ark, and for forty days the rain continued.

17-20.—As the rain continued to fall, and it became evident that Noah's preaching was true, doubtless many rafts were improvised. The ark was lifted and floated above the earth. The hills and the mountains disappeared from sight, and the inhabited earth became a wild waste of waters.

21-23.—No sadder history has ever been written than that, because of sin and incorrigibleness "all flesh died;" only Noah and his family remained.

24.—For five months the ark floated. This would give sufficient time to properly dispose of the dead carcasses of men and beasts so that the air would not be polluted by their decay.

Ch. 8:1-3.—For righteous Noah's sake God caused the waters to be

restrained by winds so the desolated earth would once more become fit for the habitation of man.

4.—Exactly five months after the rain began to fall the Ark grounded on Mt. Ararat.

5.—Three months later, lacking seven days, the waters had fallen until the tops of the mountains were seen.

6-12.—Forty days later Noah sent out a raven and a dove. They returned. Seven days later he again sent the dove, and she did not return any more.

13.—Twenty-seven days later (the first day of next year) the waters had disappeared.

14.—Fifty-seven days later the ground was sufficiently dry to live on.

15-19.—Noah is now commanded to go out of the ark, where he had been one year and ten days.

20.—His first act was to build an altar and sacrifice to the Lord some of each of the clean beasts and fowls.

21, 22.—God now promised perpetual succession of seed time and harvest. In this theme there is a hint of the second covenant, which will be noticed shortly. Verse 22 is a beautiful expression of God's habit, what we call natural law.

Ch. 9:1-7.—In the blessing which followed God renewed the injunction to man to people the earth, and renewed the promise to give man dominion over the earth. He was forbidden, however, to eat blood, the life of the beast.

8-17.—The second covenant is now made, namely, that God would no more destroy the earth by a flood. As a token of this covenant God directed the attention of Noah to the rainbow, which was to be visible in every cloud. Probably the bow had never before been seen by humanity on account of the absence of the direct sunshine already explained.

18-27.—Now quickly follows the story of Noah's shame, as he drank the intoxicating wine and was helplessly drunken. His son Canaan dishonors his father by shamefully exposing him in his unconsciousness, and receives a curse.

28, 29.—Noah lives for 350 years after the flood, and saw Abram.

Ch. 10 is merely a table for reference.

Ch. 11:1.—The one language was probably that of the Chaldee. It would de difficult even for dialects to progress among a people of such longevity, much less different languages.

2-4.—Shinar is likely the land where Babylon stood, which city would then doubtless be on or near the site of Babel, making it the most ancient

that can be identified. The composition of these thoroughly burned brick would correspond to our sewer pipe material, and these together with the bitumen they used for mortar would make a wall practically indestructible by the weather. The city and its tower reaching unto the clouds was to be the great headquarters for the world, and would have been the breeding place of all iniquity.

5-9.—There was but one remedy. The mind of the people must be turned from centralization to that of colonization. God had faith in the country, but not in the great city. The expression, "Lord came down," indicates an interest on the Lord's part which led him to manifest himself. As to the means by which God confused their language, we are left to guess. It is altogether likely that the confounding of their language here mentioned meant disagreement among themselves, such a lack of harmony as produced permanent estrangement and separation.

10-32.—Shem's eldest son was born two years after the flood. Shem's life also reached on far past the birth of Abram. Lot was Abram's nephew, and Sarai was Abram's half-sister. It ought to be noticed that it was Terah who took his son and his grandson and started to Canaan. There is no warrant for the assumption that Terah was an idolater. Doubtless he was a true worshiper of the true God, and so taught his son Abram, and so well did he teach him that after he died Abram went on to carry out his father's plans.

Ch. 12:1-3.—It is unnecessary to assume that Terah was an idolater. Every indication would point to the conclusion that he was a man of faith in God, and had so trained his son Abram. He started to take Abram to Canaan, and died on the way. A son trained as Abram would thus be would be just the man whom God would select to carry out His plans.

4, 5.—Further, he would be susceptible to the influence of truth, and would be likely to readily respond to the impressions which God should make upon him. Lot, Terah's grandson, came to Canaan with Abram and his wife.

6, 7.—Shechem is near Mt. Gerizim, about thirty miles north of Jerusalem. The location of Ur of the Chaldees, from which Abram came, is uncertain. It is thought by some to be the land southeast of Babylon; by others to be the land northwest of Nineveh; in either case between the rivers Tigris and Euphrates. God promises to give Canaan to the descendants of Abram.

8.—From Shechem he goes about twenty miles further south and builds an altar to God between Bethel and Hai.

9, 10.—Finding a famine in the land of promise, Abram journeys on to Egypt.

11-13.—Here occurs a test of his faith. He feared the Egyptians would kill him to get possession of his beautiful wife. So he and Sarai agreed to say she was his sister. The statement was true, but not the whole truth.

14-16.—As was expected, the king took the woman. How Abram could so willingly give her up does not appear. But in worldly things he was rewarded, and was growing rich.

17.—The plagues of the Lord brought the king to a realization of the true state of circumstances. God's judgments are always blessings, even though they be in disguise.

18-20.—When the king came to understand the facts, he sent away Abram and his wife. It is always the part of wisdom to put a temptation as far from you as possible. The king seems to have dealt honorably, and to have borne no ill-will toward Abram, though he does seem to have chided him, and rightly, for suppressing the main facts.

Ch. 13:1-4.—Egypt is southwest from Canaan. When Abram returned from that land, he went back to Bethel, where he had built an altar before he went to Egypt. We cannot tell how long he might have staid in Egypt; possibly he might have been beguiled by prosperity into forgetfulness of the promise and the promised land, but for the rebuke of the king of Egypt.

5-7.—Lot's relation to Abram would bring him also into prominence, and the king's favor toward Abram would be extended toward Lot. And so Lot would also be likely to grow rich. Riches in that day meant a great deal of live stock. That would bring difficulty in selecting a location for both companies.

8, 9.—Abram's advice to Lot showed his royal character, even though he had faults. Further, he was wise enough to strike at the root of all trouble, and avoid all future difficulty by suggesting a peaceful separation —a hint to relatives who incline to chafe. Abram was generous. He gave Lot his choice of the land.

10-13.—Lot was not so generous. His manner showed selfishness. And it will be seen yet that that selfish choice finally cost him all that he had, even part of his family. Sin spoils the enjoyment both of time and eternity. To shun sin and its evils, one must not choose sinners as daily associates.

14-17.—Lot had taken the choice given to him, and from a worldly standpoint he had left Abram (to whom he owed all) the poorest of the

land. He is now gone, and the Lord says to Abram, I will give all this land which you see to you and your descendants. The blessed merciful are the ones who finally obtain mercy.

18.—Abram's next move is to Hebron, about twenty-eight miles south, or eighteen miles south of where Jerusalem now stands. Here he builds another altar. A really devout spirit makes worship the first duty. The worship of those days consisted partly of animal sacrifice, and so the altar was indispensable, much the same as our houses of worship in these days.

Ch. 14:1-10.—An eastern prince, the king of Elam, had for twelve years made tributaries of the king of Sodom and adjoining cities. Finally they rebelled. The king of Elam called to his assistance three neighboring kings, and made a victorious sweep of war against the inhabitants of Mt. Seir, south of the Dead Sea; against the Amalekites and Amorites, southwest of the Dead Sea, and finally against Sodom, Gomorrah, and three other adjoining cities (where the southern part of the Dead Sea now is). The slime (bitumen) pits mentioned may have been the pits which supplied the mortar for the tower of Babel and other great buildings. The five kings of that country were defeated by the four eastern kings.

11, 12.—Lot was taken captive by those conquerors. For gain he had left his kind and pious relative, and by that very spirit put himself out from God's protection.

13-16.—Hebron is northwest from Sodom. When word came to Abram he armed three hundred and eighteen of his servants, traveled nearly one hundred miles north, and overtook the four kings near Dan. He severely defeated and chased them fifty miles further toward Damascus. The king of that age was generally the ruler of a little colony gatherd for protection inside an inclosure called a fenced city. These four kings probably had a force somewhat larger than Abram, but the time and method of his attack (by night and from two different directions) would leave a doubt in the mind of the allied forces as to the strength of their enemies, and cause a panic among them.

17-20.—This victory gave Abram great prestige in Canaan. The king of Sodom showed him honor. The king of Salem (Jerusalem), who worshiped the same God whom Abram served, blessed Abram in the name of God. This case illustrates how the true worship of the true God was kept in the world from the beginning, looming up here, there, and yonder, like oases in a great desert. Abram recognized in this godly prince a worthy representative of the true religion, and publicly honored and

substantially encouraged him by making him a gift of one-tenth of his means. Here was a public proclamation that the special system of worship of which Abram was the spiritual father, embodied and exemplified in the Levitical priesthood, was a mere fragment of the true worship of God (exemplified by the worship of Melchizedek) as it has existed from the garden of Eden to the present time, all of which worship is centered in and dependent upon the promised Christ.

21-24.—Abram's refusal to take the offered and customary pay for his work showed again his true character. He accepted the board of his men while on the campaign, and let the three princes who went with him as allies take their portion of the spoils, but for himself he positively declined.

Ch. 15:1-5.—It is suggested that after the military enterprise was over, Abram became a prey to despondency and terror at the probable revenge that might be meditated against him, for he had stripped the four kings of all their spoil and brought back Lot and his family. God cheered him with a promise of protection, and promised him a son of his own, for Sarai was childless.

6.—Though every human probability seemed against the fulfillment, yet Abram had faith in that promise, and by just such faith as that Abram was, and all men are, justified.

7.—At this point God makes Abram the third promise of Canaan.

8.—Abram asks this time for evidence that he shall inherit the land.

9-11.—God gives him directions about a sacrifice.

12-21.—When all was ready Abram fell into a deep sleep, and had a vision. In that vision God appeared to Abram, foretold the future to him, and showed precisely the same rites that all eastern people use when making an agreement, and so pledged himself to Abram to carry out his promise.

Ch. 16:1-3.—Sarai, despairing of having a child of her own, adopted the eastern custom of giving her servant girl to be her husband's wife, and calling the child she should bear her own.

4-6.—The principle is radically wrong. Note the result. The servant girl became proud even to the point of despising her mistress, and Sarai's charge against Abram was to the effect that Abram had practically given Hagar Sarai's place in his love. Sarai persecuted her until she fled. Under such treatment we should expect to find that Hagar would bring forth a child whose "hand would be against every man." All humanity is constitutionally monogamous.

7-14.—An angel speaks to her in the wilderness, foretells the future of her son, and sends her back to Sarai.

15, 16.—Hagar's son, Ishmael, was born when Abram was eighty-six years old.

Ch. 17:1-8.—Thirteen years after Ishmael's birth God makes another manifestation of himself to Abram. He promises that Abram shall have much prosperity, and changes his name from Abram (lofty father) to Abraham (father of a multitude), and promises him a fourth time that all the land of Canaan shall become the inheritance of his descendants, and also that God would be their God everlastingly.

9-14.—Abraham and his posterity on their part were to observe the rite of circumcision. It was the sign of this covenant. Every male of his family and posterity, and every slave of theirs, must be circumcised. Failure to do this would cut off the one concerned from the rights of this covenant. On God's part he was to give them Canaan, to be their everlasting God, and make Abraham the father of a multitude of nations.

15-22.—At this point Sarai's name was changed to Sarah, and God promised that a son should be born of her. This called forth from Abraham hearty laughter; he fell on his face and laughed, probably from incredulity. A blessing was promised also to Ishmael, about whom Abraham seemed solicitous, probably because he thought him his only hope of posterity.

23-27.—Abraham carried out the rite of circumcision in his family as directed, himself being ninety-nine years old when he was circumcised.

Ch. 18:1-8.—Three strangers appear one evening. Abraham entertains them, spreading a feast according to the eastern custom. Little does he know whom he is feeding.

9-15.—An inquiry about the wife, not customary in strangers, brought out another promise of a son to be born of her. Sarah heard it, and laughed incredulously. When the visitor accused her of doubting God's power she denied laughing, because she was afraid.

16-22.—The Lord now sees fit to tell Abraham of the doom of Sodom. Here is an illustration of how God takes good men into his plans for the government of his creatures.

23-33.—Abraham makes a pathetic and remarkable plea. He rightly infers that the doom of sinners is delayed for the sake of the righteous dwelling among them. Before he finished pleading the Lord promised to spare the city if ten righteous men could be found in it.

Ch. 19:1-3.—Two strangers came to Sodom at evening, probably two of the very ones who had been with Abraham. Who can say but that

God chose to incarnate angels that they might personally appear in Sodom and thus give from personal experience testimony of its depravity. Verse 21 gives color to this idea. They meant to stay out in the street, but at Lot's pressing invitation they lodge in his house, where he spreads them a feast.

4-11.—The picture given of Sodom's wickedness shows the midnight blackness of their character and depth of their depravity. Oriental ideas of hospitality to strangers would sacrifice members of one's own family rather than suffer indignity to a guest.

12-14.—After rescuing Lot from the Sodomites, the guests sent him to warn his children by blood and by marriage to come out of the doomed city. There is, however, no proof that Lot had any sons or son-in-law. The verb married is a participle, and may be translated, who "were to marry" his daughters.

15-17.—Next morning the strangers took Lot and his wife and two daughters and hurried them out of the doomed city, charging them to make haste to the mountains.

18-23.—Lot pleaded that he might be allowed to dwell in Zoar, a near village. The request was granted.

24, 25.—Sodom and Gomorrah were now engulfed in a storm of sulphur and fire.

26.—Lot's wife, who was probably a Sodomite, tarried, hoping to get back to her city after the storm abated, and was smothered and petrified in the plain.

27, 28.—Abraham from the high ground on the northwest looked toward Sodom and saw the smoke rising as from a great furnace. He knew now that even ten righteous men could not be found in the city. Perhaps he trembled and wondered how Lot fared.

29.—But God had remembered Abraham, and for his sake sent Lot out of danger. May be now Lot thinks of the time when he chose for himself the best of the land, and pitched his tent toward Sodom. That selfish choice has at last cost him all he has. He remembers that he would even have been a captive slave now but for his generous uncle.

30.—The terror of that scene is more than Lot can stand, and he flies from the village which had been spared for his sake.

31-38.—The incestuous life of Lot in the cave was a proof of the teaching those girls had received in Sodom from their associates—may be from their mother. Their children, Moab and Ammon, became the progenitors of wicked tribes, which eventually had to be destroyed from

the earth. How much better had he taken his daughters and gone humbly back to the uncle he had so selfishly left years before.

Ch. 20:1, 2.—Abraham journeys now from Hebron to the southwest border of Canaan, near fifty miles toward Egypt from Hebron or sixty-eight miles southwest from Jerusalem. Here again he passes off Sarah as his sister—a veritable falsehood, though having the semblance of truth.

3-7.—God again interfered, and by a dream warned the king.

8-10.—Abimelech reproved Abraham for his deceit. A sorry picture is that of a heathen king reproving a man of God for lying.

11-13.—Abraham excused himself by telling his fears and explaining that she was his half-sister, but his guilt and lack of faith continued to witness against him.

14-16.—Abimelech now heaps coals of fire on Abraham's head by making him many presents of slaves, herds, money, and offering him his choice of his land in which to dwell.

17, 18.—The prayer of Abraham for Abimelech indicates that may be if God had not showed something of severity toward the king, he might not so readily have willed to do right in this matter.

Ch. 21:1-5.—Sarah brings forth a son now, and he is caled Isaac, as God had directed when Sarai's name was changed to Sarah. The word "Isaac" means laughter. There may be in that name a gentle reminder of Abraham's and Sarah's incredulity. At eigth days of age Isaac was circumcised, as the Lord directed.

6-8.—Sarah was now a joyful woman. When Isaac was weaned they made a feast to celebrate the event.

9, 10.—Sarah caught Ishmael taunting Isaac. She demanded that Hagar and her child be sent away.

11-14.—Abraham was very sorry, but God said, "Do as Sarah suggests," promising that for Abraham's sake he would make of Ishmael a great nation. The matter suggests that had Ishmael remained, Abraham might have been tempted to give him greater place in his family and future than Ishmael's character would warrant. So Hagar was sent with her child into the wilderness of Beersheba. Most likely Abraham provided for their necessities.

15-21.—Hagar's weeping in the wilderness at the fear of Ishmael perishing of thirst was stopped by an angel showing her a fountain of water, and making her a promise for the future. The language leaves room for inference that Ishmael had been trained to prayer.

22-32.—Abimelech and Abraham made a covenant together in the land, in which Abraham promised to deal justly with the people of

Abimelech. Special mention was made of a well digged by Abraham, and it was called Beersheba, i. e., the well of the oath.

33, 34.—Abraham lived here perhaps many years.

Ch. 22:1-14.—Instead of "tempt," read prove, which conveys the force of the original word. The idea is, God developed Abraham's faith by testing it, of course all for Abraham's sake. We know our strength only by testing it, and no other order God could have given would have so tested Abraham's fealty to God. His only, loved son, Isaac, the dear child of promise, to be offered as a burnt offering, something like the abominable heathen worship. "Must it not be that this is a temptation of the devil, and not a test from God?" thinks Abraham. But the impression could not be doubted, and the prompt obedience shows the measure of faith. The place of the offering was to be a mount of Moriah, where Jerusalem now stands, perhaps where Jesus was afterward offered. Isaac bore the wood on which he was to be offered. It is suggested that Isaac was now a young man, and so must have willingly submitted to be bound. Abraham doubtless had faith to believe that God would raise up Isaac from the dead, and the New Testament declares that when God stopped Abraham, he actually had offered his son Isaac, and received him from the dead again figuratively, i. e., seeing his hand was raised with the determination to strike, he had gone to the limit of his power to obey.

15-19—The beautiful promise which followed is literally true, seeing Abraham is called of God the father of such as have like faith, that faith by which all men are justified.

20-24.—Verses 20-24 are put here, perhaps, that we may keep trace of the descent of Isaac's future wife, Rebekah.

Ch. 23:1, 2.—Isaac was about thirty years of age when his mother died. She is the only woman in Scripture whose age, death and burial are mentioned. It would seem as if Abraham has moved from Beersheba back to Hebron, eighteen miles south of Jerusalem, for Sarah is mentioned as having died there.

3-20.—Though God had repeatedly promised Abraham all the land of Canaan, yet he bears himself before the inhabitants of the land as a stranger, and honors their claims by buying enough ground for a family sepulcher. Abraham was wise enough to rule out all possibility of future trouble by refusing to take the spot of ground as a gift, but politely yet firmly insisted on paying for it. The cave was called Machpelah.

Ch. 24:1-9.—The selection of wives and husbands was made by the parents of the children, sometimes in the childhood of the parties to be married, a custom yet prevalent in the east. Abraham, being too feeble

at this time, must leave the carrying out of this important matter with his trusty oldest servant. The oath he took showed Abraham's conception of the importance of a right marriage. A wife from Canaan would likely draw Isaac into entangling alliance with the inhabitants and their religion (idolatry), and for Isaac to go back to the old home of Abraham would incur the greatest liability of his being detained there. A right marriage under right conditions was the only safeguard, and it is no less true today. One of God's tallest angels stands before every marriage altar, and a right selection of a life companion is an even more legitimate subject of prayer than "Give us this day our daily bread."

10, 11.—The location of Mesopotamia is somewhat uncertain. The servant would take along with him costly presents to give to the woman and her relatives, according to the Oriental customs.

12-14.—The prayer which the servant makes to God—his master Abraham's God and his own God—is beautifully childlike in its simplicity, and full of faith, as the result proves.

15-28.—The servant's eyes were turned in wondering admiration upon this maiden as she proceeded to do the very things he had suggested in his prayer. It was good home training that led to this politeness which the prayer called for, and such training was one of the very elements of character for which the servant was looking. Little did she think what was to be the result of her obliging and cheerful behavior. She got an immediate reward, and a little later a greater reward.

29-31.—Her brother Laban's words to the servant indicate that Rebekah's father's house must have been a household of faith. It is suggested by some that the sight of the presents increased Laban's haste and the intensity of his invitation.

32-49.—"This pious and faithful servant declined all attention to his own comfort until he had discharged all his duty to his master." Would that we might serve God with such fidelity.

50-54.—The answer of Laban and Bethuel indicate that they were worshipers of the true God.

55-60.—The suggestion of Laban and his mother was an index of the danger of detention to which Isaac would have been exposed had he been present in person. It would of course have been easier to have detained him than the servant. Their parting blessing indicated the ideal hope of the Oriental maiden, viz., to have a great and noble posterity, and there can be no higher ideal.

61-65.—As soon as Rebekah came in sight of Isaac, she covered herself

with a veil, another Oriental custom, about equivalent to a declaration of her willingness to marry him.

66, 67.—"Isaac loved her," sums up one of the most romantic stories of "match-making" ever written. She blessed and comforted him, as a good woman always will, and filled his mother's place.

Ch. 25:1-4.—It is suggested and argued from I Chron. 1:32, that Keturah had been a concubine of Abraham's before Sarah's death, and that the marriage is here related out of its chronological order to properly wind up Abraham's history. However, it is unnecessary to so conclude. After Sarah's death, Abraham may have been overcome and confined by sickness to his bed, which would account for his hastening the matter of his son's marriage. From this sickness he recovered, and seeing Isaac happily married would be no small circumstance in raising his spirits and improving his condition.

5, 6.—Isaac was made Abraham's sole heir. To the six sons of Keturah Abraham gave the customary gifts and sent them to dwelling places in the east, where they would not be likely to cause Isaac any trouble in the future.

7-10.—Thirty-eight years after Sarah died, Abraham died, aged one hundred and seventy-five years. Isaac and Ishmael buried him in the cave of Machpelah.

11.—Lahairoi, where Isaac lived after Abraham's death, cannot be located, but is somewhere in the regions of Beersheba.

12-16.—Verses 12-16 give the names of the twelve sons of Ishmael, probably to show how the promise was confirmed which God made to Abraham concerning him. (Ch. 17:20.) They seemed to dwell between Egypt and Canaan.

17, 18.—Ishmael died at one hundred and thirty-seven years of age.

19-28.—Isaac was married at the age of forty. His trial was similar to that of his father. But he took the right course. He talked to the Lord about it, and with such effect that twins were born, who became the progenitors of two independent nations, the younger of which became the more powerful and subdued the other.

29-34.—It is likely that the question of the birthright had been much discussed by these boys, being, as they were, twins, although Esau was first born. The boyish banter of Jacob that Esau sell him his birthright for a dinner was an indication of the way it had been discussed, but there is no evidence that even the boys considered that as any legal transaction; certainly the parents did not consider it so, even if they knew of it. It

showed, however, how little sacredness Esau attached to his birthright to talk and act so lightly about it, even in jest.

Ch. 26:1-5.—Isaac moves westward to Gerar when the famine came. God told him not to go to Egypt, and renewed to Isaac the blessing promised Abraham.

6-11.—Here Isaac denied his wife, as his father had done before him. Abimelech, king of the Philistines, reproved him.

12-16.—The Philistines envied the prosperity of Isaac because he succeeded in his work more than they. It was no doubt on account of this that they stopped the wells which Abraham had digged so that Isaac might not have the use of them.

17-22.—At the king's request Isaac departed from Gerar and dwelt in the valley near. Here he reopened the wells his father had digged, and which the Philistines afterward had filled with earth. Twice the herdsmen of the country took away the wells by force. The third well they let Isaac's herdsmen hold in peace.

23-25.—Isaac returned now to Beersheba, where the Lord again renewed the covenant to him.

26-33.—Abimelech came here to make a covenant with Isaac, because he saw that he was a great prince, and feared that in the event of trouble Isaac might do him evil. The three hundred and eighteen servants which his father Abraham had had probably increased to a great company.

34, 35.—Esau married two Canaanitish women (Hittites), which greatly grieved his parents. They were probably idolaters.

Ch. 27:1-5.—Here is proof that Isaac at least intended to formally confer upon Esau, by the patriarchal blessing, the rights belonging to the first born, thus making him to be the recognized head of the family, inheriting his father's station and leadership.

6-17.—Jacob was evidently his mother's favorite. She took his side of the contention about the birthright, probably was the instigator of Jacob's claim, and now plans for deceiving the blind father so as to get for Jacob the patriarchal blessing.

18-29.—Three times Jacob lied in order to carry out the plan (as if God was not able to give him the place he sought in an honorable way). Probably he was more worthy than Esau, but his method of obtaining it was most abominable. The blessing given was an index of Isaac's faith concerning the future of the chosen family. The garment of the first born which was kept in a chest among fragrant herbs, would suggest the aromatic odors of the Syrian fields. It was put by Rebekah upon Jacob. This garment was transmitted from father to son.

30-40.—Esau suddenly wakens to a consciousness of his loss. The prophecy which concludes the blessing pronounced upon Esau was fulfilled in II Kings 8:20, when the Edomites, Esau's descendants, rebelled against the nation sprung from Jacob.

41.—Esau's hate of Jacob was a natural sequel to the jealous bickerings of childhood, which had grown into such fatal proportions. His purpose to kill Jacob was not to be carried out until the death of Isaac.

42-46.—Rebekah now counsels Jacob to go to Haran, to her brother Laban. Had Esau slain Jacob the nearest of kin would have been obliged to avenge his death by slaying Esau. To gain Isaac's consent she makes the effective excuse of concern about the proper marriage of their son, now the heir of the promise.

Ch. 28:1-5.—Isaac now blesses Jacob, knowingly and heartily, adding the prayer that God would give to Jacob's offspring the blessings and the land promised to Abraham, and sends Jacob to his mother's brother to take a wife from his daughters.

6-9.—Esau, hearing that, and knowing that Canaanitish women did not please Isaac, thought to please Isaac by marrying a relative, a daughter of Ishmael. It seems that already he was a polygamist.

10-15.—Isaac was dwelling at Beersheba. Jacob started from this point on his pilgrimage. Authorities disagree as to whether the ladder seen by Jacob in his dreams means a "flight of steps" or a precipitous mountain with indented rocky sides reaching into the clouds. In this vision the God of his father and grandfather appears to him, renewing and intensifying the promise made to Abraham, now to be verified in Jacob. (Commit verses 13-15.)

16-22.—Jacob on awakening marks the spot with a stone for a pillar, the one on which he had made a pillow for his head, and makes a vow to the Lord. (Commit verses 20-22.) Abraham's second dwelling place in the land was by this place—Bethel, meaning "house of God."

Ch. 29:1-8.—Jacob journeyed on to Mesopotamia (the land between the rivers), probably between the Tigris and the Euphrates. In the Orient a well is the most convenient place to get acquainted with the people, since all come there for water, a community having usually but one well. Here he heard of Laban from the herdsmen of that country.

9-12.—While he was talking his cousin Rachel comes with her father's flock. Jacob waters her flock, and makes himself known to her. Here is a story of love, beautiful in its simplicity, remarkable in its intensity, and commendable in its freedom from affectation.

13, 14.—Laban, when he heard of Jacob, took him cordially to his

home, where he spent a month as a guest, a precious month doubtless to Jacob and Rachel alike.

15-20.—An agreement was made by which Jacob was to receive her as a wife. No sublimer principle exists in the make-up of man than that voiced in verse 20. A thousand years pervaded by love are as a day, and a day filled with love pictures infinity. (II Peter 3:8.)

21-27.—Laban here is guilty of despicable fraud. No apology or explanation could atone for it. Rachel, the real wife, was kept concealed, while an older sister, hidden by the bridal veil, was given her place in the marriage festivities. No wonder Jacob was righteously indignant next day.

28-30.—Still Jacob served seven years more for Rachel. We marvel that he should have at all accepted the principle of polygamy, that heathenish idea which Laban had adopted and forced upon Jacob. But then, as now, people will sacrifice principle for the sake of peace.

31-35.—The idea of the word "hated" here is, that Leah loved less than Rachel, which was very natural. While God was in no way responsible for that polygamy, He made the best of it by making Leah first a mother, thus lifting her in estimation both of her husband and society, and preventing her total estrangement from his affections.

Ch. 30:1, 2.—The complaint of Rachel to Jacob must have been very bitter. He is maddened by it, and makes a stinging reply. "The intense anxiety of Hebrew women for children arose from the hope of giving birth to the promised Messiah." The general impression regarding childlessness was dishonor.

3-8.—Rachel follows now that eastern and heathen custom of giving her maid to her husband, and calling her servant's children her own.

9-13.—Leah follows Rachel's example, and the mutual jealousy intensifies. If one wrong has been committed, another wrong can never make it right.

14, 21.—The story of the mandrakes calls up the question of how far God uses what we call natural remedies for human infirmities. Is a cure any the less divine because wrought through such instrumentality?

22-24.—The wonders which God has bound up in an herb are shown in the healing wrought upon both women. The faith of Rachel reached out far enough to include still another son.

25-43.—Jacob has been accused of defrauding his uncle, and yet it would be difficult to prove more than he availed himself of the result of his skill and experience in breeding cattle. The principle which he employed, though a wonder to the uninitiated, is as well established and

as operative as the law of gravity. All the speckled were removed from the flock, and Jacob was to get for his portion only such speckled as should appear at the next lambing time in the black flock of goats, and all the black sheep were removed and he was to have such black ones as appeared next lambing time in the white flock of sheep.

Ch. 31:1-3.—Jacob's prosperity called out the envy of his uncle's house. Doutbless he sought relief in prayer, and God directed him to return to Canaan.

4-16.—It is evident from the conversation between Jacob and his wives that there had been a divine suggestion to Jacob about those above mentioned means employed. As a wife should, they, forsaking their former affiliations, enter heartily into the husband's plans and interests.

17-22.—Under the circumstances, it was probably most prudent to depart secretly, thus avoiding detention either by artifice or violence.

23, 24.—Laban follows, full of wrath, and after seven days overtakes Jacob on the east border of Canaan. Doubtless he intended to show violence, but "now finds his hands tied by invisible power." God has spoken to him, and even the war of words takes a different course from that which Laban expected.

25-35.—Laban reproaches him for leaving "without giving the satisfaction of the usual parting salutation. Hypocrisy, in view of Laban's past conduct." The second charge was serious. The "gods" mentioned were small images of human figures used not as idols, but as talismen for superstitious purposes.

36-42.—Jacob, not knowing of Rachel's act, now overwhelms Laban with a speech of righteous and fiery indignation.

43-55.—Laban could make no reply but to suggest a covenant, and Jacob's feelings, pent up by great and long continued provocations, were pacified in the agreement here established, Laban naming the God of their common ancestors, Jacob the God of the special covenant embodied in Isaac.

Ch. 32:1, 2.—We are left to infer by what means the angels manifested themselves to Jacob. But he was evidently following the path God had shown him. If he had not been in the way of duty, God's angels would never have appeared to him.

3-5.—Now as Jacob appeared again in the land, he recalls his flight of twenty years before, and the wrath of Esau. He feels it necessary to have Esau's good will, thinking Esau might remember the old grudge and do great harm to Jacob and his interests.

6-8.—When it is told Jacob that Esau is coming with four hundred men

Jacob is thoroughly frightened. One is liable, in his terror, to forget all the promises which have ever been made, even by the living God. It was prudent precaution to take all possible human means to prevent disaster. It is only after we have done all that we are able that we may "stand still and see the salvation of the Lord," but we ought not, meanwhile, to be subject to slavish fear of the final outcome.

9-12.—As he ought, Jacob prays, reminding God of the promises made concerning Jacob. Here is the first recorded prayer in the Bible. Notice the humble confession, the earnest request, and the promise pleaded.

13-23.—The present for Esau was so arranged that it would be a succession of surprises. It was a very valuable one. The camel milk was the principal article of food, and the beast was indispensable for other purposes. And so of the goats. In the night Jacob rises and sends his family across the brook to the south side, while he remains alone, probably to pray for the success of the means he had set in motion.

24-32.—It is much discussed as to whether the wrestling with the angel mentioned was a real transaction, or a vision. Verses 25, 30, 32 would indicate that it was a real transaction. Peniel, which means the face of God, is in the land of Gad, east of the Jordan. Jacob held on until he gained the victory, and now he travels on with a heart lightened by faith. Here his name was changed from Jacob (a supplanter) to Israel (a prince of God). It is supposed by some that Jacob was always afterward lame. The sinew which shrank was the nerve that fastens the thigh bone in its socket. The angel refused to tell his own name, and probably lamed Jacob that he might not become haughty in view of his success in moving the arm of God in his behalf.

Ch. 33:1-17.—Still Jacob uses the precaution to put his beloved Rachel and her child where they might escape if the party should be attacked. We are left to infer what it was that changed Esau from an enemy to a friend. May be the sight of those fine presents had softened him. May be in his prosperity he had ceased to care for the birthright. Or both of these with the influence of God's spirit had kindled his love for his brother. The bowing was the eastern method of expressing reverence, seven times being considered a complete expression of reverence. He wisely refuses to accept the escort of Esau's soldiers, lest their continuous sight of Jacob's possessions might kindle their covetousness and occasion trouble at last.

18-20.—Some authorities think that Shalem is not a proper name, but means "peace," i. e., Jacob came in peace to the city of Shechem,

near Mt. Ebal and Gerizim. This land which Jacob bought is the first ground bought in Canaan as a dwelling place by any of the patriarchs.

Ch. 34:1-5.—It is probable that Dinah freely associated with the women of the village of Shechem, by which they dwelt, and that by this means the ruler's son (Shechem; perhaps the village was named for him) became attached to her. Josephus says she had been attending a festival. The notions of the day about what was proper as to respect for women and their rights were very crude.

6, 7.—Dinah's brothers were justly angry. The custom of the times was that justice should be meted out by the full brothers of the wronged girl. Shechem desired his father, Hamor, to bargain with Jacob that he might have Dinah for a wife.

8-12.—Hamor seems to have made the request in good faith. Yet they seem to be retaining the girl in their home, and making no apologies for their evil treatment of her.

13-19.—The maddened brothers plan the destruction of all the men of the village. Had the proposition of proselyting the Shechemites been made in good faith there would have been nothing wrong about it.

20-24.—The Shechemites evidently accepted the proposition in good faith, and agreed to conform to the religious ceremonies of Jacob's family. But there is nothing to show that Jacob's sons made any attempt to teach them of the true God or the proper course of their conduct.

25-31.—The slaying of the defenseless Shechemites showed the hypocrisy of the whole proceedings. Shechem's sin was grievous, but that of Jacob's sons was as bad. One wrong does not make another wrong right. They had plainly lied, even if they did not become guilty of an infamous diabolism in wreaking vengeance on innocent parties.

Ch. 35:1-5.—At God's command Jacob now goes to Bethel. He was at this time living where Abram first dwelt in the land, and Bethel, where he was going, was near Abram's second dwelling place. It was also the place where Jacob had seen his vision of the ladder as he fled from Esau to his uncle Laban's. Jacob calls upon all his company to put away from them all strange gods. These gods and the earrings of the people were hidden by Jacob, for he was going now to Bethel to make an altar to God, who had spoken to him in the day of his distress. The fear of God which was upon the villages round about may have been the terror inspired by the slaying of the Shechemites.

6-8.—At Bethel the aged nurse of Rebekah, who seems to have been living in Jacob's family, died. Such as she was regarded with much

reverence, and the name of the tree beneath which she was buried was called "the oak of weeping."

9-15.—God talks with Jacob here, confirming the new name which the angel had given him at the ford of Jabbok. God gives a beautiful picture of Jacob's descendants, and renews with Jacob the promises made to Abraham and Isaac. Twenty years before, Jacob had set up a pillar there. Now he sets up another.

16-20.—Journeying south from Bethel they came to Bethlehem, where Rachel died in giving birth to Benjamin, her second son. Here she was buried, and here, seventeen centuries later, the star rose announcing the birth of a greater Son in whom all might have life. Ephrath is the old name for Bethlehem, which last name means "The House of Bread."

21-26.—As they journeyed south, Reuben, the oldest son, committed a crime, for which the birthright was taken from him and given to the sons of Joseph (I Chron. 5:1). The statement that the twelve sons were born in Padan-aram simply means that the most of them were born there (Benjamin was not).

27-29.—Isaac dies, aged one hundred and eighty years, and his two sons, now reconciled, bury him.

Ch. 36:1-43.—Ch. 36, like Ch. 10, is a catalogue for future references. It relates to the offspring of Esau.

Ch. 37:1-4.—Jacob was dwelling at Hebron. The character of Joseph was indicated by his opposition to the contemptible conduct of Jacob's older sons. Joseph was the first born of the only woman Jacob really loved. A coat of many colors would be a coat made of many pieces (usually of different colors), and so, a long coat reaching down to the hands and feet, then, as now, a symbol of dignity. Favoritism shown toward one of several children is very unwise.

5-11.—The dream of the sheaves was understood by the brothers to signify the exaltation of Joseph above them. The dream of the sun, moon and stars meant the same, and this repetition of the dream was a token of a certain fulfillment. The envy of the brothers prevented all their interest in the event, but the thoughtful father watches for the development in the case.

12-17.—The brothers were feeding their flocks at the place where they had first lived in Canaan. Perhaps the father was unwise to send Joseph to them, seeing they hated him so, and yet possibly he was not aware of the extent of their hatred. Dothan was eight or nine miles northeast of Shechem. This Dothan was afterward Elisha's dwelling place.

18-20.—The cold-blooded deviltry of those boys was shown by this plot. They proposed to kill and then lie to cover their crime.

21, 22.—Reuben was the oldest of the twelve boys, Leah's son, and doubtless felt somewhat responsible for the acts of the other sons. He had lost his birthright for his crime as they journeyed toward Edar, but he is unwilling to become a party to this heinous crime.

23-28.—In order to get Joseph effectually out of the way without the crime of killing him by violence or starvation, they now propose to sell him as a slave to be taken to Egypt. They afterward have cause to remember Joseph's anguish and acknowledge their own heartless villainy (Ch. 42:21). God will make even a slave, if that slave be righteous, stronger than all the agencies which may combine against him.

29-36.—Reuben is grief stricken, and when the lying sons bring Joseph's garment to the old father even they themselves are terror stricken at the violence of his grief. "What a wonder that their cruel sneer, 'Thy son's coat,' and their forced efforts to comfort him, did not awaken suspicion." (J. F. B.) The word "grave" here means the place of departed spirits (sheol), corresponding to "hades" in Greek. Jacob expected to meet and recognize his son in the hereafter.

Ch. 38:1, 2.—Judah was the fourth son of Leah. Simeon and Levi, who slew the Shechemites, were the second and third sons.

3-11.—This chapter of the history of Judah and his children is given that we may have the continuity of the genealogy of the coming Christ. The wickedness which would call down such signal vengeance from God must have been beyond name or description. It was customary at the death of a husband that his unmarried brother marry the widow and raise a family for the deceased brother.

12-26.—Hirah, the Adullamite, with whom Judah was staying when he first met Shuah's daughter, lived somewhere northwest of Hebron. Timnath is north of Adullam, where Hirah lived. The time of shearing sheep was about March. Judah was cleverly caught by his daughter-in-law. Sins, however secretly practised, are sure to be read later in open day, and under the searching light of God's presence. The only safety lies in putting them "under the blood of Christ." The sentence of Judah upon his daughter-in-law was very severe. When it was shown, however, that he was involved in the case, he at once suspended judgment. The hypocrite! Would the woman have been any more blamable had another beside himself figured in the case, and was not he himself more worthy of death than the woman?

27-30.—From the elder of these two sons, Pharez, Christ descended.

From the lowest and commonest of the fallen race came the sinless Redeemer to wash and save humanity for God's kingdom.

Ch. 39:1.—It was doubtless ordered of God that Potiphar should buy Joseph. That would open the way for what follows.

2-6.—Joseph's prosperity was a legitimate result of his upright character. Such a one is bound to rise, circumstance him as you may. His master trusted him. The most unprincipled person always respects a consistent life.

7-13.—Joseph's conduct under the temptation which befell him showed his real strength of character. (Compare the character with that of Reuben, Simeon and Levi, Judah and the others.) The safest course in some temptation lies in flight. Only be sure and run toward God.

14-18.—The woman's infamous lie is told to revenge herself on one of whose character she is now jealous. Evil always desires to destroy that which is superior to itself.

19-23—A right character and life does not always exempt from suffering, but it will always make suffering a stepping stone to greater station and higher blessings. Even in prison Joseph was growing into qualification for the place and position God was preparing for him.

Ch. 40:1-4.—It seems that the prison was in the house of the captain of the guard. Whether or not Potiphar was satisfied of Joseph's innocence, still he knew from experience that he was a trusty servant. So he put Joseph over the other prisoners.

5-8.—The dreams of these two prisoners made them sadder than even their imprisonment. Joseph volunteers to help them in their sorrows, forgetting his own, and by so doing unconsciously paves the way for his own permanent relief. We help ourselves most when we help others, and in helping others Joseph did not forget to give the credit to God—the God of his sorrowing father Jacob (Israel).

9-15.—The butler's dream was very pleasingly explained, and he was exhorted to plead with the king for Joseph, which he immediately proceeded to forget to do. Doubtless Joseph was much discouraged, but the prolongation of his suffering was in itself a prophecy of the exceeding greatness of the station God was preparing for him.

16-19.—The baker's dream is also interpreted, and now he is sadder than before. It is well that we cannot see the future.

20-23.—The statement of Joseph that the interpretations belonged to God was proven true by the fact that the words of Joseph were verified in both cases.

Ch. 41:1-8.—When the king dreamed his dreams the wise men of his

kingdom were called to interpret, but failed in this case to make their usual vague and two-faced answers meet the requirements. They were failures.

9-13.—This circumstance brought the butler to his senses, and he told to the king his story of the dream he had in prison, and of Joseph's explanation. It is suggested, however, and may be true, that the confession of his fault was not from any sense of the wrong he had done towards Joseph, but a selfish attempt to please his master, and thus ingratiate himself into the king's favor. Pharaoh was the name of the officer. The name of this particular king was Aphophis, and his capital was On, or Heliopolis. The official title Pharaoh comes from the Egyptian word phre, which means "sun."

14-24.—The long looked for, hoped for, prayed for deliverance came at last. The king of Egypt is before the Hebrew slave for instruction.

25-32.—Joseph again honors God in the matter. He predicts the years of plenty and the years of famine which are about to come.

33-36.—And further, he suggests what the king should do to save the country from starvation.

37-45.—The king sees at a glance the worth of this slave, and by a word lifts him from the dungeon to the throne. There is no greater man in Egypt now than Joseph, except the king, and he is greater only in name. Joseph, however, is no greater now in God's sight than he was when a captive in the dungeon. Joseph was called a revealer of secrets. He married the daughter of the priest of the city.

46-52.—Now what of Potiphar, and his wife, and the butler? Who has done the right, and who has been rewarded at last? Before the famine came, Joseph's two sons are born, Manasseh and Ephraim. The "corn" mentioned was wheat and similar grain. Indian corn was first found in America.

53-57.—When the famine came the king sent the people to Joseph to buy grain.

Ch. 42:1-7.—The famine was in all the countries about Egypt. It is evident from verse 1 that Jacob and his family had suffered from the scarcity, and that the sons were becoming despondent. Jacob's direction to them suggests the thought that God helps only those who help themselves. Joseph now has a rare opportunity to revenge himself on his brothers who had so outraged him. Mark how he uses it.

8-16.—Joseph had not forgotten his brothers or their conduct. Their bowing before him would naturally call to remembrance his dream. The sequel shows that in a spirit of real love he disciplines them sufficiently

to bring them to their senses and make them own their guilt. Their acknowledgment that one of their number was dead would call into their now troubled minds tides of anguish. Joseph sends for his beloved younger brother, Benjamin.

17-20.—The three days' imprisonment would give them time to think over the past. He now proposes to make them verify their claims by bringing Benjamin, doubtless because he was anxious to see him, and knew the trouble he would be likely to experience in gaining the father's consent to Benjamin's going to Egypt.

21-24.—Little dreaming that Joseph could understand their talk among themselves, they acknowledged to one another their heartless deviltry with Joseph. They are painfully conscious that they deserve this bondage in Egypt. They had not forgotten that their brother Joseph had probably been sold as a slave into this very country. Their own self-inflicted anguish now brings tears to Joseph's eyes. Their remorse was greater punishment than any Joseph could have inflicted. Simeon may have been the chief mover in the plot against Joseph.

25-38.—The return of their money showed Joseph's true feeling toward them. But the brothers seem to have regarded this as another judgment, laying them liable to new perils at the hands of the governor. Joseph had succeeded in rousing their consciences to a full sense of their guilt. When on reaching home each one found his money returned, both they and their father were greatly worried. The fate of Simeon was an additional weight, and when they reported the man's treatment of them, and the demand he had made about Benjamin, the sorrowful father refused to let him go. Reuben's proposition would of course seem foolish in Jacob's eyes. It could mean nothing more than Reuben's greatest assurance of care on his part for Benjamin, but Jacob thought that circumstances might rise to make it impossible to preserve Benjamin. And most likely he attributes to their ill-timed statements the responsibility of losing Simeon as well as the liability of losing Benjamin.

Ch. 43:1-14.—Necessity, that all persuading force, overcame Jacob's opposition, and extorted from him the consent to let Benjamin go. The present was customary in approaching one of distinction, and the double money was a matter of honesty.

15-25.—Joseph, when he saw Benjamin, ordered his servants to prepare a feast. When they were brought into Joseph's house they were startled yet the more. Every addition in kindness of Joseph added to the terror of these guilty brothers.

26-34.—When Joseph came to his house at noon and greeted Benjamin,

he had to retire from sight and weep awhile. Still not one of the brothers recognized Joseph even when they ate and talked with him.

Ch. 44:1-5.—Joseph now lays a plan to detain and keep his brother Benjamin with him. It is to be presumed that Joseph's steward knew that these men were Joseph's brothers. Ch. 43:23 would indicate so.

6-13.—Their conscious freedom from any guilt in stealing the silver cup made them rashly positive that they did not have it. When it was discovered with them, however, their pervious perplexity was all eclipsed by this last and greatest blow, and they returned to Egypt humbled and speechless, giving themselves up as slaves.

14-17.—Again they fell prostrate before Joseph. How wonderfully is Joseph's dream being verified. Joseph refuses to accept them all as slaves, but asks only for Benjamin.

18-34.—Judah, remembering his father's grief of mind and fears in letting Benjamin go to Egypt, and his own positive asssurance to Jacob of Benjamin's safe return, now makes a most humble plea for Benjamin, tells the story of that home scene, and offers himself a captive in Benjamin's stead for the sake of the gray haired father. The tender mention of the only two sons of Jacob's real wife and of the one whom Jacob thought was torn in pieces burst the dike which held the pent-up floods of Joseph's feelings, and he wept aloud.

Ch. 45:1-15.—Joseph now makes himself known to his brothers. For the first time since their cruel treatment of the lad Joseph at Dothan they now know what has become of him. Reuben had reminded them after their imprisonment that in Dothan they would not listen to his advice not to wrong the lad. Now he doubtless rejoices that Joseph after all lives. That scene of Joseph and Benjamin embracing each other, and Joseph giving to each of his offending brothers kisses in return for their cruel treatment, must have made a lasting impression.

16-29.—The king and his people were well pleased when they heard that Joseph's brothers had come. He tells Joseph to send them for their father and the whole family. His experience with Joseph probably led him to wish to have more people like Joseph about him. The good news now to be carried to Jacob, and the good things, and the fact that the wickedness of the brothers in selling Joseph into Egypt was now to be told to their father, made the advice of verse 24 pertinent.

Ch. 46:1-7.—On the way to Egypt, Jacob stops to offer sacrifice to God at Beersheba, the old home. This had been a favorite dwelling place both of Abraham and Isaac, and from this point Jacob had started when he ran from Esau, and went to his Uncle Laban's. God talks with Israel

here, approving his trip to Egypt, and renewing the promise to make of him a great nation and bring him up again to Canaan (i. e., his descendants), and promising that Joseph should be with him to the day of his death.

8-27.—Sixty-six descendants of Jacob went with him to Egypt. Himself and Joseph and Joseph's two sons would make seventy. The statement of Acts 7:14 includes five sons of Ephraim and Manasseh, born in Egypt. (I Chron. 7:14-20.) Rachel alone is called Jacob's wife.

28-34.—Joseph met the family as they came to Egypt. The meeting of Joseph with his venerable father must have been a very affecting one. And the late experience of the brothers would tend to make them appreciate and enjoy it.

Ch. 47:1-10.—Joseph would feel repaid now for all he had suffered. He has seen his brothers thoroughly repentant for their treatment of him, and the subsequent history would indicate that the experience has brought them to their senses and made them thoroughly religious. Now Joseph is like a father to them. They turn to him for protection and supplies and direction. Joseph introduces five of his brothers to Pharaoh, and the king instructs him to put the family in the best of the land. When the aged patriarch, Israel, is brought in, he blesses the king in the name of his God and the God of his fathers. The simple life and bracing climate of Canaan produced longer life than the low lying land and artificial habits of Egypt.

11, 12.—Goshen was the best pasture land in Egypt, between parallels 30 and 31, and between meridians 31 and 32 from Greenwich. It embraced part of the district of "On," Egypt's capital, and was a natural meadow. Joseph's brothers had given him blows. In return Joseph gives them bread.

13-22.—The conduct of Joseph regarding supplies during the famine was very sagacious. Every man paid for the grain while he was able, in money; then he sold his stock, and finally his land. Probably the king had bought of the people what was stored in the years of plenty. Thus all the land became the property of the government, and when the famine was over the people became tenants of the government. The priests were supported by the government at all times.

23-26.—When the famine ends Joseph supplies seed to sow the land, and assigns the people land to till, demanding that in return they shall give one-fifth of their increase to the king. Here is probably the origin of governmental tax.

27-31.—For seventeen years Jacob (Israel) and his family lived in

Goshen, prospering. Now when he feels that life is nearly done with him, he takes of Joseph a solemn promise that he will send his father's body to Canaan for burial. As Jacob had said to Pharaoh, he recognized that he was only a pilgrim in this world, his faith looking to a better country, of which Canaan was a type.

Ch. 48:1-7.—It is presumable that Joseph had talked with his father about the birthright of Reuben being given to the sons of Joseph, and so on hearing of the father's sickness he brings his two sons to receive the patriarchal blessing. Jacob refers to God's promise to him of Canaan, and charges Joseph that his two sons shall be reckoned the heads of tribes among the chosen people whom God will bring out of Egypt into Canaan.

8-20.—The crossing of Jacob's hands when he blessed the sons of Joseph was significant. Joseph at first did not want it so, but he appears to have made no objection when he saw that his father did so knowingly.

21, 22.—Verse 22 relates to the ground Jacob had bought at Shechem, which seems to have been seized by the Amorites in the absence of Jacob. This first dwelling place in Canaan owned by the chosen family was given to the first born of Jacob's beloved Rachel.

Ch. 49:1-27.—The last days refer to the days of the establishment of Christianity on the earth. * * * "No judge, prophet, or ruler sprang from Reuben." (J. F. B.) * * * It will be remembered that Simeon and Levi slew the Shechemites. (Ch. 34:25.) Levi's inheritance was cities scattered among the tribes. Simeon's inheritance was within the inheritance of Judah. * * * Judah was the one through whom came the Christ. Of him descended all the rulers of the kingdom of Judah. That tribe was the great head of the chosen people. * * * Zebulun had his lot on the seacoast, and engaged largely in commerce. Issachar was settled in lower Gallilee, and devoted itself largely to agriculture. * * * The word serpent applied to Dan suggests subtlety, illustrated in Sampson, who was of that tribe. * * * Gad, on the borders of the land, was exposed to the hosts of hostile powers, but in such instances they were generally victorious at last. * * * Asher, on the seacoast between Tyre and Carmel, had the finest grain and oil of Palestine. * * * Verse 21. "The best rendering we know is this: Naphtali is a deer roaming at liberty. He shooteth forth majestic antlers." (Taylor.) This tribe was located in a fertile, peaceful territory. * * * In this prophecy concerning Joseph his past as well as his future is referred to. The increase of his tribe was extraordinary. Benjamin's inglorious warfare and violent and unjust contests with its brother tribes fully explains this verse.

28-32.—Jacob here gives them a solemn charge to bury him where Abraham and Isaac are buried.

33.—"It would seem that Jacob was supernaturally strengthened for this last momentous office of the patriarch, and that when the divine afflatus ceased, his exhausted powers gave way, and he yielded up the Ghost." (J. F. B.)

Ch. 50:1-6.—Joseph had his father embalmed. Being now a mourner, he could not appear before the king, but sends his request for leave of absence through others.

7-13.—It is said that the distance from Egypt to the burial place of Jacob was three hundred miles. The funeral train containing the nobility and military of Egypt would make an imposing appearance.

14, 15.—Joseph's brothers now fear that Joseph may, after the father's death, requite them for the evil they had done him.

16-18.—It is probable that the brothers had never formally asked the pardon of Joseph for their conduct. Now they do so by their father's dying request. The message affects Joseph to tears.

19-21.—He gives them the strongest assurance of forgiveness and kindly feeling toward them.

22-26.—When Joseph died he had been the ruler of Egypt for eighty years. The Egyptians would naturally be averse to taking his body from Egypt. His funeral would be conducted in the highest style of Egyptian magnificence. He gave evidence of his faith by prophesying the Exodus, and commanding that his bones be taken at that time to Canaan. Tradition says his embalmed body was put in a stone coffin and sunk in the "sacred Nile" until the Exodus.

EXODUS.

ANALYSIS.

Chapter 1.

1-7 Heads of the twelve tribes.
8-14 Treatment of the Israelites by Egypt's new king.
15-22 His order to the midwives.

Chapter 2.

1, 2 Moses born.
3, 4 Moses put in the ark.
5-10 Moses adopted by Pharaoh's daughter.
11-14 Moses kills an Egyptian.
15-22 Moses flees from Egypt.
23-25 Israel's bondage.

Chapter 3.

1 Moses keeps sheep.
2-6 The Lord appears to him on Mt. Horeb.
7-10 Moses told to lead his people from Egypt.
11-4-12 Excuses of Moses. God's answer.
11, 12 First excuse. Its answer.
13-22 Second excuse. Its answer.

Chapter 4.

1-9 Third excuse. Its answer.
10-12 Fourth excuse. Its answer.
13-17 Moses' unwillingness. God's anger.
18-23 Moses' return to Egypt.
24-26 Son of Moses circumcised.
27-28 Aaron meets Moses.
29-31 Conference of Moses and Aaron with the elders.

Chapter 5.

1-3 Moses and Aaron ask Pharaoh to let Israel go.
4 Pharaoh's reply.
5-9 Pharaoh's charge to the taskmasters.
10-14 Israel's task increased.
15-19 Their appeal to Pharaoh. His reply.
20-23 The people blame Moses. His complaint to God.

Chapter 6.

1-8 God's reply to Moses.
9 The anguish of Israel.
10-13 God's charge to Moses.
14-30 A catalogue of Israel.

Chapter 7.

1-7 God's prophecy to Moses. His age.
8, 9 God's instruction about a miracle.
10-13 The miracle performed. Its counterfeit.
14-18 God instructs Moses about the first plague.
19-25 The miracle performed.

Chapter 8.

1-4 Frogs threatened.
5-7 Frogs sent. The counterfeit.
8-15 The frogs destroyed.
16-19 The plague of lice.
20-24 The plague of flies.
25-32 Pharaoh breaks his word.

Chapter 9.

1-7 The plague of murrain.
8-12 The plague of boils and blains.
13-21 Hail threatened.
22-26 Hail sent.
27-35 Pharaoh's petition. His hard heart.

Chapter 10.

1-11 Locusts threatened. Pharaoh's conference with Moses.
12-15 Locusts sent.
16-20 Pharaoh repents, and hardens his heart.
21-23 Darkness sent.
24-29 Pharaoh's conference with Moses.

Chapter 11.

1-3 The Israelites told to ask jewels of the Egyptians.
4-10 The death of the first born threatened.

Chapter 12.
1-14 The Passover instituted.
15-20 Instructions about keeping the feast in the future.
21-28 Moses instructs the people.
29-36 Death of the first born of the Egyptians.
37-39 The Exodus.
40-42 Length of the captivity.
43-51 The law about who shall eat the Passover.

Chapter 13.
1-7 Exhortation to remember the Passover.
8-10 Reason.
11-13 Law of the first born.
14-16 The instruction of the children.
17, 18 Route of the Israelites from Egypt.
19 The body of Joseph taken.
20-22 God's guide to Israel.

Chapter 14.
1-4 God's direction as to the route of Israel.
5-9 Pharaoh pursues Israel.
10-12 Fear of the Israelites.
13, 14 Moses assures them.
15-18 God's order to Moses.
19-22 Parting of the waters.
23-25 Pursuit of the Egyptians.
26-31 Their destruction.

Chapter 15.
1-21 Song of deliverance.
22-26 Israel at Marah.
27 Israel at Elim.

Chapter 16.
1-3 Israel's complaint at Sin.
4-10 God promises them bread. Their address to the people.
11-15 Bread sent.
16-21 Instructions about gathering it.
22-30 The Sabbath day observed.
31 The bread named.
32-34 Instructions about keeping a pot of manna.
35, 36 Continuance of the fall of manna.

Chapter 17.
1-3 The people murmur for water at Rephidim.
4-7 Moses' prayer. God's answer. The place named.
8-13 Battle of Israel with Amalek.
14 God's curse upon Amalek.
15, 16 Moses builds an altar.

Chapter 18.
1-6 Jethro brings Moses his wife and sons.
7-12 Jethro's visit with Moses.
13-26 Jethro's advice to Moses.
27 Jethro's return to his home.

Chapter 19.
1, 2 Israel comes to Mt. Sinai.
3-6 God's message to the people.
7-9 The people's reply.
10-13 The people warned to make ready for God's presence.
14, 15 The preparation.
16-25 God's presence on the mount.

Chapter 20.
1-3 The first commandment.
4-6 The second commandment.
7 The third commandment.
8-11 The fourth commandment.
12 The fifth commandment.
13 The sixth commandment.
14 The seventh commandment.
15 The eighth commandment.
16 The ninth commandment.
17 The tenth commandment.
18-21 The fright of the people.
22-26 God's charge to Moses about images and altars.

Chapter 21.
1-6 Law of men servants.
7-11 Law of women servants.
12-14 Law of manslaughter.
15 Law of parent smiting.
16 Law of man stealing.
17 Law of parent cursing.

18, 19 Law of fighting.
20, 21 Law of servant smiting.
22-25 Law of accidental hurt.
26, 27 Law of servant maiming.
28-32 Law of a savage brute.
33, 34 Law of brute slaying.
35, 36 Law of brute fighting.

Chapter 22.

1-4 Law of a thief.
5, 6 Law of damage.
7-13 Law of trust.
14, 15 Law of borrowing.
16, 17 Law of fornication.
18 Law of witchcraft.
19 Law of bestiality.
20 Law of idolatry.
21 Law of strangers.
22-24 Law of widows.
25-27 Law of usury.
28 Law of reverence.
29, 30 Law of first fruits.
31 Law of flesh food.

Chapter 23.

1 Law of false charges.
2, 3 Law of just independence.
4-6 Law of charitableness.
7 Law of a just character.
8 Law of gift taking.
9 Law of dealing with strangers.
10, 11 Law of land rest.
12 Law of the Sabbath.
13 Law of general behavior.
14-19 Law of the feasts.
15 Unleavened bread.
16 Harvest.
16 Ingathering.
17-19 Regulations of the feast.
20-33 Exhortation to obedience with promise of prosperity.

Chapter 24.

1, 2 Moses, the priests and seventy elders ordered up the mount.
3 Moses reports God's laws. Answer of the people.
4-6 Moses writes the laws, builds an altar and sacrifices.
7-8 Moses reads the laws and sprinkles the blood of the covenant.
9-11 The seventy-four ascend the mount and see God.
12-18 Moses with Joshua called into the mount for forty days.

Chapter 25.

1-9 What the people must offer to build a tabernacle.
10-22 Directions for making an ark of the covenant.
23-30 Directions for making a table for shew bread.
31-40 Directions for making a candlestick and vessels.

Chapter 26.

1-6 Directions for making the ten tabernacle curtains.
7-13 Directions for making the eleven goat hair coverings.
14 Directions for making the ram skin covering.
14 Directions for making badger skin covering.
15-25 Directions for making the boards of the tabernacle.
26-29 Directions for making the bars of the tabernacle.
30-37 Directions for setting up the tabernacle.
31-33 The tabernacle veil.
34 Place of the ark.
35 Place of the table and candlestick.
36, 37 The door of the tabernacle.

Chapter 27.

1-8 Directions for making an altar for burnt offerings.
9-19 Directions for making the court of the tabernacle.
20, 21 Directions about the oil for the candlestick.

Chapter 28.

1 Order to set apart Aaron and his four sons as priests.
2-5 The order about garments for the high priest.
6-14 Specifications for the ephod.
15-29 Specifications for the breast plate.
30 The Urim and Thummim.
31-35 Specifications for the ephod robe.
36-38 Specifications for the mitre plate.
39 Order concerning the coat mitre and girdle.
40-43 Order about the garments for all the priests.

Chapter 29.

1-37 Ceremony of consecrating Aaron and his sons.
38-44 The daily burnt offering for Israel.
45, 46 Promise of God's presence.

Chapter 30.

1-10 Specifications of an altar of incense.
11-16 The ransom of those who are numbered.
17-21 Order of a brazen laver.
22-33 Composition of the holy anointing oil.
34-38 Composition of the perfume.

Chapter 31.

1-11 God sets apart Bezaleel and Aholiab as artificers.
12-17 Order about the Sabbath.
18 God gives Moses two tables of stone.

Chapter 32.

1-6 Story of the golden calf.
7-10 God's anger with the people.
11-14 Moses' entreaty to God for them.
15-19 Breaking of the tables by Moses.
20 Destruction of the golden calf.
21-24 Excuse of Aaron.
25-28 Punishment of the people. Three thousand slain.
29 Order of Moses to the people.
30-32 Moses' entreaty for the people.
33-35 Answer of God.

Chapter 33.

1-3 God's refusal to go before the people.
4-6 Mourning of the people.
7, 8 Removal of the tabernacle from the camp of Israel.
9-11 Talk of Moses with God in the tabernacle.
12-18 Request of Moses for guidance and a sight of God's glory.
19-23 Answer of God.

Chapter 34.

1-3 God's order to Moses about new tablets of stone.
4-9 God manifests himself to Moses in the Mount.
10 God's covenant toward Israel.
11-17 The orders about the people of the promised land.
18 Order of a feast of unleavened bread.
19, 20 Law of the first born.
21 Law of the Sabbath.
22-24 The feast times.
25 Direction about sacrifice.
26 Law of the first fruits.
27, 28 Moses writes the law.
29-35 The radiance of Moses' face.

Chapter 35.

1-19 Address of Moses to the people.
1-3 Charge concerning the Sabbath.
4-19 Specifications of gifts needed for a tabernacle.
20-29 The people bring the gifts.
30-35 Moses names the two artificers.

Chapter 36.

1-4 The beginning of the work.
5-7 Overabundance of the gifts.
8-13 The cherubim curtains.
14-18 The goat hair curtains.
19 The tent coverings.
20-30 The tabernacle boards.
31-34 The tabernacle bars.
35, 36 The tabernacle vail.
37, 38 The tabernacle door.

Chapter 37.

1-5 The ark.
6-9 The mercy seat.
10-16 The table (for shewbread).
17-24 The candlestick.
25-28 The altar of incense.
29 The anointing oil and incense.

Chapter 38.

1-7 The altar of burnt offerings.
8 The brazen laver.
9-20 Construction of the court.
21-31 Cost of the tabernacle.

Chapter 39.

1 The cloths and Aaron's garments.
2-7 The ephod.
8-21 The breast plate.
22-26 The ephod robe.
27-29 The coats, mitre and girdle.
30-31 The mitre plate.
32-43 Collection of the work.

Chapter 40.

1-15 God orders the tabernacle set up and consecrated.
16-33 Moses sets up the tabernacle and its service.
34-38 A cloud covers the tent.

LESSON NOTES.

Ch. 1:1-7.—An ancient author declares that in Egypt mothers produced three and sometimes four at one birth. A modern writer declares that the females of Egypt, both human and animal, surpass all others in fruitfulness.

8-14.—Their prosperity brings jealousy from the Egyptians. Goshen was between Egypt and the warlike tribes of Canaan, hence the thought of verse 10. The new king was probably Amosis (Osburn). A ruinous rent may have been first demanded to involve them in difficulty, then they were reduced to serfs. The two cities mentioned were in Goshen. Wilkinson says more bricks bearing the name of Thothmes III, supposed to have been the Pharaoh of the Exodus, have been found than of any other period.

15-22.—The two midwives mentioned were either the heads of a large corporation (Laborde), or by tampering with these two the king desired to terrify the rest into secret compliance with his wishes (Calvin). Opinions were divided whether the stools were low seats on which the midwives sat, or stone troughs by the riverside in which the infants were washed. In the first case they would be strangled, and in the second

drowned. The more correct rendering of verse 22 is, "Because the midwives feared God the Hebrews had a numerous progeny."

Ch. 2:1, 2.—Amram and Jochebed, the parents of Moses, had two children, Miriam and Aaron, born some years before this edict.

3, 4.—The slime mentioned was the mud of the Nile, which, when hardened, was very tenacious. Pitch was mineral tar. Bulrushes were thick, strong, tough reeds. Miriam would be perhaps ten or twelve years old.

5-10.—Though this plan may have been owing to a divine suggestion, it took great faith to work it. Jochebed got back her baby to rear in her own way, and was paid for it besides.

11-14.—It has been supposed that the Egyptian taskmaster killed the Hebrew, and that Moses was duty bound by the custom of the age to avenge the death of his fellow. This, however, lacks proof.

15-22.—History tells us that Moses was trained in all the wisdom of the Egyptians, and became a great military commander, conducting several important campaigns for Pharaoh. But now that he has chosen the side of his wronged people, the king seeks to kill him, and he flies from Egypt. Midian is in the lower part of the Arabian peninsula. Here by his kindness to the daughters of Jethro Reuel he came into favor with that prince, and married his daughter Zipporah. His oldest son was named Gershom.

23-25.—"Verse 23 seems to imply that the Israelites had experienced a partial relaxation, probably through the influence of Moses' royal patroness; but in the reign of her father's successor the persecution was renewed with increasing severity." (Jamison, Fausset and Brown.)

Ch. 3:1.—Moses seems now to be working as a member of Jethro's household. May be, like Jacob, he was paying for his wife. Horeb may have been called the Mount of God either from its great height or from the memorable transactions which took place there. Sinai was a peak of the group called Horeb.

2-6.—The bush was not consumed by the fire which burned it. Israel was not consumed by Egyptian oppression. The church is not consumed by the oppression of the world. In the East people put off their shoes or sandals as we do our hats. If Moses was convinced by what he saw, much more ought we to be convinced from what we see that God is in the midst of the church.

7-10.—God's message should have been welcome news to Moses. But the result of his first hasty effort had discouraged him. Are we much better than he?

11-4-12.—Moses first urges his inability. God promises to be with him and evidence that he has sent Moses by bringing the freed Hebrews to serve God on that very mountain. * * * Moses' next objection was lack of something to say. God tells him particularly what to say, both to his people and Pharaoh. He warns him of the king's stubbornness and God's judgments upon him. Verse 22 should be read not "borrow," but "ask;" it was customary for slaves when leaving their old masters to ask gifts of them. Neither the Jews nor Egyptians expected the gifts returned. * * * *Ch.* 4.—The third excuse related to the unbelief of the people. The rod serpent, the leprous hand and the water turned to blood were sent for answers. * * * The fourth excuse was lack of persuasive power. God reminds him who made his mouth.

13-17.—When Moses, after all this, shows unwillingness, God is angry. So he is angry with the wicked, who being persuaded of their duty, still persist in sin. "The honor of priesthood was transferred to Aaron, who from this time was destined to be the head of the house of Levi. Moses honestly records these facts." (J. F. B.)

18-23.—It was a proper thing for Moses to ask consent of Jethro about returning to Egypt. But he does not tell Jethro of the special object of his going.

24-26.—Verse 24, "Moses was either overwhelmed with mental distress or overtaken by a sudden and dangerous malady. The narrative is obscure, but the meaning seems to be that, led during his illness to a strict self-examination, he was deeply pained and grieved at the thought of having, to please his wife, postponed or neglected the circumcision of one of his sons, probably the younger. To dishonor that sign and seal of the covenant was criminal in any Hebrew, peculiarly so in one destined to be the leader and deliverer of the Hebrews; and he seems to have felt his sickness as a merited chastisement for his sinful omission. Concerned for her husband's safety, Zipporah overcomes her maternal feelings of aversion to the painful rite, performs herself, by means of one of the sharp flints with which part of the desert abounds, an operation which her husband, on whom the duty devolved, was unable to do, and having brought the bloody evidence, exclaimed in the painful excitement of her feelings that from love to him she had risked the life of her child." (Calvin, Bullinger, Rosenmuller.)

27, 28.—It seems that after Moses and Aaron met, Zipporah and her sons went back to Midian.

29-31.—The affliction of the Israelites in Egypt made them now willing to accept joyfully a call to deliverance. The experience of Moses

had taught him to lean on God rather than his own strength. Both were better for their affliction.

Ch. 5:1-3.—"Here is the first time the Lord is mentioned by the name of God of Israel. The king does not know the God of Israel. He estimates the character of that God by the condition of his slave worshipers. To demonstrate the supremacy of the true God over the gods of Egypt was the design of the plagues." (J. F. B.) They ask to do just what God had ordered.

4.—Every leader in the ways of sin is saying to those who would set free sin's slaves just what this brutal king said, "Cease trying to free people, and go yourself into the bondage of sin."

5-9.—Sin's slave drivers always increase the burdens on those who resist its tyranny.

10-14.—He who could not see by faith would now say, "Your efforts are making things worse. By all means stop. Choose the lesser of the two evils." Almost daily we have such philosophy.

15-19.—The officers who complained to the king seemed to be in no wise able to argue their case. His rough answer crushed out all hopes.

20-23.—Now the Israelites complain to Moses that he has done more harm than good. Crushed by their reproach, he returns complaining to God. And yet that blackest hour was just before dawn, though he did not know it.

Ch. 6:1-8.—Now that they were sure that the proffered aid of man only made their cause worse, all was in readiness for God to show his power in their behalf, and thus, from the result, they would know it to be God's hand. It is sad that man is such that he must almost always be schooled in dire distress before he learns to acknowledge the guiding hand of God.

9.—Verse 9 gives some insight into the bitterness of the slavery which the Israelites were enduring.

10-13.—"Even the faith of Moses himself was failing, and he would have abandoned the enterprise in despair had he not received a positive command from God to revisit the people without delay and at the same time renew the demand on the king in a more decisive and peremptory tone." (J. F. B.) Moses was assuming a wondrous responsibility (from a human standpoint).

14-30.—Verses 14-30 are valuable for reference concerning genealogy. Lineage was of much importance among Hebrews, and its value is evidenced here in authenticating the descent of these two men, Moses and Aaron, commissioned to such an important part in the events of Egypt,

the government of Israel and the church of God. The two oldest sons are noticed briefly, and then comes Levi, from whom these descended. Verse 20. Some render the word "sister," "cousin."

Ch. 7:1-7.—Moses is now sent to the king, not as a humble suppliant, but as God's embassador. The hardening of Pharaoh's heart was a natural result of Pharaoh's antagonism to God. God made the law that such antagonism should result in such heart hardening, but of course Pharaoh was responsible for the antagonism, and so for the heart hardening. The national calamity of Egypt was foretold. Moses was now eighty years old, just two-thirds of his life.

8, 9.—Moses and Aaron were now commanded to display before the king the miracle shown to Moses in the wilderness.

10-13.—When the mircale was performed, Pharaoh called his trick makers. His object in calling them was to ascertain whether this doing of Aaron's was really a work of Divine power or merely a feat of magical art. The magicians of Egypt in modern times have been long celebrated adepts in charming serpents, and particularly by pressing the nape of the neck they throw them into a kind of catalepsy, which renders them stiff and immovable, thus seeming to change them into a rod. They conceal the serpent about their persons, and by act of legerdemain produce it from their dress stiff and straight as a rod. Just the same trick was played off by their ancient predecessors, the most renowned of whom, Jannes and Jambres (II Timothy 3:8), were called in on this occasion.

14-18.—Pharaoh may have gone to the river for worship. The Nile was a sacred stream, the national god, and it was to be the subject of the first of the ten plagues. The water was used largely for drinking. The fish were used largely for food.

19-25.—The counterfeit of this miracle by the trick makers, on however small a scale, dyeing it with some coloring matter, would serve as a pretext to the king to disregard the request of Moses, and go unmoved to his house. Why such a judgment of such magnitude should not produce the desired effect is inconceivable.

Ch. 8:1-4.—The bake ovens of Egypt were holes in the ground plastered over the sides and bottom with mortar. The kneading troughs were bowls of wicker or rush work.

5-7.—When the frogs came the trick makers counterfeited this miracle also, but they could not undo what Moses and Aaron had done.

8-15.—When the king came supplicating Moses, Moses showed his humility by honoring Pharaoh and allowing him to give his order as to when Moses should pray for the removal of the frogs. Here is a fitting

picture of how God loves to honor them that honor Him. Moses was a man after God's own heart.

16-19.—The Hebrew word here translated lice means fleas or mosquitos. The trick makers of Egypt could not counterfeit a mosquito. They owned that this was beyond them.

20-24.—"The flies mentioned were dogfly, cockroach, Egyptian beetle. They are very destructive, some of them inflicting severe bites on animals, others destroying clothes, books, plants, everything. The worship of flies, particularly of the beetle, was a prominent part of the religion of the ancient Egyptians. The employment of these winged deities to chastise them must have been painful and humiliating to the Egyptians, while it must at the same time have strengthened the faith of the Israelites in the God of their fathers as the only object of worship." (J. F. B.) From this time on, a distinction was made between Egypt and the land of Goshen, where Israel lived.

25-32.—When the king finds there is no other way, he promises to let Israel go into the wilderness. But the condition of his heart and his feeling toward Israel and their God is made clear enough by the falsehood he tells.

Ch. 9:1-7.—The disease of murrain came not by the instrumentality of Aaron's rod, but direct from the Almighty, and at the time set by Moses. "The adaptation of this judgment consisted in the Egyptians venerating the more useful animals, such as the ox, the cow and the ram. In all parts of the country temples were reared and divine honors paid to these domesticated beasts, and thus while the pestilence caused a great loss in money, it struck a heavy blow at their superstition." As an indication of how rebellion against God hardens the heart, after Pharaoh had sent to see that none of the Israelites' cattle had been slain, he still refused to own his wrong.

8-12.—The ashes which Moses took were from the brick kiln, that instrument of oppression to the Israelites, now to be made a means of chastisement to the Egyptians.

13-21.—The Lord, before sending the next plague, gives Pharaoh and his people a chance to escape its ravages and save their lives and their flocks.

22-26.—The fire mentioned was doubtless lightning, and thunder would peal in awful volumes, while the lightnings swept the ground like fire. (J. F. B.) Doubtless many Egyptians, not so sullen as Pharaoh, saved themselves and flocks from the calamity.

27-35.—Pharaoh may have been for the time truly penitent. But

behold the deceitfulness of sin. As soon as the pressure of calamity is lifted, man, whose heart is not in touch with God, falls again into his pernicious ways.

Ch. 10:1-11.—Repeatedly the statement is made that Pharaoh made strong (stubborn) his heart (will). Before each plague Moses repeated, "Let my people go." When locusts are threatened, the king holds a conference with Moses and Aaron, and while the servants of Pharaoh are clamoring also that the king may relent, Pharaoh orders that the men only may go, leaving the flocks and little ones behind. He knew of course that in that case they would return.

12-15.—Locusts are natives of the desert, and are brought into Egypt by an east wind.

16-20.—Again the king repented, and at the prayer of Moses a west wind took the locusts out of Egypt.

21-23.—Darkness so oppressive that it was to be observed by the sense of touch must have been indescribably appalling. After three days even the king could stand it no longer.

24-29.—The terrified king makes another concession. But calm Moses insists on every point of his request. The desperate king orders him from his presence, and makes a threat that another conference will mean the death of Moses. And the old king saw the day when he would gladly have taken back that threat.

Ch. 11:1-3.—The word here rendered "borrow" is an outrageous translation. It should be rendered "ask." It was customary when slave went free to receive gifts of their former masters. Neither Egyptians nor Israelites expected these gifts returned.

4-10.—Moses does not go into the presence of the king now. You remember he was forbidden. But he talks to the Egyptians, who hear every word eagerly, for they stand in great awe of him. Of course, what he says is reported to Pharaoh; he is talking to Pharaoh now through mediators, probably at the palace, hence the last clause of verse 8.

Ch. 12:1-14.—The Jewish civil year began in September. It was now March, and so about the seventh month of the year. But their religious year was to begin now. The first month (Abib or Nisan) began with the moon after the spring equinox, and so covered parts of March and April. The lamb was to be selected the tenth day, and to be kept four days before the sacrifice. It was roasted whole, probably as a type of Christ, not a bone of whom was broken. It was eaten with bitter herbs, reminding them of bondage.

15-20.—In the instructions about the future commemoration of this

event all leaven (yeast) was to be put out of their houses for a week, thus calling to remembrance their departure from Egypt, which was so hurried that their bread would not have time to leaven.

21-28.—Moses instructs the elders. No Israelite was to go out of his house until morning. Some suppose that this was to prevent suspicion that the Israelites slew the Egyptians. In the future commemoration of this event the striking of the blood on the door posts would bring out questions from the children, answering which would make it easy to teach them the way of the Lord.

29-36.—Now falls the crowning stroke. "The wild shrieks of mourners were heard everywhere." The land was full of corpses, and all living Egypt was on its feet. "For eighty years the Egyptians had caused the male Israelites to be cast into the river. Now there falls a divine and terrible retribution." (J. F. B.) Now the old king would give half his wealth if he could take back the threat against Moses. He calls for Moses and Aaron in the night. Most likely they now refuse to go into his presence, thus making him feel the rashness of his threat. But he says to them go, you and yours, and bless me also. And the terrified Egyptians were so urgent that when the Israelites demanded of them a parting gift, they loaded them down, until Egypt was literally spoiled of its wealth.

37-39.—Six hundred thousand warriors, besides women and children, went out of Egypt. It is supposed that the entire multitude, including camp followers, amounted to near three millions. Many awe inspired Egyptians would cast their lot with this people; it is computed about six hundred thousand.

40-42.—The Exodus by the common chronology was four hundred and thirty years after the call of Abram, and two hundred and fifteen years after the going of Jacob and family to Egypt. 1491 B. C.

43-51.—Only those willing to become one with the Irsaelites were allowed to participate in those religious matters which signalized them as a distinct people.

Ch. 13:1-7.—To sanctify means to consecrate or set apart for a sacred use. The first born of man and beast were so consecrated, and in the case of a human child and some of the beasts of burden (such as the ass) the first born was to be redeemed by some animal which should be offered in its stead upon the altar. Thus were the Israelites to keep in memory the Passover and its consequent worship.

8-10.—Faithful commemoration of the past mercies of God would make all the children of the ages to become familiar with the stories of

those mercies, and by that familiarity incite the faith which reaches out to greater blessings.

11-13.—This law of the first born, before referred to, was to be the perpetual law of the land to which God was now leading this people.

14-16.—The necessity of instructing the children concerning these things could not be overestimated. It was the operation of this principle which gave the Hebrew nation its unity. We Christians are sadly deficient at this point.

17, 18.—The shortest route from Egypt to Canaan would have led them through the land of the Philistines, the descendants of Ham. Here they would have been sure to encounter war. I Chron. 7:21, 22, refers to the cause of a feud between them and the Israelites, which must have happened while the Israelites were in Egypt before their enslavement, though the Hebrew participle properly rendered either "because" or "when," leaves it uncertain which party made the thieving raid on the other. Such stealing was a common fault of all shepherd tribes of that day. Israel must be led by a route which would give them time to become disciplined and ready for war, and also by one which would put their retreat to Egypt out of the question. The word "harnessed" means "in ranks of five."

19.—Joseph's last and strict request was observed.

20-22.—Etham, supposed to be modern Ajrud, is twelve miles northwest of Suez. God gave them a constant and visible token of his presence.

Ch. 14:1-4.—They had been heading straight toward the isthmus of Suez, and another short march would have put them entirely out of Egypt, north of the Red Sea. At God's command they turn southward and go straight away from the promised land, with the sea on their left, thus remaining on the Egypt side of the sea. Note carefully the language of verse 4.

5-9.—The route which they took brought them to the sea, with an impassable mountain on their right hand. The Egyptians saw that by coming up behind them they could literally pen them up and cut off all escape.

10-12.—The murmuring of the Israelites would severely test the patience of Moses. The mental tension of that time must have been fearful. But he sees the guiding pillar, remembers the past, and takes courage. The question might be raised, Why did not the people do likewise? Their moral sensibility was very dull. And who of us are better considering our light?

13, 14.—Moses had faith to assure the Israelites, and yet he did not see

how the Lord was about to deliver them. He cried mightily for light and help.

15-18.—The command of verse 15 doubtless was given in the evening. The guiding cloud became a wall of darkness to the Egyptians, who would unquestionably go into the camp for the night, and simply throw out a picket line to guard against any possible escape of the frightened slaves.

19-22.—It is certain that the sea at that point was very shallow. (No sea there now at all.) A strong east wind could there remove the waters until a passage would be afforded for the Israelites. Of course the waters on either side not being fordable would prevent anyone flanking their movement, thus serving as impassable walls.

23-25.—As soon as Pharaoh's pickets discovered that something was going on, the king would send out his chariots to learn what it was, probably supposing Israel had found some hitherto unknown pass about the mountain. It was dark. If the king had ordinary military judgment he would hold his lines of foot soldiers intact, in readiness to hasten to the support of the cavalry and charioteers when he should learn the true state of affairs. Not until morning did the part who pursued Israel find out where they were. Then, panic stricken, they took off their chariot wheels, which only impeded their motion among the rocks, so as to "sled" out of their dangerous position.

26-31.—But it was too late. The waters returned, and drowned all the hosts of Pharaoh which went into the sea after Israel. Pharaoh could see the condition when the light returned, and since his chariots and horses were in the sea and Israel safe on the other side, he could only tramp his army back to Egypt, a defeated, saddened, but wiser man.

Ch. 15:1-21.—The song of deliverance is considered by some the oldest poem in the world. It has splendid diction and poetical excellencies which have been the admiration of the best judges. The pronoun "them" in verse 21 is masculine, denoting that probably Moses led the men and Miriam the women. The custom of their dance was a slow, solemn gesture, accompanied by singing, and led by a principal female, the others imitating her and repeating her words.

22-26.—Marah is supposed to be about thirty miles from where Israel crossed the sea. Following God's direction, the bitter waters are made sweet.

27.—At Elim they find a fertile spot well supplied with water, where they rest and refresh themselves. The point is still a little further southeast of Marah.

Ch. 16:1-3.—The encampment mentioned is further southeast toward

Mt. Sinai. The people are traveling along the seacoast. They have now been one month on the road. The place was desert, and their store of food brought from Egypt was exhausted, and there seemed no means of procuring anything except wild olives and wild honey. It was scarcely to be wondered at that they should become despondent, since they had always been accustomed to worldly prosperity.

4-10.—Smith observes that from certain passages of Scripture we learn that "the manna promised came every morning except the Sabbath in the form of a round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for the succeeding day, except the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking, that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan, and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions which bear the name of manna have not the qualities ascribed to the manna of Scripture. The manna of Scripture we regard as wholly miraculous, and not in any respect a product of nature. The Hebrew word manna, by which the substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?), and the name is derived from the inquiry (man hu, what is this?) which the Hebrews made when they first saw it upon the ground." How quickly God heard and provided for their wants. By giving them this daily portion God taught them dependence upon him day by day. Thus they were tested.

11-15.—The quail migrates by night, many observers say. They flew near to the ground, and could be easily taken even by hand, especially in an exhausted condition after a long flight.

16-21.—All they were allowed to gather was simply enough for the day's eating. Any of it kept over until the next morning spoiled, and so he that gathered simply enough had no lack, and he who attempted to heap up enough for future use had only a heap of corruption.

22-30.—At this point the history shows that the Sabbath was being observed down through the ages since Eden, though the action of some of the Israelites shows that they were very lax in regarding it.

31.—The name given (manna) is explained in a former note.

32-34.—The keeping of a sample of this food would serve as a per-

petual remembrance to Israel of the provision God made for them in the wilderness wanderings, and would also serve to show the distinction between that food which God miraculously provided and any similar natural production. This pot of manna was afterward put with the ark of the covenant.

35, 36.—The wilderness wandering continued for forty years. When the Israelites came into the promised land the manna ceased to fall.

Ch. 17:1-3.—They journey on to Rephedim. Even after the experience of the manna and quails these undisciplined minds break out into a blaze of discontent, which intensifies until Moses is in actual danger of his life. Small wonder that the force of many miracles was lost upon the heathen king Pharaoh when God's own peculiar people could so soon forget all which had been done in their behalf.

4-7.—Very wisely Moses prays. That is the true path out of all evil. The elders were called, and the rock smitten in their sight that they might learn on whom to depend. The place was about a day's march from Sinai, and, it is said, in a circuitous valley, very narrow, with no protection from the burning sun except the perpendicular cliffs. The name Meribah means "chiding."

8-13.—The Amalekites were descendants of Esau. They lived just north of Sinai. "Their attack seems to have been a mean, insidious, dastardly one on their rear, probably to satisfy an old grudge and also their present jealousy." (J. F. B.) The miracles seem to have impressed the people that God was among them, and thus they were encouraged in their attack against their foes. They fought under the leadership of Joshua, the young warrior who was to act such a prominent part in their future history.

14.—"The curse upon Amalek is explained by the deep and implacable vengeance which they meditated against Israel." (J. F. B.)

15, 16.—The 16th verse is better read, "Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation."

Ch. 18:1-6.—Jethro seems to have been a priest of the true God, and hearing the story of the Exodus comes to see Moses, bringing along his daughter, the wife of Moses, and her children to the husband and father.

7-12.—The visit was doubtless an enjoyable and protracted one, and closed with a solemn and religious service. "Their conversation was that of two pious men rehearsing and listening to recitals of the wonderful work and providences of God, worthy of the imitation of Christian friends." (J. F. B.)

13-26.—The suggestion of Jethro so kindly given was royally good. The wisdom of Moses could appreciate that, and would not esteem it any the less from God because it came through man. That bit of advice was acted upon, and became the foundation principle of all civil government.

27.—When Jethro returned home both he and Moses were better men on account of that visit.

Ch. 19:1, 2.—Now they come to the wilderness of Sinai. "The mountain peak before which they camped was Horeb (doubtless), the very peak where Moses saw the burning bush, forty-five days after leaving Egypt." (J. F. B.)

3-6.—Moses goes up the mount to that holy spot, and gets from God a beautiful message to that people whom Moses had been sent to bring from Egypt, and who are now encamped at the foot of the mountain.

7-9.—The people unanimously answered, We will do all that the Lord commands.

10-13.—Now that God was to manifest Himself to His people and give a law for their guidance in all their future as a nation, very stringent rules were given for the conduct of the people. The value of reverence cannot be overestimated.

14, 15.—Three days were spent in these preparations, making fifty days since leaving Egypt—one spent by Moses in the mount, one in reporting to the people God's message, and three days of preparation.

16-25.—The thunder and lightnings on the mount announced God's presence. The people are led out of the camp to where they might see and stand in the presence of God. The mountain was quaking, trumpets blown by supernatural breath were sounding, and when Moses spoke, God answered him by a voice. Moses was called up the mount, but again sent down to make sure that no one should break through the set bounds. After that Moses and his brother Aaron were to come up.

Ch. 20:1-17.—The Ten Commandments form the basis of all law, and underlie all true religion. The first four pertain to our duty to God. The remaining six, man's duty to man. Commit them to memory.

18-21.—Such manifestations would fill the people with awe. They beg Moses to stand between them and God, as a mediator for them. His answer clearly implies that if the people do well they need not fear to stand in God's presence.

22-26.—The caution against images was pertinent, especially in view of the country from which the people came. Idolatry inevitably follows any attempt to represent God by images—and reasonably so. The caution against carving altars was for the same reason, while that against steps

"was for the sake of decency in consequence of the loose, wide, flowing garments of the priest." (J. F. B.)

Ch. 21:1-6.—The "judgments" were rules to regulate the judges and magistrates in their decisions. These laws were only an expansion of the Ten Commandments already given. Most likely Moses was alone when these were given. An Israelite might become a slave by poverty, debt or crime, but was entitled to freedom at the end of six years.

7-11.—Hebrew girls might be redeemed by parents or friends, but if not her owner could not sell her to a stranger. If she were betrothed to her owner or his son and the marriage failed to be carried out, a maintenance must be granted her suitable to her condition as the intended wife, or else her freedom must be instantly granted.

12-14.—Death was the penalty for killing, unless it was unintentional, in which case the killer might flee to a place where the avengers could not come.

15.—All manner of subordination is the outgrowth of proper respect for parents. Hence that must be maintained at any cost.

16.—The monstrous crime of man stealing would demand the severest penalty for its suppresion.

17.—Cursing would demand penalty as severe to keep it from becoming a common habit of the passionate.

18, 19.—The law about fighting would be an effectual discouragement to that passionate outburst.

20, 21.—Heartless cruelty to a servant was to be punished, but somewhere a line must be drawn between cruelty and compulsion of obedience.

22-25.—The law of accidental hurt demanded that the author of the accident stand good for all the resulting loss. "The principle was a civil one, given to help the public magistrate fix compensation in case of injury. It did not encourage private revenge. Later Jews mistook it for a moral principle, and were corrected by our Lord." (J. F. B.)

26, 27.—Here a distinction is formulated between legitimate punishment and wanton cruelty. Possibly even the accidental maiming would purchase the slave's freedom, as indeed it ought.

28-32.—The law of a savage brute clearly holds the owner responsible for the mischief of his chattels, in so far as he is able to provide against it.

33, 34.—In the case of a slain brute, the slayer simply buys the dead brute at its living worth.

35, 36.—In brute fighting the same principle holds good, unless the owner could not prevent it, in which case they share equally both the live and dead ox.

Ch. 22:1-4.—The law of the thief provides that one may, if possible, prevent the theft at the time of its taking place, but if not that, he shall not take life in vengeance.

5, 6.—The law of damages makes the damager responsible for his mischief.

7-13.—The law of trust holds the trustee responsible as far as it was in his power to prevent loss.

14, 15.—The word here rendered borrow evidently carries the added idea of hiring.

16, 17.—The crime of fornication was to be righted by marriage, unless the man be utterly repugnant, in which case he must furnish her a support.

18.—The incorrigible and lying deception of witchcraft, imposing as it did on the credulity of the ignorant, was to be suppressed at any cost.

19.—Bestiality, if not severely prohibited, would, by the law of nature, vitiate the entire human element which it touched.

20.—Idolatry, if not utterly destroyed, would cause the chosen family to relapse into heathenism and nullify the plan of God in the call of Abram.

21.—A remembrance of their own standing in Egypt would prevent their wronging strangers.

22-24.—Nothing perhaps would so deter from the cowardly act of oppressing the widow and fatherless as the thought of their own family suffering like treatment at the hands of others.

25-27.—Taking from anyone more than he be able to spare was strictly forbidden. Such oppression is never a means of gain.

28.—The word rendered "gods" should be rendered "judges."

29, 30.—The first fruit of all increase was to be given to God—man, beast and inanimate things.

Ch. 23:1.—The Hebrew word rendered raise means also to receive.

2, 3.—A just independence is a necessity to a righteous character.

4-6.—Charitableness formed the basis of all law. That principle carried far enough would make law a superfluity.

7.—The just character would be a legitimate outgrowth of such a course of conduct.

8.—The law against gift taking (meant especially for judges) is self-explanatory. It is just as true as a rule of life for all.

9.—The repetition of the law concerning strangers shows how likely the people were to forget their former embarrassment under their new conditions.

10, 11.—God owned the land, and the people were tenants. On the seventh year the land holder neither sowed nor harvested. The poor might gather what his land produced.

12.—Special mention is made again of the Sabbath as a necessity to man and beast.

13.—In all things there was enjoined a circumspect manner of life, in keeping with all these laws and their special relation to God.

14-19.—The three feasts were "Unleavened Bread" (Passover), "Pentecost" (harvest feast, and when the first fruits were gathered), and the "Feast of Ingathering" (feast of tabernacles, a memorial of dwellings in booths in the wilderness). Egyptian idolaters had a superstitious rite at the end of the harvest of boiling a kid in its mother's milk and sprinkling the broth on the garden as a magical charm to render it productive the following season.

20-33.—The reasonableness of the exhortation is very clear. The promise is very decisive and favorable.

Ch. 24:1, 2.—Moses, the three priests and seventy elders are now ordered to ascend the mount for worship, Moses alone going near to where the presence of God was manifested.

3.—The people, when Moses reports, gladly assent to do all the Lord commands.

4-6.—Moses now commits these laws to writing, builds an altar, setting up a pillar for each tribe, and offers sacrifice (perhaps the first since leaving Egypt).

7, 8.—Here he reads the law, probably to representative men, who in turn rehearsed it to the people (ideal preaching), after which he seals their promise to obey by sprinkling with the blood of the sacrificed beasts both the roll containing the law and also the people. In this also he must have been assisted by the elders.

9-11.—In obedience to the command before given, the seventy-four now ascend the mount, where they see the indescribable vision of God.

12-18.—Moses (with Joshua) is now called up into the mount for forty days, at the end of which time he was to receive two tables of stone containing the Ten Commandments.

Ch. 25:1-9.—Here come the directions to Moses as to what the people are to offer for the building of their house of worship.

10-22.—The ark was a chest for preserving certain precious things, e. g., the law tables, Aaron's rod, etc. The lid of the chest formed the mercy seat. It was to be placed in the holy of holies.

23-30.—The table for shrewbread was to sit within the holy place.

31-40.—The candlestick was to sit in the holy place.

Ch. 26:1-6.—The old English word "cunning" meant skillful. Each curtain was fifteen yards long and a little more than two in breadth. Five coupled together formed two grand divisions each eleven yards wide. The taches or clasps were in shape and use the same as hooks and eyes.

7-13.—The goat hair curtains were to be one more in number than the others, so as to extend a yard lower on each side, thus protecting and concealing the richer curtains.

14.—The ram skin dyed red was what is known as Turkey red leather.

14.—Over the leather was the badger skin covering.

15-25.—The boards and wooden framework were to give solidity to the tent. The boards probably extended across the rear and round either side about as far as the holy of holies extended, thus shutting in securely the inner sanctuary from any access except by way of the holy place.

26-29.—The bars constituted the framework.

30-37.—In setting up the tabernacle: 1. The veil divided the holy place from the holy of holies. This last named place was in the extreme rear of the tent, and was fifteen feet cube. 2. The holy place was in front of it, and was fifteen feet wide and high and thirty feet long. The ark of the covenant was put in the holy of holies. 3. The front of the tent faced the east. The table for shewbread was put in the holy place on the north side (to the right as you enter), and the candlestick on the south. 4. The outer door (into the holy place) was a framework hung with curtains.

Ch. 27:1-8.—The altar for burnt offerings was three yards square and one and one-half yards high. It was placed near to and in front of the doorway to the holy place. The route into the holy place lay by the sacrifice.

9-19.—The court was fifty yards long and twenty-five yards broad. The enclosure around it was about three yards high, made of curtains of network it is supposed, so that the people could see through it. This net enclosure was supported on sixty brass pillars, each pillar sitting on a brass pedestal.

20, 21.—The olive oil mentioned was obtained by crushing and pressing the olive. Both the fruit and the oil could be obtained of traders.

Ch. 28:1.—Moses until now had performed the duties of priest. Now Aaron was to be appointed, and the house of Aaron continued in the office until the coming of Christ.

2-5.—The word "holy" as applied to garments meant that they were worn in the discharge of sacred duties.

6-43.—"The high priest had a peculiar dress, which passed to his

successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the breast plate, the ephod with its curious girdle, the robe of the ephod, the mitre, the broidered coat or diaper tunic, and the girdle, the materials being gold, blue, red, crimson, and fine (white) linen. (Ex. 28.) To the above are added, in verse 42, the breeches or drawers of linen, and to make up the number eight some reckon the high priest's mitre, or the plate separately from the bonnet, while others reckon the curious girdle of the ephod separately from the ephod. Of these eight articles of attire, four, viz., the coat or tunic, the girdle, the breeches and the bonnet or turban, instead of the mitre, belonged to the common priests. Taking the articles of the high priest's dress in the order in which they are enumerated above, we have the breast plate, or, as it is further named, the breast plate of judgment. The breast plate was originally two spans long and one span broad, but when doubled it was square, the shape in which it was worn. On it were the twelve precious stones, set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were, each stone having the name of one of the children of Israel engraved upon it. According to the LXX, and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. The ephod: This consisted of two parts, one of which covered the back, and the other the front, i. e., the breast and upper part of the body. These were clasped together on the shoulder with two large onyx stones, each having engraved on it six of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet and fine twined linen around the waist. The robe of the ephod: This was of inferior material to the ephod itself, being all of blue, which implied its being only of "woven work." It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the side for the arms to come through. It had a hole for the head to pass through, with a border around it of woven work to prevent its being rent. The skirt of this robe had a remarkable trimming of pomegranates in blue, red and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high priest went in and out of the holy place. The mitre or upper turban, with its gold plate engraved with HOLINESS TO THE LORD, fastened to it by a ribbon of blue. The broidered coat was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound around the body several times from the breast downwards, and the ends hung down to the ankles. The breeches

or drawers, of linen, covered the loins and thighs, and the bonnet was a turban of linen, partially covering the head, but not in the form of a cone like that of the high priest when the mitre was added to it. These four last were common to all priests." (Smith.)

Ch. 29:1-37.—The ceremony of consecrating the priest was a great event in the history of their national life. These ceremonies would impress the people with exalted views of the office, and the anointed ones themselves with the greatness and importance of their duties.

38-44.—Every day, morning and evening, an offering was to be made.

45, 46.—Then the chosen family was given some duty to test their obedience and fealty to God, and contingent upon their faithfulness was made to them a beautiful promise of God's continual presence and blessing.

Ch. 30:1-10.—The altar of incense mentioned was to be nearly two feet square and nearly four feet high. It sat in the rear of the holy place just in front of the veil.

11-16.—The small sum demanded as a ransom for the souls of the able bodied men (not minors, women or old men) was probably spent for repairs and other expenses about the tabernacle service.

17-21.—The brass laver would be necessary to cleanliness in the rites of the sanctuary.

22-33.—The oil would keep the tabernacle and furniture in good condition in that dry climate.

34-38.—The perfume would remove the repulsive smell which would be likely to arise where animal victims were slain and burned. Both these articles were prohibited from common use, thus giving attraction and dignity to the tabernacle and its service.

Ch. 31:1-11.—The Lord now sets apart a head to direct the work of building a tabernacle. "The selecting being done by God Himself, would prevent jealousy on the part of any who might think their merits overlooked. Bezaleel was Hur's grandson. There is tradition that Hur was the husband of Miriam."

12-17.—It is thought that the reason for this fresh inculcation of the fourth commandment at this period was that the ardor and eagerness of the people in building the tabernacle would expose them to the temptation of encroaching on the sanctity of rest day, seeing it was accounted a sacred work. It is more likely, however, that the injunction was repeated because of the liability of the people to neglect the injunction in their daily toil. Such has been the history of the human family through all ages.

18.—Now that the law is complete, and Moses ready to return to the people, God gives the basis of that law (the Ten Commandments) to Moses in a written form to be delivered to the keeping of this new nation, and to be to them a perpetual reminder of their duty.

Ch. 32:1-6.—Meanwhile great things were transpiring in the valley. The impatient people gathered against Aaron, and even with the cloud before their eyes act entirely forgetful of what they had just witnessed. The word rendered gods is the same Hebrew word as that rendered God in Gen. 1:1. It is unfair, perhaps, to charge them with renouncing the worship of the true God for that of idols. Now that the glory of God, of which they had hitherto enjoyed the sight, was veiled, they wanted a material object as a symbol of the Divine presence. It is suggested that it was the mixed rabble, or foreign slaves, who wore the earrings, and who were the ringleaders in the insurrection, and that Aaron calculated to gain time by his command, and probably thought their love of finery would prove stronger than their religious feelings. The language in verse 4 is transposed. It should be rendered, "He framed with a graving tool the image to be made, and having poured the liquid gold into the mold he made it a golden calf." (J. F. B.) Verses 5 and 6 go to show that the people had broken not the first, but the second commandment.

7-10.—Some suppose that the threat of the Lord on this occasion was to call out the faith of Moses and excite the alarm of the people. The more reasonable conception is that God intended to destroy that unstable people and put in their place the descendants of Moses.

11-14.—The intercession of Moses develops first his anxiety lest he be considered the author of the people's destruction by suggesting and leading the Exodus. Second, his real solicitude for the welfare of the people. Third, his meekness in choosing their preferment before his own.

15-19.—It seems deplorable that the stone tablets containing the Ten Commandments should have been broken. Possibly the passionate act of Moses in doing so was not justifiable. Joshua, it will be remembered, had gone part way up the mount with Moses, and was waiting for him in the hollow of the mountain's brow.

20.—"Malleable metal, ground into dust, will float in a running stream for days. The contempt shown for that worthless image would be kept in remembrance by the condition of the drinking water for some days." (Napier.)

21-24.—Whether or not the excuse of Aaron was entirely satisfactory does not appear.

25-28.—It is likely that only the obstinate and defiant were slain.

Probably these were largely the mixed rabble which followed with Israel from Egypt.

29.—A better rendering for the second clause of verse 29 is, "Because every man has been against his son, and against his brother."

30-32.—The appeal of Moses for the forgivenness of the people is a touching one. One commentator says that verse 32 refers to the custom of registering the names of all children born, and blotting out the names of those who die.

33-35.—Whether the plague here referred to happened at this time or whether the idea of the sacred writer is that this lapse aggravated later apostasies, is not clear.

Ch. 33:1-3.—It is supposed that the messages of God in verses 1-3 had been given to Moses before his prayer for their foregiveness. After his intercession for them he now delivers them the message.

4-6.—Verse 5 is also an order which had previously been given to Moses. God gives them opportunity to show by their deeds whether or not they had truly repented.

7, 8.—The tabernacle mentioned must have been one set up as the headquarters of Moses, their leader, where the people came together possibly for worship, and also to have their grievances adjusted. "Its withdrawal in abhorrence from a polluted camp would be a first step in the total abandonment with which God had threatened them."

9-11.—The close companion and attendant of Moses, Joshua, went with Moses into the tabernacle. When the people, whose hearts had sunk when they saw the tent of their leader go out of their midst, saw the cloudy pillar descend on the tent, they took heart again, and humbly worshiped, every man at his tent door.

12-18.—The request here mentioned of Moses to God is simple, earnest and beautiful. How earnest he was is shown by the way God answered his request.

19-23.—This appearance of God's glory to Moses could not be described in words which could be understood by finite beings. The words face, back parts, hand, in this conection, are of course figurative.

Ch. 34:1-3.—Moses was now ordered to prepare two stone tablets like what he had destroyed. Moses alone was to ascend the mount this time.

4-9.—This manifestation of God to Moses is simply announced, not described. God announces here his policy of forgiveness toward the repentant, and his visitation of just punishment on all offenders.

10.—The promise of forgiveness of those repentant is verified here and now by restoring this repentant nation to its former covenant rights.

11-17.—But most solemn warning is given concerning repetition of their offense, especial caution being given to drive out the sinful idolaters of the land, and avoid mixing with them and incurring liability of partaking of their idolatry.

18.—The order about a feast was renewed, that they might remember their deliverance from Egypt.

19, 20.—The law of dedicating the first born to the Lord was to be rigidly observed that the people might remember to whom their increase of persons and substance was due.

21.—Again they were warned to remember the Sabbath.

22-24.—The feasts were particularly mentioned, and also the gathering of all the men before the Lord thrice each year.

25, 26.—The direction about the sacrifices and the first fruits were again called to mind.

27, 28.—Moses was now commanded to write these laws that they might more easily be taught to the people correctly and surely, leaving no excuse in the future on the ground of ignorance.

29-35.—When Moses descended with the two tables his face was so radiant with the reflection of that sight of God's glory he had seen that he had to veil it while he talked with the people. He had been gone again forty days.

Ch. 35:1-19.—In the address of Moses to the people they were first reminded of the necessity of keeping the Sabbath as a holy day. Since that observance lay at the basis of their national prosperity, the most severe penalty was set for its violation. Moses now specifies what gifts are needed for the building of the new tabernacle.

20-29.—The willingness with which the people brought gifts for the tabernacle is very refreshing in contrast with the scene of the worship about the golden calf.

30-35.—The two artificers are now named by Moses. Doubtless they were simply overseers, directing and instructing the workmen who were under their charge.

Ch. 36:1-4.—The heads, hearts and hands of the people were fully occupied in preparing, and their spirits enlarged in giving what pertained to the building of their house of God—a noble school in which to spend their sojourn in the wilderness.

5-7.—So successful was the infusion of this spirit that the contagion became general, the preparation of material continued, and morning by morning was brought in, until the artificers said to Moses, We have more than enough.

8-13.—The cherubim curtains formed the inner covering of the sanctuary. They were linen fabric, most costly and beautiful.

14-18.—The goat hair curtains were placed over the cherubim curtains for protection and strength.

19.—For the same reason the red leather covering, and last of all the badger skin covering, were placed over these.

20-30.—The boards would enclose the two sides and rear of the holy of holies, thus preventing anyone entering otherwise than by the one way ordained, an effectual protection against trespassers.

31-34.—The bars, as already noticed, gave substantial framework to the whole structure.

35, 36.—The veil separating the holy place from the holy of holies, called the tabernacle curtain, was of the same material and design as the cherubim curtains forming the inner roof.

37, 38.—The tabernacle door was also of the same material.

Ch. 37:1-5.—The ark, overlaid as it was by pure gold, would defy time and decay. It was to be a depositing place for the most important document which God committed to man, the Ten Commandments, the basis of all law, which defines and demonstrates man a transgressor, and so demanding a Redeemer.

6-9.—The mercy seat and the two cherubim upon it were made of pure gold. This would serve as a lid or cover for the ark.

10-16.—The table for shewbread was overlaid with pure gold.

17-24.—The candlestick (lamp stand) was pure gold, and also its snuffers and snuff dish.

25-28.—The altar of incense, like the ark and table, was made of wood and overlaid with gold.

29.—The anointing oil was compounded according to orders; also the incense for perfume about the sanctuary.

Ch. 38:1-7.—The altar of burnt offerings was to stand in the open space in front of the tabernacle. On it every day a sacrifice was offered, morning and evening. This altar was made of wood and overlaid with brass.

8.—The laver was a huge washing basin which stood between the altar and the entrance of the tabernacle. The mirrors of that day were made of polished brass.

9-20.—The wall which formed the court surrounding the tabernacle was made of linen similar in texture and color to the inner roof of the tabernacle. This court was one hundred and fifty by seventy-five feet, its wall about seven and one-half feet high, and the only opening at the

east end. It was supported by brass pillars about seven and one-half feet apart.

21-31.—The cost was: Of gold, twenty-nine talents, seven hundred and thirty shekels; silver, one hundred talents, one thousand seven hundred and seventy-five shekels.

Ch. 39:1-7.—The ephod consisted of a front piece and a back piece connected by clasps over the shoulders and by a costly girdle about the waist.

8-21.—The breast plate was inseparably attached to the ephod.

22-26.—The ephod robe was worn immediately under the ephod, being longer than it and having bells on the skirt of the robe to give sound as the high priest went in and out of the holy place.

27-29.—The mitre was worn over the forehead.

30, 31.—The sign upon the mitre plate was thus put in the most conspicuous place.

32-43.—The work is now collected preparatory to setting up the tabernacle.

Ch. 40:1-15.—Directions are now given concerning the work of putting in order of all these things.

16-33.—Moses followed faithfully all the directions in rearing the tabernacle, as he had done in preparing its parts.

34-38.—When all was in order the pillar which guided the Israelites in their wanderings covered the tabernacle. By day it was a cloud, by night a pillar of fire. When God desired them to go forward He lifted the cloud from the tabernacle.

LEVITICUS.

ANALYSIS.

Chapter 1.

1-17 Law of the burnt offerings.
- 1-9 From the herd.
- 10-13 From the flock.
- 14-17 From the fowls.

Chapter 2.

1-16 Law of food offerings.
- 1-3 Raw.
- 4-11 Cooked.
- 12-16 First fruits.

Chapter 3.

1-17 Law of peace offerings.
- 1-5 From the herd.
- 6-17 From the flock.
  - 6-11 A lamb.
  - 12-17 A goat.

Chapter 4.

1-35 Law of error of ignorance.
- 1-12 For the priest.
- 13-21 For the congregation.
- 22-26 For a ruler.
- 27-35 For any of the people.

Chapter 5.

1-19 Specifications of trespasses. Their Expiation.
- 1 Witness to adjuration.
- 2, 3 Unclean contact.
- 4 Rash oath.
- 5-13 The penalty. Its alternatives.
- 14-16 Sacrilege. Its penalty.
- 17-19 Transgression. Its penalty.

Chapter 6.

1-7 Sin against a neighbor. Penalty.
8-13 Regulations of the altar of burnt offerings.
14-18 Regulations of the food offering.
19-23 The high priest's offering.
24-30 Regulation of the sin offering.

Chapter 7.

1-10 Portion of the priests in the offerings.
11-38 Regulations of the peace offering.
11-15 Thanksgiving.
16-21 A vow, or voluntary.
22-27 Rule about fat and blood.
28-38 Portion of the priest.

Chapter 8.

1-36 Consecration ceremony of Aaron and his sons.

Chapter 9.

1-24 The first official service of Aaron and his sons.

Chapter 10.

1-7 Death of Nadab and Abihu.
8-11 Rule against wine drinking by the priests.
12-15 Substance of the priests assigned.
16-20 Aaron's excuse for a trespass.

Chapter 11.

1-47 List of clean and unclean creatures.
1-8 On land.
9-12 In water.
13-23 Flying things.
24-28 Purification from unclean contact.
29-38 Unclean creepers. Their contact.
39, 40 Contact with deceased clean beasts.
41-47 Recapitulation.

Chapter 12.

1-8 Purification after childbirth.
1-4 For male child.
5 For female child.
6-8 The offering.

Chapter 13.
1-59 Signs for discerning leprosy.
1-44 In human beings.
45, 46 Regulation of the leper.
47-59 Garment leprosy.

Chapter 14.
1-57 Law for the cleansing of the leprosy.
1-32 In human beings.
33-57 In houses.

Chapter 15.
1-18 Uncleanness of men.
19-33 Uncleanness of women.

Chapter 16.
1-28 The service in the holy of holies.
29-34 The time appointed for it.

Chapter 17.
1-9 The law of beasts slain in Israel.
10-16 The law concerning their blood.

Chapter 18.
1-23 Unlawful intimacies.
24-30 Their results.

Chapter 19.
1-27-34 Collation of laws.
1, 2 Holiness.
3 Parental reverence.
4 Idolatry.
5-8 Peace offerings.
9, 10 Harvest gathering.
11 Deception.
12 False swearing.
13 Fraud.
14 Irreverence.
15 Just judgment.
16 Tattling.
17 Hatred.
18 Enmity.
19 Adulteration.
20-22 Carnality.

23-25 Fruits of Canaan.
26-28 Personal habits.
29 Chastity.
30 The Sabbath.
31 Witchcraft.
32 Reverence to aged.
33, 34 Strangers.
35-37 Just dealing.

Chapter 20.

1-5 Service to Molech.
6 Penalty of witchcraft.
7, 8 Sanctification.
9 Parent cursing.
10-21 Specifications of carnality. Penalty.
10-12 Adultery.
13 Sodomy.
14 Kin debauchery.
15, 16 Bestiality.
17-21 Uncleanness.
22-26 Obedience. Its reward.
27 Treatment of wizards.

Chapter 21.

1-22-16 Regulations concerning priests.
1-6 Their mourning.
7, 8 Whom they must not marry.
9, 10 Conduct relating to daughters.
11, 12 Personal defilement.
13-15 Their marriage.
16-24 Debarment from priestly service.

Chapter 22.

1-9 Law of priestly purity in their functions.
10-13 Law as to who shall eat of the priest's food.
14-16 Penalty for eating unknowingly the priest's food.
17-25 Perfection of the animal offerings.
26-28 Age of the animal offerings.
29, 30 Eating of the thank offering.
31-33 Conclusion.

Chapter 23.

1-44 The festival seasons.
1-3 The Sabbath.
4-8 The Passover.
9-14 First fruits.
15-21 Pentecost.
22 Gleaning of the harvests.
23-25 Trumpets.
26-32 Day of atonement.
33-44 Feast of tabernacles.

Chapter 24.

1-4 Oil for the tabernacle lamps.
5-9 The shewbread.
10-23 A test case of blasphemy.
10-12 Its statement.
13-16 Its penalty.
17-22 Other penalties.
23 Its execution.

Chapter 25.

1-7 The Sabbatic year.
8-17 Year of jubilee.
18-22 The blessings for obedience.
23-34 Property redemption.
35-38 Treatment of the poor.
39-55 The law of servants.
39-43 Hebrew servants.
44-46 Foreign servants.
47-55 Hebrew servants to foreigners.

Chapter 26.

1 Idolatry.
2 Religious reverence.
3-13 Blessings for obedience.
14-39 Curses for neglect.
40-46 Promise to the penitent.

Chapter 27.

1-34 The law of vows and redemptions.
1-8 The estimate of a person.
9-13 The estimate of a beast.
14, 15 The estimate of a house.
16-25 The estimate of a field.
26-29 Firstlings of the flock.
30-34 Tithing.

LESSON NOTES.

These laws are, doubtless, announced to Moses from the holy of holies. Probably Moses remains in the holy place and hears the announcements from God through the veil.

Ch. 1:1-9.—The offerings here mentioned were free will offerings, in addition to the daily offering of two lambs, for the entire nation. (One in the morning, the other in the afternoon.) It was to be of tame animals, useful for food. This burnt offering was to be wholly consumed on the altar. The placing of the hands was a confession of sin, and a substitution of the animal instead of the worshiper. The worshiper killed the bullock. The priests sprinkled the blood (life). "The washing was to indicate the inward purity and holy walk of the worshiper." (J. F. B.) The burnt offering expressed self-dedication.

10-13.—Those who could not afford the expense of a bullock might offer a less expensive offering, observing the same ceremonies.

14-17.—The offering appointed for the poor was from the fowls. The time of year at which pigeons were not fit for food was the time when the excellent turtle dove appeared. The offering of these in the right spirit by the poor were as acceptable to God as a free will offering, as the bullock of the rich.

Ch. 2:1-3.—The word "meat" stands for food (here wheat flour). These food offerings, which might be (1) raw, or (2) cooked, were a thankful acknowledgment to God for the bounty of providence. The oil used was similar to our use of butter. The priests fed on these articles after a part was burned (as given to God).

4-16.—Leaven signified corruption. But some suppose that the chief reason for prohibiting leaven and honey was that these were used in heathen sacrifices. Salt indicated freedom from corruption, since salt preserves from corruption, freshens and sweetens. The suggestion about the preserving qualities of God's covenant is very pertinent, and shows the value of salt as a type, in addition to its positive qualities. All these

L. of C.

food offerings, whether of first fruits or daily offerings, either raw or cooked, were accounted as thank offerings.

Ch. 3:1-5.—The peace offering was also a thank offering, since the word peace in Scripture denotes prosperity and general happiness. This offering might be either male or female. The fat only was burnt, and the rest returned to the offerer to be eaten by himself and friends. In this respect the two classes of thank offerings [meat (food) and peace] differed. In the first the priests ate the part not burned; in the second, the offerer ate it. The offering was to be of the best of the herd.

6-17.—And here again, if the offerer could not afford to give from the herd, he might substitute from the flock (1) a lamb, or (2) a goat. The reference to the lamb's tail in verse 9 is explained thus: "There is in Eastern countries a species of sheep the tails of which are not less than four feet and a half in length. These tails are of a substance between fat and marrow. A sheep of this kind weighs sixty or seventy English pound weight, of which the tail usually weighs fifteen pounds and upwards. This species is by far the most numerous in Arabia, Syria and Palestine, and, forming probably a large portion in the flocks of the Israelites, seems to have been the kind that usually bled on the Jewish altars. The extraordinary size and deliciousness of their tails give additional importance to this law. To command by an express law the tail of a British sheep to be offered in sacrifice to God might well surprise us; but the wonder ceases when we are told of those broad-tailed Eastern sheep and of the extreme delicacy of that part so particularly specified in the statute." (J. F. B.) The prohibition against eating fat and blood (aside from the fact that the blood was the life of the beast and was to be poured out as an offering to God) was, I think, on health grounds, as could be clearly shown.

Ch. 4:1-12.—In case the priest erred he was to lay his hands upon the young bullock and it was to be slain and the blood sprinkled seven times before the incense altar in the holy place, and tip the horns of the golden altar with blood. The fat was offered on the altar, and all the rest of the carcass carried and burned outside the camp.

13-21.—If the congregation of people erred the same sacrifice was to be offered, with this difference, that the elders (representing the people) were to lay their hands on its head.

22-26.—The error of a civil ruler, being less serious in its character, the offering was of inferior value, the blood was not carried within the sanctuary, and the flesh, instead of being burned without the camp, was eaten by the priests.

27-35.—In case of the error of an individual, a female kid or a female lamb was to be offered, in the same manner as the offering for a ruler.

Ch. 5:1.—Jewish courts of justice required anyone who could give information about the guilt of a criminal to come and bear testimony. Neglecting or avoiding to do so was a trespass.

2, 3.—Becoming polluted by unclean things and not observing the ceremonies of cleansing was a trespass.

4.—A rash oath, binding one to do a wrong, or neglecting to perform a good vow, might on reflection bring one to a sense of his lack.

5-13.—The offering in expiation was according to his worth—a lamb, or two doves (or two pigeons), or about three quarts of flour.

14-16.—Sacrilege would be failure to fulfill one's part concerning holy things, or that which pertains to worship, e. g., failure to pay the full due of tithes, or unknowingly eating what pertained to the priests alone. He was to make restitution, and add twenty per cent, and then the priest was to make the offering of the ram brought.

17-19.—Any trespass called for expiation. Strictly speaking, these could not be called sins (not being wilful transgressions of known laws), but it was necessary to so designate these things as to impress the people with a sense of responsibility to God, and lay on them a fear of any secret wrong. And so we have to follow in civil jurisprudence this maxim, "Ignorance of the law excuses no one." These trespasses were fair examples of the errors of ignorance spoken of in the previous chapter; and the only object in demanding an expiation is that the human family might be guarded against carelessness in that direction.

Ch. 6:1-7.—Here is sin, properly so called—done knowingly and wilfully. It is falsity. In any of the things herein specified he must return all which his falsity cost the other, and add to it twenty per cent as a penalty. Then he has only discharged his plain duty to his fellow man. Now he must own and make offering for his guilt toward God. All sin is an offense against both God and man. The requirement of such a law kept one roused to a sense of responsibility toward God and man.

8-13.—The fire on the altar was to be kept burning day and night, slowly consuming the offerings which were put upon it, one each morning and one each afternoon. Some suppose that the sacrifice was so arranged as to feed the fire all night. The first fire on this altar was to come from God (Chapter 9), and was not to be allowed to go out. So the ashes must be carefully removed. The linen to be worn about the altar was a wise precaution against fire.

14-18.—These food offerings, when presented by a worshiper, had a

handful taken from them, salted and burned on the altar, and the rest was eaten by the priests. The frankincense would be valuable to cover the unpleasant odor of burning food.

19-23.—This is supposed to be the daily food offering of the high priest, one-half in the morning, the other half in the evening. It was all burned. Though the priest stood between the people and God, the same faith and offerings were required from him as from the people. (Hebrews tells of the high priest for whom no offering was necessary.)

24-30.—When a sin offering was made the fat and inwards were burned on the altar, but the rest of the offering was to be food for the officiating priests, eaten within the enclosure of the tabernacle. Vessels used were to be considered too sacred for ordinary uses, and so either to be destroyed or thoroughly cleansed of all liquid remains of the holy offering. The porous earthen vessel (not burned and glazed as are ours) which could not be so cleansed, was to be broken. "Thus the minds of priest and people were impressed with the evil nature of sin and the care necessary to prevent its taints clinging to them." (J. F. B.)

Ch. 7:1-10.—The guilt offering was to be eaten by all the priests. The priest offering a man's burnt offering should have the skin for his own; the cooked offering was to be the priest's who offered it, and the raw flour offerings were to belong to all the priests equally.

11-15.—In the thanksgiving offering, beside the usual accompaniment of other sacrifices, leavened bread was common in the feasts. The flesh was to be eaten on the day of its offering.

16-21.—In the case of a vow (or voluntary) the offering might be eaten the first or second day, but no later. It was not to be understood that its dedication to God would keep it from decay. But for this regulation some offerers would aim to keep their offering as long as possible, and as a result it would, from decay, become unwholesome and loathesome; and further, would tend to lessen the number of repetition of such sacrifices. Only the most wholesome flesh was to be so used, and then only by cleanly people in a cleanly manner.

22-27.—The prohibition against fat and blood was a wise health regulation. The penalty of wilful disobedience in these matters was "being cut off from the privileges of worship among the Jewish people."

28-38.—The offerer must bring the offering to the priest with his own hands, showing it to be given voluntarily. The breast was waved before the Lord, indicating its devotion to him, and then given to the priests. The right thigh (or shoulder) was given to the officiating priest.

Ch. 8:1-36.—The whole assembly was now gathered to witness the

consecration of Aaron and his sons, ordered so long before. They were washed, they were attired, they were anointed. The bullock was slain for a sin offering, the ram for a burnt offering (expressing self-dedication), the second ram for a peace offering, expressive of the general gratitude and joy of the people in entering God's service. For seven days Aaron and his sons were kept in the sacred enclosure faithfully performing sacred duties on probation, and admonished that the breach of any appointed observance would mean the forfeit of their lives.

Ch. 9:1-24.—It will be observed that in this first official service of the priests there was commanded a sin offering and a burnt offering for the priests, and the same repeated for the people, thus putting the priesthood on a level with the people. The priests did not eat any part of their own sin offering, as they were at liberty to do in the case of the people's offering, but burned the whole without the camp. "They could not bear their own sins." (J. F. B.) Moses now conducted Aaron for the first time into the sacred tent. After this the sacred fire descends from God and consumes the sacrifice, kindling a blaze upon the altar, which is not to be allowed to go out.

Ch. 10:1-7.—The disobedience of these two sons of Aaron if allowed to go unpunished would have established a precedent of exceeding danger to the whole system of religion which God had established, even if it did not indeed breed contempt for it among the people. But this first instance of contempt met a fate similar to the first instance in the Christian dispensation. (Acts 5:1-11.)

8-11.—The rule against wine drinking which follows is taught by some to imply that these priests were intoxicated.

12-15.—Moses now officially assigns the sustenance to the priests according to divine directions.

16-20.—"Aaron's excuse for this irregularity seems to be, either that he was too dejected over his calamity to celebrate a cheerful feast, or else that he supposed from the judgments inflicted that the whole service was vitiated, and so did not complete it. Moses sympathized with him, and having pointed out the error, said no more." (J. F. B.)

Ch. 11:1-8.—This distinction between clean and unclean creatures was observed, it seems, from the beginning of human history. It was not an arbitrary distinction, but grounded on the ideas of health and cleanliness. The "clean beast," i. e., one allowable for food, must both part the hoof and chew the cud. To have but one of these distinctions was insufficient. (See if you can find a reason why.)

9-12.—In the case of water creatures, fins and scales were to be the necessary passports into the catalogue of food creatures.

13-23.—The unclean flyers mentioned are scavengers, just as the swine is a scavenger among land animals, and so unclean as a food animal. The locust, grasshopper, etc., properly prepared were accounted delicious food.

24-28.—Contact with unclean creatures must be carefully guarded against that the chosen family might not fall into the errors of the surrounding heathen in according to these creatures the reverence due God (see Rom. 1:23). Compare our concepts, which are due to this Levitical law, with the Egyptian and other national ideas, which made the killing of a snake or crocodile a capital crime.

29-38.—Even the vessels of common use must be kept from contact with the unclean creatures. The unburned (and unglazed) Eastern vessel, being a ready absorbent of pollution, must be broken. The ovens mentioned were earthen ovens, and so would be impossible of cleansing. A strong spring of water, however, would cleanse itself when the impurity was removed.

39, 40.—Clean beasts, which had died of themselves, must be as carefully guarded against, so as to avoid contamination by their decomposed bodies.

41-47.—The high standard of purity and the reason given for it is a fair characterization of the nature of the religion whose embodiment is Christ. Man is higher than the brute creation. Sin must not be allowed to degrade him to its level. He must be discriminating, clean, civilized, Godlike. No other religion on earth produces the like.

Ch. 12:1-4.—The entire scope of these regulations for cleansing after childbirth is based on grounds of cleanliness and health. To be thoroughly sure that all possible impurities were removed before approaching God as a worshiper in the public assembly, was to display the most exalted concept of God's purity, and utmost reverence in his approach. On the eighth day the male child was to be circumcised, the ceremony of the Jewish church corresponding to our baptism, a religious rite—instituted as well for reasons sanitary and physical.

5.—It is suggested that the extra length of time required for purification in the case of a female child (double that of male) was an equivalent to that of the circumcision of the male.

6-8.—The natural order would be, first the sin offering (a pigeon or turtle dove), and then the lamb burnt offering (self-dedicatory); or if the parent be not able to afford a lamb, a dove or a pigeon in its stead.

The sin offering mentioned did not imply guilt in child bearing, but was a ceremonial putting away of that "sorrow in which thou shalt bring forth children" (Gen. 3:16).

Ch. 13:1-44.—"Leprosy was an incurable and spreading disease, whose origin has never been satisfactorily explained. It seems to have been regarded as a curse from God on account of sin. When in the system it could be transmitted physically from parent to child. What originates it and how it is propagated are points involved in profound darkness. It leisurely eats up its victim in one long, remorseless meal. I have suspected that this disease is, or is caused by, living and self-propagating animalculæ." (Thompson.) So far as can be observed, physical uncleanness, especially the use of unclean food and licentiousness, is the most prolific source of the disease. Probably the Lord must put upon disobedience to his laws the most terrible physical penalty, in view of the conditions of that age.

45, 46.—He who had the plague of leprosy must dwell alone without the camp (or in company with other lepers), and by his dress and voice warn everyone away from him.

47-59.—The fact that the disease attacked garments and seemed to spread there lends color to the idea that it is due to living animalculæ. Garments were more valuable in that day, being harder to produce than now, so that the aim was to save them if possible.

Ch. 14:1-32.—In case the plague of leprosy was healed, the ceremony of Chapter 14 was observed. The cedar wood mentioned was used as a handle to which to tie the living bird and use it with the scarlet and hyssop as a mop with which to sprinkle the healed man with the blood of the slain bird. The trespass offering (a lamb) was offered, and after that a burnt offering (self-dedicatory) and a food offering (thanksgiving), the last being respectively a he lamb and a she lamb, or if he be too poor to afford these, then two turtle doves or two young pigeons. After this the healed man was again admitted to camp and society.

33-57.—If the house should be attacked with the disease in its walls, the whole was to be sharply watched and doctored, and if not cured, finally destroyed. The priest was to be the one to whom all those afflicted with malady should be brought.

Ch. 15:1-33.—The law regarding the uncleanness of men and women is self-explanatory. Doubtless the uncleanness embraces all forms of physical disorders resulting from licentiousness.

Ch. 16:1-28.—On one day in a year the high priest was to go into the holy of holies. This occasion was called the Day of Atonement. On that

day he put off the garments he usually ministered in, washed himself, and put on linen garments used exclusively for that service. A bullock was first offered (sin offering) for the priests. Of the two goats taken, one was offered (sin offering) for the people; the other (the other part of the sin offering) had the sins of the nation confessed over it, and was sent into the wilderness—a place of separation, thus signifying the separation of the people from their sins. The high priest went into the holy of holies first to burn incense on a censer of coals taken from the altar of burnt offerings. Then to sprinkle the blood of the bullock (for the priests) and a third time to sprinkle the blood of the goat (for the people). The blood of the sin offerings was probably sprinkled on the altar of incense in the holy place, and on the altar of burnt offerings. After this the high priest, having ceremonially cleansed himself, the people and the place and vessels of worship, put off his holy garments, washed himself, and put on again the garments of his daily ministry. Now he offers a burnt offering for himself and one for the people. The one who took away the scapegoat was to wash himself and his clothes before he returned to camp. The word translated "scapegoat" is literally Azazel, a proper name, and is believed by many authorities to mean the devil. Sending the goat to Azazel, then, would signify parting with sin and sending it away to the source from which it came.

29-34.—The tenth day of the seventh month was to be Atonement Day. The afflicting of the soul is supposed to mean fasting, and also embrace that penitence and humility which gives scope and purpose to the outward act.

Ch. 17:1-9.—The object of the regulation concerning slain beasts was to make peace offerings of all the beasts slain for food and so formally recognize that element of thanksgiving for their daily food. And the only possible way to prevent routine duties, care, and neglect from crushing out that thought, was to compel it as a law, and by this forced observance set the nation to systematically cultivating the idea.

10-16.—The penalty for eating blood was expulsion from the Jewish church. The reason for this prohibition was a health reason. Blood is the life. It embodies and communicates the animal characteristics of its victim, and is as well the most accessible channel for carrying disease. The rule against eating what had died of itself is explained by the fact that such meat would not have the blood properly extracted. It must therefore be accounted as unclean, and the people taught to abhor it.

Ch. 18:1-23.—The laws of unlawful intimacies are self-explanatory. From the case of the parents of Moses it seems that marriage with an

aunt was not forbidden in Egypt. Just what is meant by verse 21 no one seems to know. Molech was a god of the Ammonites. Some believe that they made to the deity a brazen image, which was heated and children passed through its arms. Others believe that children were actually burned as sacrifices to this god.

24-30.—God held up the Canaanites as examples of these abominations, and announced his purpose to destroy them utterly. Perhaps it is impossible at this distance to comprehend the depth of Canaanite depravity. For centuries all their religious inclinations had been taxed to defile the mind and heart. They were fit now only for destruction. In their case utter annihilation was the most merciful thing God could grant both for their own sake and for humanity's sake. God's warning to the Israelites not to follow their example then was very pertinent.

Ch. 19:1-21-24.—The brief laws which begin in Chapter 19 have, many of them, been already given. The whole book of Leviticus, given to the whole nation, finds its keynote in the latter clause of verse 2. * * * Verses 9 and 10 express a pleasing touch of refined charity found nowhere in previous history. * * * Verse 15, "Judgment was not to be warped either out of pity to the poor, or to win favor with the rich" (Cook). It is probable that the linen and woolen mixture of verse 19 was for sanitary reasons. Woolen, a great absorber of impurities, would not likely be kept duly clean if mingled with linen. * * * The fruits of Canaan were for three years to mature before being considered fit to offer to God. The people were not to partake until they were first sanctified by being offered to God. * * * The heathenish customs of marring the personal appearance by unsightly shavings or cutting the flesh was to be entirely avoided. * * * The regulations concerning the priests were of particularly high standard, since naturally the people would look to them as guides. The same principle operates in the case of the sinner and the Christian, and while as a matter of fact the layman should live as pure a life as his pastor; and the sinner, able to detect flaws in Christian character, will be held accountable for the light he manifestly has, yet it behooves all Christians, since they are kings and priests unto God their Father, to so bear themselves that people not only may, but must own them as proper examples and safe guides.

Ch. 22:1-9.—Any son of Aaron who was ceremonially unclean was forbidden to partake of or even touch the sacrificial food. The law was wise in that it cultivated cleanliness, reverence for sacred things and abhorrence of all contamination. Their religious functions thus became

the most exalted and revered of all the characteristics of this chosen people.

10-13.—The visitor or hired servant might eat of ordinary food, but only the immediate family could eat of the sacrificial food. The bought servant, however, was incorporated as a member of the household.

14-16.—The mild penalty for eating unknowingly was a wise precaution against carelessness in that regard.

17-25.—The offerings, while they were to be made by the free will of the people, were to be of the best of the flock. To have accepted anything less would have set the people to giving to the Lord what was too mean for their own use, and thus cultivating a contempt for the priesthood, for religion and for God.

26-28.—"No victim was to be offered in sacrifice until it was a week old. The meaning of this law appears to be that the animal should realize a distinct existence in becoming less dependent on its mother and able to provide for its own wants." (Cook.)

29, 30.—The reason for the immediate eating of the thank offering has been previously explained.

31-33.—The conclusion assigns a reason for the whole of the preceding requirements.

Ch. 23.—The Hebrew word rendered "feasts" means literally, "appointed times." Here is a classification of them.

1-3.—The Sabbath was of course a weekly observance. Not even a fire was allowed to be kindled. Preparation of food on that day was prohibited.

4-8.—The Passover was a yearly remembrance of the slaying of the first born of Egypt, which gave the Israelites their freedom. This event was to be the beginning of a week's feast of unleavened bread, the first and last days (15th and 21st) being kept as Sabbaths. The passover lamb was killed on the evening of the 14th day, so that the ceremonies of the following seven days were really the celebration of that event. Ordinary work was prohibited on the first and seventh of these days, but the preparation of food was allowed. On each of these seven days there was offered beside the daily burnt offering, two bullocks, one ram, seven lambs and one goat. (Num. 28:16-25.)

9-14.—The first grain ripe was barley. Likely a sheaf of this was waved before the Lord. Nearly all the Jewish writers claim that the offering was a measure of freshly ground barley meal. The Hebrew word, "omer," may mean either a sheaf or a measure (about four-fifths of a gallon). Authorities differ as to whether verse 11 means the 16th (the

day after the first day of the great gathering), or the 22d (the day after the last day) or the day following the weekly Sabbath when barley happened to be ripe, according as the season was earlier or later. It matters little. This was the beginning of grain harvest, and verse 14 says that the three forms in which the new grain was commonly eaten should be deferred until an offering had first been made to God.

15-21.—Fifty days later was the assembly which in the New Testament is called Pentecost. It is called in the Old Testament, "Feast of Harvest." (Ex. 23:16) "Feast of Weeks;" "Feast of first fruits of wheat harvest." Deut. 16:10. This marked the end of grain harvest. This day was also to be kept as a Sabbath, ordinary work being prohibited.

22.—In this connection the poor were to be remembered by leaving something for them to glean.

23-25.—On the first day of the seventh month came the time appointed for the blowing of trumpets, or rather, as the Hebrew puts it, "shoutings." This is supposed to be the first day of the civil year, and so was observed as new year's day.

26-32.—The tenth day of this seventh month was the great day of atonement, when the high priest went into the holy of holies. This day was kept as an ordinary Sabbath, no manner of work being allowed. The ceremony of this day has been detailed in Chapter 16.

33-44.—On the 15th day of the seventh month the "Feast of Tabernacles" began. The people during this time camped in booths made of branches of trees. The offerings of this period will be described in Num. 29:12-38. The 15th day and the 22d were kept as Sabbaths. The Passover, Pentecost and Tabernacles were the "three times in the year when all the males were to assemble before God." (Ex. 23:17. Ex. 34:23. Deut. 16:16.)

Ch. 24:5-9.—The Hebrew rendered shewbread means "bread of the presence," that is, bread put upon the table in the tabernacle of the Lord, where his presence was manifested. In verse 7 the Septuagint adds "and salt" after "frankincense." See Ch. 2:13. There were two piles of cakes, six in a pile, one cake to represent each tribe.

10-23.—Here we have the first instance of punishment of a transgressor of these laws. The hearers, by placing their hands on his head, would give distinct personal testimony of his guilt. That very severe penalty was yet more merciful than it would have been to let him and his example remain to poison the innocent.

Ch. 25:1-7.—One year out of seven the land was to have complete rest. No sowing or reaping was to be done.

8-17.—After seven such cycles of years came the year of jubilee. In this year the land to which they should go, and which was to be divided by lot, should be restored, each field or lot which might be lost by debts or otherwise to the original family to whom it was given. The trumpets announcing the year of jubilee were blown on the day of atonement. All captives were released, debts forgiven, and forfeited estates redeemed.

18-22.—The blessings promised in verses 18-22 are probably named to allay the fears which might arise in the minds of some of the unbelieving, seeing that two years of land rest came together (the seventh sabbatic year and the year of jubilee).

23-34.—Here is a most remarkable characteristic of Jewish law, arguing its divine origin. Nowhere else has law originated so mindful of each individual interest and so incompatible with monopolists. Property sold under pressure might be redeemed, and in any event it was to be restored in the year of jubilee.

35-38.—The unfortunate poor was to be treated as a brother. These verses 35-38 contain the real spirit of the Gospel of Christ. It is the true worship of the true God—the obedience which is better than sacrifice.

39-43.—The law concerning Hebrew servants carries out the same idea—gentle and Godlike dealing with the unfortunate. It would be a certainty that some, more slothful or incompetent than others, would be fit only for servants to the more thrifty class, but casts and classes must not be made in Israel by dooming their offspring to servitude because of their parents.

44-46.—As to the foreign servants, they were not to be mixed with and made equal to the Israelites. That course would have quickly destroyed the identity of this chosen people.

47-55.—Similarly, Hebrews were not to be allowed to become permanent slaves of foreigners. The chosen family must be kept intact, each on equality with every other, and all driving toward readiness for the coming of him who should engraft the entire human family again into the kingdom of God.

Ch. 26:1.—Here again the people are reminded whom they are to serve.

2.—And how they are to reverence him and his service.

3-13.—Most precious promises are given them as a nation and people, conditioned on keeping these laws.

14-39.—Most terrible calamities upon them nationally and individually are pronounced if they turn their backs on God. And all these would have been but a just punishment for the sinful lives which their neglect

of and hostility to God would imply. Canaan at this very time was cursed with just such inhabitants.

40-46.—But upon the storm cloud of threatenings shined the bow of promise for the penitent. The future history of Israel will show how wonderfully these threatenings and promises were fulfilled.

Ch. 27:1-25.—The estimates of money value in Chapter 27 were a necessity in order that what was devoted to God might have a stated value which could be put into the treasury of the Lord. The priest properly did the estimating.

26-29.—Since the law demanded that all the first born belong to the Lord, of course it was not in order for anyone to pretend that he make a free will offering of such. It was already the Lord's.

30-34.—The tithing must be carefully kept up, since it alone supported the religious machinery of the whole Jewish system.

NUMBERS.

ANALYSIS.

Chapter 1.

1-16 Order to number the Israelites.

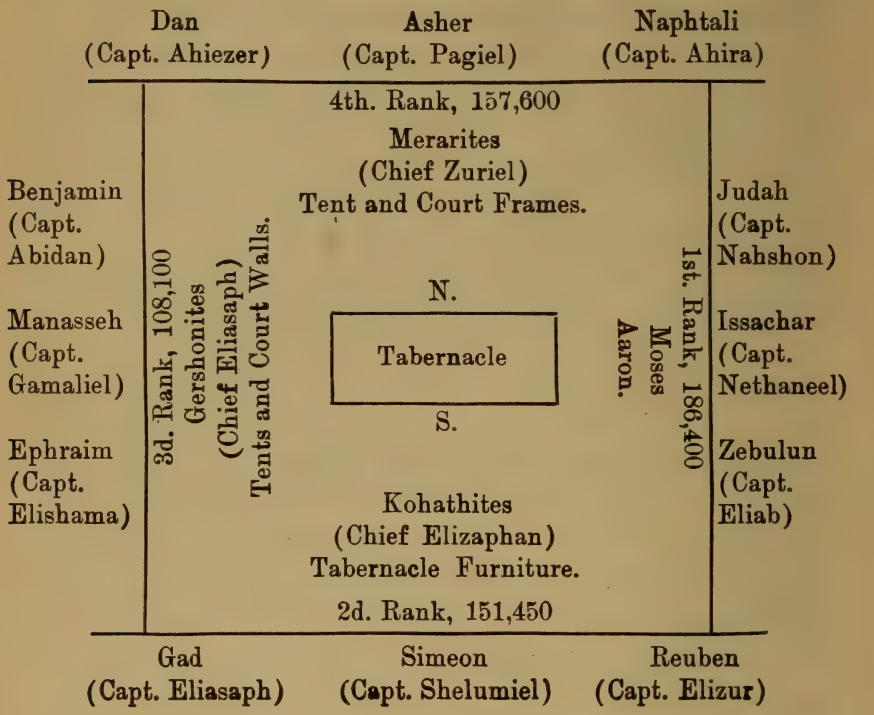
17-46 Numbering of the people.

17-21	Reuben,	46,500
22, 23	Simeon,	59,300
24, 25	Gad,	45,650
26, 27	Judah,	74,600
28, 29	Issachar,	54,400
30, 31	Zebulun,	57,400
32, 33	Ephraim,	40,500
34, 35	Manasseh,	32,200
36, 37	Benjamin,	35,400
38, 39	Dan,	62,700
40, 41	Asher,	41,500
42, 43	Naphtali,	53,400
44-46	Total,	603,550

47-54 Duty of the Levites.

Chapter 2.

1-34 Position of the tribes in camp.



Chapter 3.

1-4 The sons of Aaron.
5-13 Dedication of the Levites to God.
14-39 Numbering of the Levites—22,000.
14-20 Their families.
21-26 Gershonites—7,500.
27-32 Kohathites—8,600.
33-37 Merarites—6,200.
38 Moses, Aaron and sons.
39 Total of Levites.
40-43 The first born in Israel—22,273.
44-51 Substitution of the Levites.

Chapter 4.

1-20 Carriage of the Kohath priests.
21-28 Carriage of the Gershon priests.
29-33 Carriage of the Merari priests.
34-37 Number of the Kohath priests, 2,750
38-41 Number of the Gershon priests, 2,630
42-45 Number of the Merari priests, 3,200

46-49 Total, 8,580

Chapter 5.

1-4 Exclusion of the unclean from camp.
5-10 Repayal of a trespass.
11-31 The test of a wife's fidelity.

Chapter 6.

1-21 The law of the Nazarites.
1-8 His abstinence.
9-12 Cleansing from accidental defilement.
13-21 Ceremony of completing the vow.
22-27 A form of benediction.

Chapter 7.

1-88 Offerings of princes at the dedication.
1-11 Transportation of the gifts.
12-17 Gift of Nahshon (of Judah).
18-23 Gift of Nethaneel (of Issachar).
24-29 Gift of Eliab (of Zebulun).
30-35 Gift of Elizur (of Reuben).
36-41 Gift of Shelumiel (of Simeon).
42-47 Gift of Eliasaph (of Gad).
48-53 Gift of Elishama (of Ephraim).
54-59 Gift of Gamaliel (of Manasseh).
60-65 Gift of Abidan (of Benjamin).
66-71 Gift of Ahiezer (of Dan).
72-77 Gift of Pagiel (of Asher).
78-83 Gift of Ahira (of Naphtali).
84-88 Total.
89 The Lord speaks from the mercy seat.

Chapter 8.
1-4 Order about the lamps.
5-22 Consecration of the Levites.
23-26 The period of their service.

Chapter 9.
1-5 Charge concerning the Passover. Repeated.
6-13 Special charge for those unclean or absent.
14 Rule for the stranger.
15-23 The pillar of cloud and fire.

Chapter 10.
1-10 The silver trumpets.
11-13 Removal from Sinai to Paran.
14-28 Order of the march.
29-32 Moses' entreaty to Hobab.
33-36 Moses prays God's presence.

Chapter 11.
1-3 God's judgment on the people for complaint.
4-9 Cry of the people for their former food.
10-15 The appeal of Moses to God.
16-23 God's answer.
16, 17 Appointment of elders to assist Moses.
18-20 God's promise of flesh food.
21-23 Incredulity of Moses.
24-30 Coming of the spirit of prophecy on the elders.
31-34 Quails sent. The plague.
35 Journey to Hazeroth.

Chapter 12.
1-3 Sedition of Miriam and Aaron against Moses.
4-15 God rebukes them.
4-9 Conference with them.
10 Leprosy of Miriam.
11-13 Her healing at the prayer of Moses.
14-15 Her shutting out from camp.
16 Removal from Hazeroth.

Chapter 13.
1-20 The twelve spies sent to search out Canaan.
21-25 Their route and stay.
26-33 Their report.

Chapter 14.
1-5 Its effect on the people.
6-10 Protest of Joshua and Caleb.
11, 12 God's anger with the people.
13-20 Entreaty of Moses for them.
21-35 The people turned back to the wilderness.
36-39 Death of the ten false spies.
40-45 Attempt of the people to go into Canaan.

Chapter 15.
1-16 Law of the food and drink offering with animal sacrifices.
17-21 First fruits of the dough.
22-29 The error of ignorance.
22-26 Offering for the congregation.
27-29 Offering for the people.
30, 31 The penalty for sin.
32-36 A case of Sabbath breaking. The penalty.
37-41 The blue fringe of the garments.

Chapter 16.
1-50 Rebellion of Korah, Dathan and Abiram.
1-3 Their accusation against Moses and Aaron.
4-11 Reply of Moses to Korah.
12-14 Dathan and Abiram called. Their Defiance.
15-19 Order of Moses to Korah and his company.
20-22 God's anger with the people. Plea of Moses.
23-30 God's order concerning the rebels.
31-35 Their destruction.
36-40 The use of the rebels' censers.
41-43 Murmur of the people.
44-50 The plague.

Chapter 17.
1-9 The test of the budding rod.
10-13 The preservation of Aaron's rod.

Chapter 18.
1-7 Duty of the priests and Levites.
8-20 The sustenance of the priests.
21-24 Sustenance of the Levites.
25-32 Levite offering to the priests.

Chapter 19.

1-10 The water of separation.
11-22 Law of its use.

Chapter 20.

1 Death of Miriam.
2-6 Murmur of the people for water.
7, 8 God's direction to Moses.
9-13 Blunder of Moses. Its penalty.
14-21 Israel denied passage through Edom.
22-29 Death of Aaron at Mt. Hor.

Chapter 21.

1-3 Destruction of the Canaanites.
4-6 Murmur of Israel. The serpents.
7-9 The brazen serpent.
10-20 Route of Israel around Edom.
21-32 War against the Amorites.
33-35 War against Og, king of Bashan.

Chapter 22.

1-14 Message of the king of Moab to Balaam. Reply.
15-21 Second message to Balaam.
22-35 Balaam and the angel.
36-24-9 Balaam blesses Israel. Thrice.
10, 11 Anger of Balak.
12-25 Answer and prophecies of Balaam.

Chapter 25.

1-15 Sin of Israel. Punishment.
16-18 Order concerning the Midianites.

Chapter 26.

1-51 Second numbering of the people.

5-11	Reuben,	43,730
12-14	Simeon,	22,200
15-18	Gad,	40,500
19-22	Judah,	76,500
23-25	Issachar,	64,300
26, 27	Zebulun,	60,500
28-34	Manasseh,	52,700
35-37	Ephraim,	32,500
38-41	Benjamin,	45,600
42, 43	Dan,	64,400
44-47	Asher,	53,400
48-50	Naphtali,	45,400
51	Total,	601,730

52-56 The law of allotment.

57-62 Number of the Levites.

63-65 The two men twice numbered.

Chapter 27.

1-5 The plea of Zelophehad's daughters.

6-11 The law of inheritance.

12-14 Moses ordered to go up the mount and see Canaan.

15-23 Joshua appointed to succeed Moses.

Chapter 28.

1-29-40 The religious offerings of Israel.

1-8 The daily offerings.

9, 10 The Sabbath offering.

11-15 The monthly offering.

16-25 The Passover offering.

26-31 First fruits offering.

(29) 1-6 Feast of trumpets offering.

7-11 Tenth day assembly offering.

12-40 Convocation week offering.

Chapter 30.

1, 2 Legal force of a vow.

3-5 The vow of a maid.

6-8 The vow of a wife.

9-16 The vow of a widow.

Chapter 31.
1-12 War against the Midianites.
13-18 Disposal of the captives.
19-24 Purification of the warriors and the spoils.
25-47 The rule for division of the spoils.
48-54 The gift of the warriors.

Chapter 32.
1-42 The location of two and one-half tribes east of Jordan.
1-5 Their request.
6-15 Reproof of Moses.
16-32 Their explanation.
33 The assignment.
34-42 Their conquest.

Chapter 33.
1-49 The forty-two journeys of Israel.
50-56 Charge of God about the people of Canaan.

Chapter 34.
1-15 The boundaries of the Promise Land.
16-29 Names of the committee of division.

Chapter 35.
1-8 The forty-eight cities for the Levites.
9-15 The six cities of refuge.
16-34 The laws of murder.

Chapter 36.
1-4 A legal difficulty in inheritance.
5-13 Decision concerning it.

LESSON NOTES.

Ch. 1:1-16.—The law having been given, the Israelites are now about ready to leave Sinai. One month before the tabernacle had been set up, and it is supposed the laws of the book of Leviticus were given in the thirty days of that first month of the second year after leaving Egypt. Now the nation must be made into divisions for perfect order and government on the march. The names of the captains of the tribes are given in the analytical table of Chapter 2.

17-46.—This first numbering of the people is one of the two acts from which this book takes its name, the other one occurring at the close of the book. Only men above twenty years old were numbered (such as were

able to be warriors). The whole population of Israel was near 2,400,000. The tribe of Levi was omitted from the numbering, for none of them were to be warriors. They were set apart for priests, to do all the work which pertained to the sanctuary. They were to tent between the other tribes and the tabernacle. No stranger, nor even an Israelite of any other tribe, was allowed to come among the consecrated things under penalty of death. Thus they were to cultivate reverence for the worship of God, and all that pertained to it.

Ch. 2:1-34.—Each tribe would have its standard, and each division of the tribe its banner. Jewish writers say Judah's standard was a lion, Benjamin's a wolf, etc. (Gen. 49:3-27), and that each banner was distinguished by its color being the same as that of the precious stone of that tribe in the high priest's breastplate. Three tribes rallied under the standard of Judah. Three under that of Reuben. Three under Ephraim. Three under Dan. The position of these four ranks are shown in the diagram of Chapter 2. Judah was placed on the northeast, where he would naturally lead, the journeys being mostly in that direction. It is supposed that the Levites with the sacred tabernacle belongings marched between the second and third ranks.

Ch. 3:1-4.—Since Nadab and Abihu had died, Eleazar and Ithamar were left of Aaron's sons.

5-13.—God had told Moses (Ex. 13:2) that all the first born of man and beast in Israel should belong to God. Now the administration of sacred things which formerly was assigned to the first born of each family was transferred to the Levites, who should give all their time and take the responsibility of the performance of the rites of the sanctuary.

14-39.—The Levites were now numbered, but on a different basis from the other tribes, these being numbered from one month old and upward. For the purpose of war they were not available until twenty years of age, but as one selected of the Lord, they were set apart as soon as they began to realize an independent existence. They were all grouped under the names of the three sons of Levi. Verses 22, 28, 34 added, equal 22,300. Verse 39 probably omits such as were the first born among the Levites, and who for that reason were already devoted to God.

40-43.—Moses now numbers the first born of the Israelites.

44-51.—In the exchange, if three hundred Levites were already devoted to God by virtue of their being first born, of course those would have no purchasing value to exempt others similarly devoted. So the odd numbers were redeemed by money which was given to the priests, while the cattle of the Levites were given to God instead of the first born of all the cattle

of Israel. These were used to supply the Levites with dairy products and animal food.

Ch. 4:1-20.—From thirty years to fifty years was the period of active service for a priest. When the camp moved, Aaron and his sons carefully covered all the furniture of the tabernacle, and after that the Kohathites were to carry them, but were not allowed to touch any of these articles otherwise than by the handles prepared for carrying them. They might touch the covers, but not the things covered. Eleazar had charge of this division of the Levites. The fire on the altar was probably carried in a closed vessel to keep a portion of it alive for rekindling. These carriers were not to go in to see the sacred articles when they were covered.

21-28.—Next in order would come the Gershonites, bearing the tent and the texture of which the court walls were made.

29-33.—These were followed by the Merarites, who carried the heaviest parts, i. e., the framework, bars, boards, metal posts, pins, cords, etc. These numerous details would have to be carefully numbered lest some of them be lost. Ithamar, the other son of Aaron, had charge of these two divisions, Gershonites and Merarites.

34-49.—Of those who were the proper age for priestly service by far the largest division were Merarites, who were assigned the heaviest work.

Ch. 5:1-4.—Cleanliness demanded the removal from camp of those who, being defiled, might defile others. The world, it would seem, never grasped the idea of quarantine regulations for health purposes, only as it was enjoined by the commands of God.

5-10.—"The difference between this and the case covered by Leviticus 6:1-7 seems to be that the one was enacted against flagrant and determined thieves, but this one against those whose necessities might have urged them into fraud and who were distressed by their sins. The law also supposed the injured party to be dead. The obvious tenor of the passage is that the guilty person is conscience smitten." (J. F. B.)

11-31.—"The ordeal concerning a wife's fidelity would tend to greatly discourage conjugal unfaithfulness, and would be also a sufficient protection against the consequences of hasty and groundless suspicion on the part of the husband. In the offering which the husband brought oil and frankincense (denoting joy and acceptance) were omitted. The dust of the floor was an emblem of vileness and misery." (J. F. B.)

Ch. 6:1-8.—"The Hebrew word for 'Nazarite' means to separate. It was used to designate a class of persons who, under the impulse of extraordinary piety and with a view to higher degrees of religious improvement, voluntarily renounced the occupations and pleasures of

the world to give themselves unreservedly to divine service. The vow might be taken by either sex, provided they had the disposal of themselves, and for a limited period, usually a month, possibly a lifetime." (Jamieson.) Wine was forbidden; cutting the hair was forbidden, since that was a familiar sign of pollution; contact with dead bodies was forbidden, for the service of God stood for life, the opposite of death.

9-12.—In case of an accidental contact with death the subject was to shave his head as a sign of defilement, perform a ceremonial cleansing, and begin over again his days of separation.

13-21.—When the time set apart to God was completed, the hair, whose length was a testimony of the observance of the vow, was cut off, and after the sin offering and burnt offering was presented, it was put into the fire over which was the peace offering.

22-27.—The form of benediction given to Aaron and his sons for dismissing the congregations is suggestive of the threefold manifestation of God, the Father's care and favor, the Son's manifestation of the salvation plan, and the Holy Spirit's abiding presence and guidance.

Ch. 7:1-83.—Jamieson supposes the ceremony described in this chapter was about a month after the completion of it, after the tabernacle and all that belonged to it had been anointed, the Levites separated and the people numbered and disposed in order about the sacred tent. The expression "day" is synonymous with "time," and covers the several days occupied in the transaction. In these offerings the leading men distinguished themselves by setting a noble example. Six wagons and twelve oxen, hauling these gifts, were given to the Levites to haul the heavy parts of the tabernacle. Possibly others followed the example with like gifts until enough were obtained to haul all the heavier parts. The sacred furniture must be carried on the shoulders of the Levites. The offerings were presented on twelve consecutive days, and the order was the same as the position of the tribes shown in Chapter 2. Some suppose that the costliness of the offerings indicate that the entire tribe contributed in each case.

84-88.—The total shows that of the silver and gold articles the value would be over three thousand dollars. Besides this there were two hundred and forty head of stock.

89.—Moses hears the audible voice of God from the mercy seat in the holy of holies. We are not to think that Moses went into the holy of holies.

Ch. 8:1-4.—It was Aaron's personal duty to light God's house, which was without windows, and so required constant light.

5-22.—The Levites as a tribe were devoted to the service of God, but in addition to their hereditary descent they were to undergo a special ceremony. This ceremony was much simpler than that which was appointed for the priests. The Levites were sprinkled with water, offerings were made for them, and representatives of the tribes laid their hands upon them.

23-26.—The active period of their service was to be between the ages of twenty-five and fifty years. "From twenty-five to thirty they were on probation under the direction of their senior brethren, and at thirty they were admitted to the full discharge of their official functions. After fifty they ceased from the laborious and exhausting work, performing easier and lighter duties, instructing the young or superintending important trusts." (Fausset.)

Ch. 9:1-5.—Here the command regarding the Passover given a month before is repeated to introduce notice of a particular case for which a special law was granted.

6-13.—Attendance on a funeral entailed ceremonial defilement which excluded from camp and society for seven days. Jewish writers say that these were the men who carried out the dead bodies of Nadab and Abihu. Such as these were allowed to keep the Passover on the same day of the second month. But all who were at camp, and who were clean, were obliged to eat it on the fourteenth of the first month.

14.—The circumcised Gentile was entitled to the same privileges as the native Israelite. But if not circumcised he could not eat the Passover. If circumcised he must eat it.

15-23.—The cloud which rested on the tabernacle by day, a protection from the sun's heat, and by night growing livid like fire, was a visible sign of God's constant presence. When it was lifted from the tent high up so that all the camp might see it, that was the signal for moving on.

Ch. 10:1-10.—The two silver trumpets could be heard throughout the camp. "A simple uniform sound of the trumpets summoned a general assembly of the people. The blast of a single trumpet called the princes to consult on public affairs. Notes of some other kind were made to sound an alarm for journeying or for war. One alarm moved the eastern division, two moved the southern, and, the Septuagint adds, three moved the western and four the northern." (J. F. B.) Only the priests were allowed to blow these trumpets, that the commands given might be recognized as coming from God. The blowing of these trumpets on the eve of war would call to the people's remembrance God's promises, and stimulate their faith. And the same feelings of settled peace and

confidence with which they were to go to war at God's command should characterize them on days of national religious gatherings.

11-13.—Now that the law had been given and all its attendant ceremonies arranged, and the people organized and set in order, they were ready to begin their march toward the land of promise. On the twentieth day of the second month, after that special class had finished the observance of their Passover, the cloud was lifted and the camp broke for marching. The wilderness of Paran extends from the neighborhood of Sinai to the southwest borders of Canaan.

14-28.—The order of the tribes in the march has been previously noticed. It is probable that Moses stationed himself on some eminence to see the ranks set forth in their order. After the first division, the Gershonites and Merarites went with the heavier and coarser materials of the tabernacle. Then came the second and third divisions, probably as flanks between which the Kohathites marched bearing the sacred furniture. The fourth division would then bring up the rear. The tabernacle would be set up by the time the Kohathites arrived with the furniture.

29-32.—Hobab was the brother-in-law of Moses. The cloud showed the general route, but this man would be valuable in pointing out pasture, shade, water, etc., amid the shifting sands of the desert place, besides being a valuable ally as a prince of a powerful Arabic clan.

33-36.—"The three days' journey would likely be eighteen or twenty miles." (Jamieson.) The real march to Canaan now begins. The family of Jacob, the grandson of Abraham, had gone to Egypt seventy in number. In two hundred and fifteen years, despite the efforts of a jealous people to prevent their growth, they had come to be a nation of two and one-half millions. Had the Egyptians been more kindly toward them, there might have been more danger of their intermarrying with Egyptians and losing identity. Their ill treatment knit them together into a compact company, with one aim, and turned their desires away from Egypt to the land promised to their fathers. They went out of Egypt a crowd of slaves. They leave Sinai the best organized nation on earth, with perhaps the best army. The law which God gave them there has become the basis of all the civil jurisprudence of all civilized peoples. Every movement of Israel, individually and collectively, is systematized. Day by day they are schooled into correct habits of life, and right social conditions. They are taught the majesty of law, and their daily religious duties are bound like golden chains about their necks for grace and beauty, and especially for usefulness, that they may in no wise forget the God who is the giver of all, and whose special charge they have become.

There is now a place for everything, and everything is to be kept in its place, and guided by the cloudy-fiery pillar, which stands to them as the conscious, approving presence of God, they make their first short march toward the land God had promised them.

Ch. 11:1-3.—Now that the people have seen God's hand stretched out in their behalf, and know by experience God's care for them, it remains to be seen how well they will remember and show gratitude. They had been led out of slavery, made into an ideal nation, but now that God asks of them to be contented, possibly self-denying for a time, they selfishly and persistently complain. "The best rendering of the Hebrew is, 'The people were as those that complain of evil in the ears of the Lord.' They were murmuring against the privations of the march. The fire of the Lord was probably lightning. The fire did not reach far into the camp, but was quickly quenched at the prayer of Moses. Taberah names only the event, not the place." (Cook.)

4-9.—Now the riffraff which followed from Egypt makes trouble. They started the Israelites to fretting about the dainties they used to have in Egypt, and for the second time to complaining for lack of sustenance. (Ex. 16:3.) The description of the manna shows that their loathing of it was not due to its character, but to their own unreasonable spirit of discontent.

10-15.—Moses feels keenly the responsibility of his position. Perhaps he was more impatient than he should have been, as we are all apt to be, but doubtless the burden at that time weighed as heavy upon him as if the Lord had put upon him the entire responsibility of allaying the clamor of the people, and who knows but that entire responsibility did rest upon him until by his active intercession he laid it upon God?

16, 17.—The appointing of the elders would lay upon them a share of the responsibility, and thus relieve Moses. It would furthermore set more of the people themselves (the seventy and their following) to planning the good of their nation. The Hebrew of verse 17 means, "They shall have their portion of the same divine gift which thou hast."

18-20.—God promises them now flesh food until they should tire of it. Moses, in spite of all past experience, was incredulous, a fact which would seem, from the standpoint of the mildest judgment, to indicate human weakness. It indicates the human standpoint from which Moses usually viewed things. It argues that we have as much to convince us of the presence and providence of God as they did.

24-30.—When the spirit came upon the elders they gave evidence of it by their speech. The word prophecy here doubtless has the force of

testimony. The answer of Moses to Joshua indicates his kindness of spirit and real desire to have all the people as God would have them be.

31-34.—For the second time quails were sent to the people, and they came in great numbers. The word "high" in verse 32 should be stricken out. The thought is that the birds flew about breast high above the ground, and so were easily caught. Stanley says, "Large flocks of birds so numerous as to darken the sky have been seen by modern travelers in the same district." The ancient translators understood the expression "ere it was chewed" to mean "before it was consumed." What they had gathered would last many days, and ancient naturalists assert that the quail feeds and fattens on herbs which are poisonous to man, and so regarded the bird as unwholesome for food. In that case the plague would be a natural punishment which would follow their gluttonous gratification, and the afflicted people would not be slow to attribute it to the wrath of an insulted God. And rightly so, for God is the author of all law which violated brings punishment, and that as truly in the law of appetite as in other things.

35.—The location of Hazeroth is by no means certain.

Ch. 12:1-3.—It seems likely that the former wife of Moses had died, and Cook thinks that she being dead, Miriam expected to have greater influence with Moses, and so was greatly disappointed at his second marriage. The word "meek" might be with propriety rendered "humble."

4-9.—In the conference with these three, God declared his approval of Moses as a servant over his whole house—that is, all departments of his chosen family. God spoke with special directness to Moses, and gave him special visions of himself that he might the more surely carry out the specially appointed services ordained.

10.—The punishment upon Miriam came swift and sure, indicating that she was the leader of that sedition.

11-13.—The prayer demonstrated their repentance and also the forgiving spirit of Moses.

14, 15.—The shutting out from the camp was to be a public display of the humiliation which God had visited upon her.

16.—From Hazeroth they moved northward toward the southern border of Canaan, and came to Kadesh.

Ch. 13:1-20.—One man was taken from each tribe to search out the land. The mountain mentioned would be the hill country of Canaan, all about where Jerusalem stood. The first grapes ripen in Palestine in July and August. They left Sinai about the middle of May, had marched

near one hundred and seventy-five miles, having spent a month at Kibroth-hattaavah and a week at Hazeroth.

21-25.—Those forty eventful days meant more than these spies dreamed of. Reland speaks of bunches of grapes in Palestine of ten pounds weight. Schulzius has seen them of twelve pounds. Kitto in history of Palestine mentions one of nineteen pounds weight.

26-33.—The report made by ten of these men shows the weakness of their faith despite all they had seen. They could see nothing apparently but defeat. Caleb insisted that they could and ought to take immediate possession of the land, but the majority said no. The land eats up its inhabitants (by war), and all whom we saw there were giants.

Ch. 14:1-5.—The panic-stricken people now talk of electing a captain and returning to Egypt. Moses and Aaron fell down in supplication.

6-10.—In vain did Joshua and Caleb rend their clothes as a sign of grief, and beseech them not to rebel against the Lord. The miserable mob was about to kill them with stones, when there appeared a manifestation of God in the tabernacle.

11, 12.—Here is evidence of how God changes his purpose toward men. All the promises were now about to be rendered void through their disobedience.

13-20.—Now appears the beauty of Moses' character. He pleads by every consideration which would seem to appeal to the character of God, that the people may be forgiven and taken back into God's favor. God's fidelity is pleaded as it would appear to the heathen world. His long suffering and forgiveness is pleaded, and his promises quoted as in the second commandment, and so earnest was his entreaty that it was granted.

21-35.—The unbelieving adults were turned back into the wilderness to die. They were barred out from entering the promise land. Their little ones, whom they declared would be a prey to their enemies, God said should inherit the promise land. Moses and Aaron are commanded to tell the people, and to say that for each day the spies had spent searching the land, the people should spend a year in the wilderness.

36-39.—Immediately the ten false spies died by a plague. God promised that Joshua and Caleb should live to enter the promise land.

40-45.—Shortly before the people had been mourning from fear of the enemies. Now they mourn because they cannot go into the land and engage them. True to their unreasoning spirit they now determine to go into the land contrary to God's command. The Amalekites and Canaanites utterly defeated them. The word Hormah means "utter destruction."

Ch. 15:1-16.—Along with every offering from the flock was to be a food offering of flour, oil and wine.

17-21.—Also the law demanded an offering of the first dough. This was to be a heave offering. All heave offerings were to belong to Aaron and his sons.

22-29.—In case the whole congregation of Israel erred through ignorance a sacrifice was to be made for the congregation. (A bullock, with the food and drink offering, and a kid for a sin offering.) When the individual erred through ignorance, there was to be offered a she goat for a sin offering.

30, 31.—The penalty for sin (wilful wrong) was to be utter exclusion from all the privileges of Judaism.

32-36.—The apparent severity of the penalty of this case of Sabbath breaking is modified when we remember that Moses had been most diligently instructing the people on these matters, and God's will in the matter was clearly understood. But there was a feeling of rebellion in camp, and this man was doubtless brazenly and boldly defying God and all human authority.

37-41.—The fringe with its blue was set to call to constant remembrance the commands of God. If not at first, it is thought in later years parts of the law were written on these borders. The Savior refers to these borders in Matt. 23:5.

Ch. 16:1-3.—As was to be expected, all was not smooth within this new nation. Envy and jealousy were there. Korah, probably a leader of the Kohathites of the tribe of Levi, and Dathan and Abiram, leading Reubenites (Reuben was the oldest of Jacob's sons), and two hundred and fifty prominent princes of Israel headed a movement to restrict if not wholly destroy the authority of Moses and Aaron. It is probable that the Reubenites thought themselves entitled to first place, instead of the Judahites. There would of course be Levites who would desire the priesthood, and would willingly side with the Reubenites in this view; and many discontented souls in Israel, indeed a large per cent, by the manipulation of prominent leaders, could be argued into the belief that Moses and Aaron were exalting themselves and family at the expense of and to the detriment of the people.

4-11.—The news of this is very painful to Moses, but he promises Korah and his company that God would settle this case. They were ordered to come with their censers the next day. Moses chides them with over-officiousness, charges them with belittling the duty of the Levites

and attempting to take the priesthood, and worst of all, conspiring against the Lord.

12-14.—The insolent refusal and answer sent to Moses by Dathan and Abiram when they were called probably voiced the sentiment of the malcontents in all Israel.

15-19.—It is noticeable that next day Korah was able to gather the whole congregation together. The danger was fearful. A spark of apparent success on the part of these rebels would explode the entire magazine of the people's discontent. Only God could foresee the result.

20-22.—Had not Moses and Aaron been infinitely better than their accusers, the justice of God would have made quick work in the punishment of the rebels. They deserved it, but at the prayer of Moses and Aaron, God's mercy deferred his just judgment.

23-30.—Now was made a test so that all who would might choose the right and escape wrath. God was about to send an appalling judgment on these men that the people might be deterred from following such adventurers.

31-35.—The cry of those God-condemned rebels as they sank into the earth must have been beyond the power of language to describe. The people fled in dismay, crying piteously for protection, while the fire of the Lord was consuming the two hundred and fifty princes. More merciful, however, was that punishment than to let the rebels against God live to poison the flock.

36-40.—Eleazor was commanded to gather the censers of the destroyed princes, and since they had set them apart to the Lord, to make them into brass plates for the altar. Here they would serve a useful purpose and also be a perpetual reminder of the great danger of anyone not recognized of God assuming to take upon himself authority.

41-50.—Still the spirit of rebellion was not entirely crushed. The people had no reason to murmur. God had been much better to them than their stupid stubborness and ingratitude called for, but the bitterness of their yet unsubdued spirits led them as soon as they had partially recovered from the fear of the rebels' destruction to charge Moses and Aaron with their death. Let the excited people become imbued with that idea and the destruction of these leaders would be sure. The danger is imminent, and only prompt and decisive action on God's part can save the nation from anarchy. God interferes, and 14,700 other rebels are slain by the fires, and the nation is saved.

Ch. 17:1-9.—Now that the question of the authority of the high priest

had become so important, the budding of Aaron's rod was to become an all sufficient and continuous evidence of God's will in the matter.

10-13.—Its preservation would make it a perpetual reminder of the expressed will of God, a reference for future generations. The rod was put in the ark of the covenant.

Ch. 18:1-7.—God now repeats to Aaron that his family are to be the priests, and that the entire tribe of Levi is to be subject to his direction in the sacred duties. "Security was given to the people from the fears expressed in verse 12 of the last chapter by fixing the responsibility on the priesthood; and that would also tend to remove envy at Aaron's honor when the burdens and dangers were considered." (J. F. B.)

8-20.—The heave offerings were parts of the vow and free will offerings of meat, bread, wine, oil and first fruits given by the Israelites. This was to be used for the support of the priesthood.

21-24.—The Levites, who, same as the priests, were to have no land in Israel, were to be supported by the tithes of the people. This left them free to attend their religious duties, it scattered them among the tribes that they might more readily instruct and direct the people, and formed a mutual attachment between the Levites, who instructed, and the people, who supported the instructors.

25-32.—Out of their tenth Levites were to give a tenth to the priests. The tithing was not optional, but an express duty.

Ch. 19:1-10.—This peculiar ordinance in mentioning both the sex and color (both of which were sacred in Egypt) was probably instituted to drive out of Israelite minds an Egyptian superstition. Eleazar was chosen that the high priest might not be even temporarily defiled.

11-22.—The idea of defilement by contact with the dead, and the sanitary rule of the speedy burial of all the dead, needed to be strongly impressed on all Israel after their schooling on that subject in Egypt, where the dead were preserved. And that this ceremony might not lose its force on the minds of the people, the touching of the water on ordinary occasions was reckoned as a defilement. The water was to perform its office only by being used according to divine directions.

Ch. 20:1.—Between the last of the preceding chapter and this one is supposed to be an interval of thirty-seven years. The old generation had nearly all died. The new one had come to Kadesh, where they had been thirty-eight years before. Here Miriam died, probably near the age of one hundred and thirty years.

2-8.—As usual with humans, the dignity of Moses gave way when the reward was almost in sight, and both he and his brother, in a passionate

moment, took upon themselves that which they knew they should leave to God. They were commanded to speak to the rock. Instead, Moses twice struck it. The rod mentioned was probably the same he used to perform his wonders in Egypt.

9-13.—For this act of disobedience on the part of Moses and Aaron, God took from them the privilege of leading the people into Canaan.

14-21.—By taking an easterly course around the Dead Sea they were to come into Canaan from the east by crossing the Jordan River. The polite request of Moses for passage through the territory occupied by Esau's descendants was utterly refused.

22-29.—The Israelites now begin to make a long journey south to get around the territory of Esau. When they come to Mount Hor, God directs Moses to put the garments of Aaron, the high priest, on Eleazar, and on the mountain top they two alone witnessed the death of Aaron. This was supposed to be four months after the death of Miriam.

Ch. 21:1-3.—It is supposed that the battle referred to in verses 1-3 occurred at some time during the three or four months' stay of the people at Kadesh. It is probable that the invasion of Canaan, forty years before, was in the mind of the Canaanites, and the stinging defeat they gave to Israel. There is no good reason to doubt that spies would be again sent into Canaan from Kadesh, and the whole transaction would call vividly to mind the former attempt and embolden King Arad to again go against Israel. Moses probably concluded that the required fighting necessary to enter Canaan from the south would be too much for the people at that time, and so sent messengers to Edom to ask privilege to pass through their territory. The event mentioned in verses 1-3 should probably, AS TO CHRONOLOGY, have been placed between verses 13 and 14 of Chapter 20.

4-6.—Mount Hor, where Aaron had died, was some sixty miles south-east of Kadesh. From this point they journey on south toward the Arabian Gulf in order to find a mountain pass in the Seir range. Ritter describes the line of their march as a plain of loose sand, gravel and granite formation, sprinkled with low shrubs, furnishing very little food or water, and troubled with sand storms. Hence the last part of verse 4. Verse 5 indicates that the people said and continued to say very harsh things against Moses and God, things which they should have known better, and (I think) did know better than to say. Cook thinks that the term fiery refers to the inflammatory effect of the serpent's bite. It may, however, refer to the fiery red spots and wavy stripes of the poisonous species which Schubert found there in his travels.

7-9.—No sooner did the people own their sin and pray for relief than

God prepared for them a remedy. Obeying the simple and easy order of God was an indication of their faith, which God honored by curing the believer. The same principle precisely operates in the plan of salvation referred to by Jesus himself in John 3:14, 15.

10-20.—Oboth, which means "holes dug in the ground for water," is supposed to be about opposite Mount Hor, east of the range of Mount Seir. Ijeabarim is a little farther north. Zared is the first stream they crossed flowing westward into the Dead Sea. The brook Arnon divided Moab from Ammon. (Moab and Ammon were the two sons of Lot. There is no certainty about the location of the other points named until the people came to Pisgah (Hill) a ridge of the Abarim Mountains by which was a town called Nebo, from which the mountain range was named.

21-32.—Israel now sends messengers to King Sihon of the Amorites asking to go peacefully through their territory. The request was answered by an open declaration of war, and in the conflict which followed Israel took from the Amorites all the country between Arnon and Jabbok, a territory which Sihon had taken from the Moabites.

33-35.—Bashan was a great territory east of the Sea of Galilee and north of Jabbok.

Ch. 22:1-14.—Balak was king of the Moabites, and having seen how their conquerors, the Amorites, had been defeated, feared greatly for their own safety. It is supposed that Balaam lived somewhere on the Euphrates. He seems to have been a worshiper of the true God, and the Moabites, who would not be ignorant of the history of Lot, their father, and his uncle Abram, would not be slow to conclude that a prophet of the true God must be had to deal with them. God gave to Balaam strict and plain directions, and the messengers returned without him.

15-21.—Again Balak sends for him. Balaam's word on the former occasion, "Lord refuseth to give me leave," and "cannot go beyond the word of my Lord," shows clearly enough that he wanted to go and do as Balak asked for the sake of the reward. And his entertaining the messengers again, and again inquiring of the Lord after knowing God's will in the matter, and especially seeing the Lord granted him leave to go under protest, all argue that he must have been very solicitous to go.

22-35.—The incident of an angel standing in Balaam's path taught him a never-to-be-forgotten lesson on struggling against the will of God. He was about to turn back again, when the Lord sends him on that he may bless instead of curse Israel. "In desiring to curse Israel, Balaam was fighting against Israel's leader. The presence of the angel in his path

was designed to open his eyes to the real character of his course of conduct." (Cook.)

36-24-9.—Three times Balak built seven altars and offered a sacrifice on each according to the request of Balaam. The first set was built in the grove in which the Moabites worshiped their false gods. After Balaam had blessed Israel, Balak repeated the altar building on Mount Pisgah, where only a part of Israel could be seen, probably hoping that a partial view would change the character of Balaam's estimate of Israel. The third attempt was from the top of Peor, north of Pisgah in the same range of hills. But each time Balaam spoke good of these hosts chosen of the Lord.

10, 11.—The anger of King Balak was to be expected under the circumstances. But Balaam was unmoved by it.

12-25.—Balaam reminds Balak of the first message he (Balaam) sent him, and then foretells the future conquests of Israel over the tribes around.

Ch. 25:1-15.—Here in the plains of Moab the people began to be led into idolatry. Baal was the god of the Moabites. Peor was the near-by town on the mountains at which Israel was encamped. Verse 4 means that the rulers of Israel were to slay the offenders and hang them up publicly that they might be a terrible warning against the idolatry and impurity into which the daughters of Moab were leading the people. The Midianites, it seems, were joined with the Moabites, probably had conquered Moab and joined with them in political and social alliance. This heathen worship was unspeakably licentious. If we may believe history, its devotees were mentally, morally and physically rotten. A physical plague would begin to spread and consume Israel. Zimri was a chief of Israel. Doubtless he was enticed with a great show of pride by this daughter of the heathen prince. "The extraordinary act of vengeance by the young priest Phinehas was justified by the atrocity of the crime which provoked it." (Cook.) It is probable that after much punishment had been administered it was thought by these sensual idolaters that Israel would not dare punish one of their own rulers and also a prince of the Midianites, so that a supreme test was made in this case of Zimri, and Phinehas was praised for his prompt devotion, and rightly so.

16-18.—The much discussed question of the destruction of the tribes of Canaan by Israel is made clear enough here. They were wicked to a degree which made their destruction a mercy to all mankind. Who can estimate what might have been the result on this family of Israel, whom

God had chosen to evangelize the world, had he allowed such events as just described to go on? Accordingly and rightly, they were to be utterly cleaned off the map. The same argument which would justify capital punishment would justify the utter annihilation of the tribes of Canaan. Were the nations civilized to the extent they ought to be, perhaps there would be no necessity in this day ever to take human or even brute life.

Ch. 26:1-51.—After about forty years the people were numbered again. Had each tribe increased as did Manasseh there would have been by this time one million warriors. But so slight was the increase of some tribes, and so great was the decrease of others, especially Simeon, that there were eighteen hundred less warriors in Israel than forty years before. In the table of this numbering mention is made of the principal families of the tribes.

52-56.—The land was to be divided by lot. The details of this plan are not given us. But each tribe was to receive an amount of land proportioned to its population. And so the districting of Canaan into tribal territories was very different now from what it would have been if Israel had not sinned, wandered in the wilderness, and had the population of their tribes so changed.

57-62.—The Levites had increased one thousand.

63-65.—The only two men who were numbered in both the numberings were Caleb and Joshua, the two spies who brought back the true report from Canaan. Jamieson says of verse 64, "The statement must not be considered absolute. For besides Caleb and Joshua there were alive at this time Eleazar, Ithamar, and probably many Levites who had no participation in the popular defections in the wilderness. The tribe of Levi sent no spy into Canaan, was not included in the enumeration at Sinai, and therefore must not be regarded as coming within the range of the fatal sentence."

Ch. 27:1-5.—Zelophehad was a descendant of Manasseh, one of Joseph's sons. He had died without having any sons, and his daughters asked that the inheritance which otherwise would have gone to his sons be given to them. The last clause of verse three probably means that he died a natural death in the wilderness along with others who had sinfully refused to enter Canaan at first.

6-11.—When Moses brought the case to the Lord, God stated to him the rule for all similar cases. This statement is the basis of all civil law on this subject.

12-14.—The Lord now orders Moses to go up Mount Abarim (one of

the ranges of the Moabite Mountains) that he may see before he died the Promised Land of Canaan. He reminds Moses of why he cannot enter the land. "The pious leader submitted with meek acquiescence to the divine decree, and evinced the spirit of genuine patriotism in his fervent prayer for the appointment of a worthy and competent successor." (J. F. B.)

15-23.—Joshua, by his conduct, had shown himself worthy to be a leader in Israel. He had been the pupil, the fast and trusted friend, the military officer of the old warrior Moses. The ceremony of the laying on of hands is here shown to be an ancient one. Verse 21 refers to the custom of asking direction of the Lord through the high priest; the responses indicated by the colors of the gems in the breastplate of the high priest.

Ch. 28:1-8.—But before Moses leaves the people attention is called again to the laws and ceremonies. These are all important. Care and regularity is necessary in their observance.

9, 10.—Here for the first time reference is made to a special offering on the Sabbath.

11-15.—It is said that messengers were appointed to watch for the first appearance of the new moon (which event ushered in the new month), and announce it by kindling signal fires on the mountain tops. Since the heathen had festivals of the moon and sacrificed to it, it is supposed that the great object of this festival was to direct the minds of this people to God the Creator rather than to the thing created.

16-25.—The mention of the Passover feast here adds a few details not mentioned in Lev. 23.

26-31.—Also in the first fruits offering, "A new sacrifice is appointed for the celebration of the festival in addition to the other offering which was to accompany the first fruits." (J. F. B.) (Lev. 23.)

Ch. 29:1-6.—It will be clearly seen that the object of this repetition is to give more of the details as well as to formally indoctrinate this new generation born in the wilderness.

7-11.—The tenth day assembly was the great day of atonement. See what additional offering is noted here beside that of Lev. 16.

12-40.—The fifteenth day began the convocation week or Feast of Tabernacles. The eighth day brought to a close this feast, and was also the celebration of the ingathering of the harvest.

Ch. 30:1, 2.—The secret purpose of the mind expressed in words constituted a vow, which once made could not be neglected without guilt.

3-5.—Jewish writers say that minors of both sexes were included, also that the name father comprehended all guardians of youth.

6-8.—The husband, who first by his silence approved and afterward hindered the performance of a wife's vow, was to bear the sin of its non-performance.

9-16.—The widow was to remember and perform the vow made during her husband's lifetime. The rules about vows show that the minors or wives dependent upon others should consult before making vows those upon whom they were dependent.

Ch. 31:1-12.—"The Midianites were descended from Abraham and Keturah, occupying a tract of country east and southeast of Moab. They seem to have been the principal instigators of the infamous scheme of seduction planned to trap the Israelites into the double crime of idolatry and licentiousness, by which it was hoped the Lord would withdraw from that people the benefit of his protection and favor." (Jamieson.) The word avenge in verses 2 and 3 suggests that both the cause of God and the rights of his people had been injured. The word "and" in verse 6 should be rendered "even." Evidently many Midianites were absent when their nation was spoiled. (Judges 6:1.) Balaam, who was violently outraging his better sense, here met his just deserts. (Rev. 2:14. Jude 11. II Pet. 2:15.)

13-18.—The women by their former conduct had forfeited all claim to mercy. See in verse 16 what part Balaam had in the matter. The destruction of the male children does not seem so appalling when we consider that this villainous people were to be wiped out as a nation. If the children were innocent, God was only putting them into a better place and condition. As to the female virgins and children, we do not know how many of them may have become wives of the Israelites, and so incorporated into the chosen family, the same as the wives of the twelve sons of Jacob.

19-24.—The soldiers were to stay outside the camp and observe the seven days of purification for themselves, their captives and all the stuff. The metals were purified by fire. The melting would destroy the images and forms, leaving only the pure metal to be remolded, and thus all remnants and relics of idolatry and impurity would be destroyed.

25-47.—The captive people and the stock were divided into two equal parts. One part was given to the soldiers who took it, the other to the Israelite people. Of the soldiers' part, one five-hundredth part was given to the high priest. Of the people's part, one-fiftieth part was given to the Levites.

48-54.—Not an Israelitish soldier was slain in the contest. The value of the gift which the officers brought was nearly four hundred thousand dollars. This gift to the Lord was from jewelry which each soldier had been allowed to collect for himself.

Ch. 32:1-5.—Reuben and Gad were both in the second standard, south of the tabernacle, and were both noted as shepherd tribes. Their request for land east of the Jordan is easily explained by the fact that the land which Israel had just been conquering, as well as the land north of it, was rich in pasture.

6-15.—The reproof of Moses, in which he cites the story of the wilderness, was based on the assumption that these tribes would not want to go west of the Jordan to help conquer the land there.

16-32.—Their explanation and promise was fair and satisfactory.

33.—He assigns them on those conditions the land of the Amorites and the land of Bashan, a territory reaching from the brook Arnon, east of the Dead Sea, to Mount Hermon on the north. It is supposed by some that when Moses found that the country east of the Jordan was more than sufficient for the two tribes he invited half of that tribe to remain, giving preference to it because it also had great flocks and for their bravery in conquering the land. (Verse 39. Josh. 17:1.)

The places named in verses 34-42 were simply fortified encampments. Some of the points are still known, under different names, and others cannot be located.

Ch. 33:1-49.—The journeys of the Israelites as detailed by Moses form the closing history of the journey from Egypt to Canaan. The whole is briefly summed up here in forty-two journeys.

50-56.—The charge concerning the people of Canaan is very significant. "Destroy their pictures and images" is a suggestive order. The ruinous effects of nude pictures and images even in our Christian civilization is apparent even to a superficial observer. Erotomania and Satyriasis are frightfully increasing. And the depraved condition which called for the utter annihilation of these Canaanite nations, unable to let any remain lest they pollute all Israel, was due to these same false ideas which are today rampant, nursing obscenity under the false name of esthetics and art. The first part of verse 55 applies to us in this respect as much as to Israel then.

Ch. 34:1-15.—Neither the north nor south boundaries can be clearly traced, but it is clear that the west was the Mediterranean Sea and the east the Jordan River. The Israelites never conquered all the land named. Their later history will show the folly of their negligence in

this respect, and this very warning of Chapter 33:55 will be repeatedly referred to.

16-29.—The committee of division was named by the Lord. This would put the seal of divine approval on their decision, would prevent jealousy and discontent among the tribes, and further would inspire all with confidence that God was leading on to the accomplishment of what he had promised.

Ch. 35:1-8.—The Levites, being the priestly tribe, were to have no territory to themselves, but to be scattered through the territories of the other tribes. "There was an extent of ground amounting to three thousand cubits measured from the walls of the city. One thousand were occupied with houses (for shepherds and other servants), gardens, vineyards and olive yards. The other two thousand cubits was a common for pasturing cattle." (J. F. B.)

9-15.—God here gives to Moses commandment about six cities of refuge, three on each side of Jordan. They were to be selected from among the cities of the Levites. Everyone slaying a fellow man was to flee there, whether he was an Israelite or a stranger, until his case be tried.

16-34.—The laws of early society made it the duty of the nearest relative to avenge a murder. Verses 16-21 relate to premeditated murder. But in the cases of killing NOT PREMEDITATED the city of refuge was to be a secure retreat (as long as the killer staid in it) until the death of the high priest, when he might return home. Both classes of killers might flee to a city of refuge, but it was a safe retreat only for the one not guilty of killing intentionally.

Ch. 36:1-4.—The tribe of Manasseh raised a very pertinent point of law about the inheritance of the daughters, which inheritance might pass from their tribe by marriage.

5-13.—The decision of this matter is called by Jamieson "progressive legislation" relating to the civil affairs of the Israelites.

DEUTERONOMY.

ANALYSIS.

Chapter 1.

1-4-43 First address of Moses.

1-5 Introduction.

6-8 Israel ordered from Sinai to Canaan.

9-18 The appointment of officers.

19-21 The journey to Canaan.

22-46 Israel's rebellion. God's judgment.

Chapter 2.

1-3-11 The forty years' wandering.

1-7 Among the Edomites.

8-18 Among the Moabites.

19-23 Among the Ammonites.

24-37 Conquest of the Ammonites.

Chapter 3.

1-11 Conquest of Bashan.

12-20 Division of the land.

21-22 Charge to Joshua.

23-29 Prayer of Moses. Its answer.

Chapter 4.

1-40 The exhortation to obedience.

41-43 Three cities of refuge.

44-49 The place of Moses' address.

Chapter 5.

1-26-19 Second address of Moses.

1-21 The ten commandments.

22-33 The mediator between God and the people.

Chapter 6.

1-25 Exhortation to obey and teach the law.

1, 2 Its origin.

3-6 Reverence enjoined.

7-9 Child teaching.

10-15 Warning against forgetfulness.

16-25 The reverence of conduct and precept.

Chapter 7.

1-3 Destruction of the near nation enjoined.
4-6 Reason.
7-26 Assurance of God's love and help.

Chapter 8.

1-20 Review or God's providential dealing. Warning.

Chapter 9.

1-29 A guard against self-exaltation.
1-6 Its occasion.
7-29 The wilderness rebellions.

Chapter 10.

1-22 A discussion of God's mercy.
1-5 The tables renewed.
6-9 The provision of the priesthood.
10, 11 The sparing of the people.
12-22 The reasonableness and justness of his service.

Chapter 11.

1-25 Israel's duty set forth.
1-9 Their knowledge.
10-12 Canaan compared with Egypt.
13-25 The encouragement to learn and keep God's law.
26-28 The blessing and the curse.
29-32 Gerezim and Ebal appointed.

Chapter 12.

1-26-19 A rule of religious conduct in Canaan.
1-3 As to idolatry.
4-32 As pertains to God.
4-19 Worship at his house.
20-28 The exception.
29-32 Guard against the snares of the heathen.

Chapter 13.

1-5 Duty as to false prophets.
6-11 Duty as to an idolatrous relative.
12-18 Duty as to idolatrous cities.

Chapter 14.

1, 2 Personal mutilation forbidden.
3-21 Cleanliness as to food.
22-29 The tithing of the field's increase.
22-27 Annually.
28-29 Triennially.

Chapter 15.

1-6 The law of release.
7-11 The law of relief for a neighbor.
12-18 Duty toward Hebrew slaves.
19-23 Rule of the firstlings.

Chapter 16.

1-8 Commemoration of the Passover.
9-12 The feast of the Pentecost.
13-17 The feast of the tabernacles.
18-20 Appointment of the sub-officers.
21, 22 Prohibition of groves.

Chapter 17.

1 The law of sacrificed animals.
2-7 The punishment of idolatry.
8-13 The supreme court of controversies.
14-20 The selection and duty of a king.

Chapter 18.

1-8 Inheritance of the Levites.
9-14 Warning against the heathen superstition.
16-22 The divine plan of religious instruction.

Chapter 19.

1-13 Directions about the city of refuge.
14 The law of landmarks.
15-21 Regulation of court testimony.

Chapter 20.

1-4 Encouragement of the warriors.
5-9 The four grounds of exemption from war.
10-15 The regulations in taking a city.
16-18 The nations to be destroyed.
19-20 The sparing of fruit trees.

Chapter 21.

1-9 Proceedings in case of an unknown slayer.
10-14 Rules for incorporating captives into Israel.
15-17 Rights of the first born.
18-21 Treatment of a rebellious son.
22, 23 Disposal of an executed criminal.

Chapter 22.

1-4 Care of a brother's personal property.
5 Rule of sex apparel.
6, 7 Regulation regarding a mother bird.
8 The house battlement.
9 Purity of seeds.
10 Law of a working team.
11 Prohibition of mixed wool and linen.
12 The rule of fringes.
13-21 The trial of a wife's virginity.
22-24 Penalty for adultery.
25-29 Penalty for rape.
30 Prohibition of marriage with a stepmother.

Chapter 23.

1-6 Persons debarred from the assembly of Israel.
1 Maimed men.
2 Illegitimate born.
3-6 Ammonites and Moabites.
7, 8 Social attitude toward Edomites and Egyptians.
9-14 Regulations of camp during war.
15, 16 Treatment of a fugitive slave.
17-18 Prohibition of social evil.
19, 20 Law of loans.
21-23 Responsibility of a religious vow.
24, 25 Liberties in a neighbor's crop.

Chapter 24.

1-4 The law of divorce.
5 Exemption from war of the newly married.
6 Exemption of the millstone from levy.
7 Prohibition of man stealing.
8, 9 Warning concerning leprosy.
10-13 Directions about pledge taking for loans.

14, 15 Treatment of a hired servant.
16 Responsibility of the individual.
17, 18 Just dealing with the defenseless.
19-22 Gleanings for the needy.

Chapter 25.

1-3 Regulation of punishment.
4 Rights of the toiling beast.
5-10 Duty of a man toward a deceased elder brother.
11, 12 Regulation concerning strife.
13-16 Law of just weights.
17-19 Punishment of Amalek.

Chapter 26.

1-11 Ceremony in offering first fruits.
12-15 Confession of duty done. The blessing.
16-19 Pledge between God and Israel.

Chapter 27.

1-30-20 Renewal of the covenant. Blessings and curses.
1-8 Command about writing the law in Canaan.
9-13 Division of the tribes at Gerezim and Ebal.
14-26 Recital of some curses.

Chapter 28.

1-14 Recital of great blessings for future obedience.
15-68 Recital of fearful curses for future neglect.

Chapter 29.

1-9 Review of God's former leading.
10-30-20 A national exhortation.
10-29 Warning of calamity.

Chapter 30.

1-14 The way of restoration.
15-20 The great choice.

Chapter 31.

1-34-12 Closing scenes of Moses' life.
1-6 His encouragement of the people.
7, 8 His encouragement of Joshua.
9-13 Delivery of the written law to the priests. Charge to them.
14-23 Conference of Moses and Joshua with God.
24-30 Placing of the law. Charge to the Levites.

Chapter 32.
1-43 Song of Moses.
1-6 Burden of the song.
7-14 God's past care of Israel.
15-18 Their ingratitude.
19-25 The penalty.
26, 27 The restraint from God's utter destruction of them
28-30 Stupidity of the heathen world.
31-35 Their vain trust.
36-43 God's aid for his people against their enemies.
44-47 Charge of Moses to the people.
48-52 Moses ordered to Mount Nebo.
Chapter 33.
1-29 The blessing of Moses on the people.
Chapter 34.
1-4 Moses sees the promise land from Nebo.
5-8 Death of Moses.
9 Appointment of Joshua.
10-12 Moses' prophetic rank.

LESSON NOTES.

Ch. 1:1-5.—The first address of Moses covers four chapters of this book. He speaks now to all Israel through their representatives. The word "sea" should be stricken out of verse 1. The Hebrew word translated "Red" (Suph) is supposed to mean a place noted for reeds. That eleven days' journey had been drawn out into a forty years' wandering by the ungrateful action of the people.

6-8.—Moses begins the address by reminding them how God had intended that they should go direct from Sinai to Canaan, enter by the south, and make conquest of the land northward and eastward. The Amorites were in the south part of Canaan.

9-18.—It was literally true that the people had become more in numbers than the visible stars (three thousand and ten). The plan of setting judges over them had been first suggested by Jethro to Moses, who then proposed it to the people, and they accepted it.

19-21.—The wilderness mentioned is bounded on the north by Canaan, on the east by Mount Seir, on the south by Sinai, and on the west by the Red Sea and Egypt. It is generally known as the Desert of Arabia.

22-46.—Moses is rehearsing the story of God's guidance and protection

during the march to Canaan, and the unbelief of the people which caused their turning back into the wilderness to die. He gently refers to the fact that his own failure to come into Canaan was due to their aggravations of him.

Ch. 2:1-7.—The last clause of verse 1 covers the whole period of the forty years' wandering. Between verses 1 and 2 they had come a second time to Kadesh, and had asked permission to go through Edom, which being refused, they had journeyed southward again until they were able to pass to the east of Mount Seir, when verse 2 comes in. Jamieson suggests that the children of Esau were now alarmed because the children of Israel had come around on their weak side. In that country, where water was so scarce and where a well cost so much to dig, water was bought. The manna was still falling, but they were allowed to buy other food if they chose.

8-23.—Neither Moab nor Ammon were to be disturbed. These were the descendants of the two children of Lot, kindred of Abraham.

24-37.—Moab's country between Arnon and the Jabbok had been conquered by the Amorites, an exceeding wicked nation, doomed to destruction. It is supposed that Moses considered this doom as referring to their possessions west of the Jordan, but his peace embassy would not so argue, for even though he were certain what King Sihon would do, still Moses would give him a fair chance. The Amorites west of the Jordan were the ones who had defeated the Israelites forty years before. Verse 30 presents no difficulty, in the light of the story of Pharaoh of Egypt. The spirit hardening was done in accordance with well known laws of God, but Sihon alone was responsible for his attitude.

Ch. 3:1-11.—The conquest of Bashan has been told in Numbers 21:33-35. More of the details are given in this recital of the history of Moses.

12-20.—The story of the distribution of the land was also recited in Numbers.

21, 22.—No doubt Moses greatly encouraged Joshua at the time of these conquests, showing what he might in the future expect from God in the way of help by citing the success of these battles.

23-29.—The word "and" in verse 25 most scholars render "even." The character of Moses is shown by the meekness with which he received the denial of the privilege to go on over Jordan. He evidently thought the Lord might change his purpose in that regard, but the privilege is firmly and finally denied. No better evidence than this exists that God did actually deal with Moses, for had the prayers and their answers been

mere products of desire and imagination, as skeptics claim, nothing could have kept the grand old warrior out of Canaan, which he so desired to enter.

Ch. 4:1-40.—The exhortation to obedience is a most powerful address. Each pupil should become very familiar with it. Verses 21 and 22 feelingly refer to a fact which should have enshrined (probably did) this noble leader in the affections of Israel, and reminded them of their obligations to him.

41-43.—Mark the three cities of refuge east of the Jordan.

44-5-21.—Here closes the first address of Moses, and here begins the second address, with the repetition of the ten commandments, the basis of all the law which followed.

Ch. 5:22-33.—The writers of Hebrew refer to Moses as a person standing between God and the people (mediator). Moses here refers to himself in the same capacity.

Ch. 6:1, 2.—Moses reminds the people that these laws come from God, and God has an all sufficient reason for giving them to the people. The legitimate result of the observance of God's law is length of days and happiness.

3-6.—The nation whose God is the Lord is a nation which greatly increase in numbers as well as in wealth and happiness. Verse 5 was used by Jesus as a summary of all the commandments relating to man's duty to God.

7-9.—"The ancient Egyptians had the lintels and imposts of their doors inscribed with sentences indicative of a favorable omen. Moses designed to turn this ancient and favorite custom to a better account, and ordered that, instead of the former superstitious inscriptions, should be written the words of God, persuading and enjoining the people to hold the laws in perpetual remembrance. The Egyptians also wore jewels on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. These, it has been conjectured, Moses intended to supersede by substituting sentences of the law; and so the Hebrews understood him, for they have always considered the wearing of the frontlets a permanent obligation. The form was as follows: Four pieces of parchment, inscribed, the first with Exodus 13:2-10, the second with Exodus 13:11-16, the third with Deut. 6:1-8, and the fourth with Deut. 11:18-21, were enclosed in a square case or box of tough skin, on the side of which was placed the Hebrew letter (shin) and bound around the forehead with a leather thong or ribbon. When designed for the arms, those four texts were written on one slip of

parchment, which, as well as the ink, was carefully prepared for the purpose." (J. F. B.) It would be difficult to lay too much stress on child teaching. Nothing else in the fight of right against wrong counts for so much as the proper training of the little ones. We must take time for it. The great unity of the Jewish people is due to their diligent child training.

10-15.—The tendency to forget God in times of prosperity is so universal that it has passed into a proverb. Verse 13 refers to the most sacred of promises by which a member of the human family can bind himself. All presidents of the United States put their hands on the Bible when they take the oath of office. The word jealous poorly expresses the idea of verse 15. The idea is that the very nature of God and all his creation is such that no one can worship a miserable idol or any false god without doing violence to his own nature and to all with whom he has to do, thus outraging and setting at naught all the laws which God has set to govern and induce the development of the moral universe.

16-25.—The first great and good result of pure religion is the ordering of the daily life on upright principles. A second, and no less important, is the diligent instruction of others (especially children) in the proper way. Precept and example must go together. Either is most sure to fail without the other.

Ch. 7:1-3.—The apparently cruel destruction of the nations around is easily understood when one considers their hopeless wickedness. Those incorrigibly evil tribes were fit only for utter annihilation, and such a course was a mercy even to them, just as it was a mercy to destroy all mankind in the days of the flood. Just so it becomes us to destroy all those precepts and practices of ours which tend to unfit us for duty here and hereafter.

Verses 4-6 explain themselves. To have allowed this chosen family to associate with the tribes mentioned would have been to utterly overwhelm Israel in moral depravity and destroy the entire purpose of God in selecting a people for a special purpose.

7-26.—The Lord can raise the humblest to the highest place. Not social position, nor wealth, nor strength of numbers, is necessary, but only to show love toward God, who displays love to saint and sinner alike. His love to man, met with man's love to him, kindles in the human soul that consuming flame which destroys sin and renews the soul in the image of God. All the promises here made to Israel are verified in the experience of every true Christian. Even Job, who suffered so many

reverses for a wise purpose, was an example of the truth of the promises. What God did for them he does for us daily.

Ch. 8:1-20.—The review of Chapter 8 was spoken to Israel, but what Christian is there who cannot find in his own experience a perfect counterpart of the blessings there named. All the happiness of individuals and nations, their enlightenment and prosperity and inventive genius, is the direct result of pure and intelligent religion. The nations of God are the nations who chain the lightnings, and the people in whose behalf the stars in their courses fight.

Ch. 9:1-29.—It was wise that a people so exalted in privilege as Israel should be warned against pride. The wilderness experience at which they so repined at the time would in later years come to be a matter of pride with the Israelite, who would over and over tell the story to his children. They would forget or neglect to tell all their disobedience, and would tell only how the Lord had honored them. Naturally enough they would come to greatly exalt the idea of verse 4 of chapter 9. And so Moses pours into their ears the humiliating and sorrowful story of those shameful rebellions in the wilderness.

Ch. 10:1-22.—After the humbling rehearsal, Moses discusses the mercy of the Lord from four standpoints.

1. God had kindly furnished again what their sin had caused to be destroyed. 1-5.

2. He provided means for the perpetuation of their religion. 6-9.

3. He spared the people in answer to prayer, when their conduct merited their utter destruction. 10, 11.

4. The service he asks is only such as any right minded person ought to be delighted to render. 12-22. All the commands of God are such that, even from the standpoint of this life, if there was no life hereafter, it pays greatly to do them.

Ch. 11:1-9.—"And now," continues Moses, "in view of what has just been said, your duty is plain. You will act, not from hearsay, but from your own personal knowledge. God has been leading you in the wilderness, and you have seen his miracles before your very eyes." Many of those to whom he spoke had a distinct remembrance of the plagues upon Egypt, being youth at the time of the Exodus, under twenty years of age.

10-12.—The watering with the foot is an expression well understood in countries where irrigating is done. In Egypt little rain fell. The yearly overflow of the Nile and the irrigating streams conducted out of the Nile River raised the crops. These streams were taken from the river far above where they were wanted so as to allow for the proper fall

so that the water would run down between the rows of vegetation or overflow the grain fields. When a sufficient amount had run into one row the filler would with his foot make a bank of mud and turn the water into another row. This means no small amount of work. A country like Canaan, where rain fell in abundance, would be a great relief from such toil.

13-25.—The EARLY rains promised were in September and October. The LATTER rains were in March and April. The seed was sown just after the first mentioned rains, and the latter rains came just before harvest, thus filling out the grain. These blessings were promised as a reward for faithfulness to God, and were to be withheld if they turned away from God. Men forget that all the common blessings of life come from God. An English farmer recently in a journey from Joppa to Jerusalem saw not a blade of grass, and afterward learned that the inhabitants live chiefly on ass' milk. He remarks, says Jamieson, that the barrenness of the country is due largely to the cessations of the early and latter rains. And so it was fitting that in return for these blessings the people should diligently teach their children of God and men's duty to him.

26-28.—History has wonderfully verified the promise both of the blessing and the curse. No land was more favored or prosperous than was Palestine once. Now no land is so signally cursed by the withdrawal of God's special care.

29-32.—The latter part of this book gives a fuller description of the pronouncing of the blessing and the curse that was to take place at the mountains here named of God for that purpose—Ebal and Gerezim.

Ch. 12:1-3.—The matter of this address now turns particularly to the religious conduct of this people after they had come into Canaan. Here were special duties to perform. Every vestige of idolatry was to be destroyed, even to their groves where their great religious assemblies were held. The principle was, that if they did not become familiar with its face they would not be called upon to endure these practices, and so would not be likely to come to pity or finally to embrace the vileness.

4-19.—As to their duty to God, a particular place was chosen to which all the tribes were to come for the making of their offerings. (The place was first Mizpeh, next Shiloh, and afterward Jerusalem.) The appointment of one general place would keep the minds of the people drawn away from the places of idolatrous worship, and would also preserve the purity of the worship of the true God by bringing each Israelite into

direct contact with the high priest of all Israel. Verse 17 does not refer to the ordinary tithes, but to the peace offerings for instance.

20-28.—It has been already noted that the beasts slain for food among the people should have their blood offered upon the altar, but here God makes provision for such as are too far away to come to the place of offerings each time an animal was to be killed.

29-32.—The reason for the repeated warnings against social and religious affiliation with the heathen is explained in verse 31. It also explains on humanitarian grounds the edicts for their utter extermination sent forth from God.

Ch. 13:1-5.—The person likely to do the most mischief in the way of turning away the people from God would be the one laying claim to the authority of a prophet, able to perform dextrous feats or foretell events like eclipses, or by any use of scientific knowledge make the people believe him a real prophet.

6-11.—No degree of relationship was to be allowed to shield one from the consequences of so infamous an act. The beginning of all villainies and the basis of all other wrongs is the wronging of one's own Maker, and that is especially true when he not only puts God out of his own plans, but induces others to do likewise.

12-18.—In case of a city being drawn into apostasy, nothing was to be saved from it. Its ruined heap was to forever remain a mute witness of its utter folly. "God was their king, idolatry was treason, and a city turned to idols puts itself into a state and incurred the penalty of rebellion." (J. F. B.)

Ch. 14:1, 2.—The heathen were accustomed to use their finger nails or other sharp instruments to disfigure themselves as they mourned in their hopeless sorrow, and such a custom was to be utterly repudiated by those who had hope in the living God. False religions and no religion turns the future into an everlasting night. Hope in God perches on the banner of death and thrills the heart clear through the valley of shadows with the joyful prophecy of eternal gladness.

3-21.—The matter of cleanliness of food has been previously dwelt upon. Health reasons is the key which unlocks that entire mystery. Only clean animals were to be eaten. They were privileged to give or even sell that which died of itself to such people as desired or determined to eat such, since no principle was involved and no harm would flow from it. Such things could, in the very nature of things, occur only occasionally, and could make matters no better or worse for those accustomed to eat such by giving or withholding. But as for themselves, they

were to reflect the nature of their God and their religion in the character of their food.

22-27.—The law of animal tithing is self-explanatory. When the distance was too great to carry it to the place of offerings they were to convert it into money and bring its value there.

28, 29.—Every third year the tithing was to go to the Levites' widows and orphans directly. Perhaps each year the Levites received their proportion of the tithing through the officiating priests, but each third year they were to get it all, and share with the widows and orphans; their proportion of tithing in two years out of three being sufficient to continuously support the officiating priests.

Ch. 15:1-6.—At the Sabbatic year every debt was to be released. Some authorities claim that this was only a temporary release that year, and not an actual discharge of the debt. This, however, lacks text proof.

The warning of verses 7-11 lends color to the idea that it was an actual and final release. No course of human reasoning would ever arrive at the conclusion of verse 10. The very nature of its contents prove it divine.

12-18.—Hebrews often became slaves with all of their families for debt, but the period could not last longer than six years. If the year of jubilee should intervene the slaves were to go free, even before the six years expired. When he went out he was to receive gifts to help him start again. The transaction of verse 17 practically made him one of the family of his master. Verse 15 was a most powerful appeal to an Israelite.

19-23.—The first born of all the flocks each year were given as offerings. The worshipers as well as the officiating priests partook of these offerings. Part was taken to the place of offerings and part consumed at home. In case of any blemish the firstling was not to be offered to God, but simply consumed by the owner and his friends at home.

Ch. 16:1-8.—Abib, the first month of the Jewish sacred year, corresponded to the latter half of March and the first half of April. Pharaoh rose up in the night, called for Moses and Aaron, and told Israel to go. They began their march early in the morning. The Passover sacrifices were to be slain only where the tabernacle was located. The assembly continued seven days, during which time they ate bread without leaven, but the paschal lamb slain at eventide—that is, the beginning of the Jewish day—was to be entirely consumed before the morning. The blood of these lambs was sprinkled on the altar.

9-12.—"On the second day of the Passover feast a sheaf of new barley

reaped on purpose was offered; so on the second day of Pentecost (fifty days later) a sheaf of new wheat was presented as first fruits. This feast was instituted in memory of the giving of the law, that spiritual food by which man's soul is nourished." (J. F. B.) It will be remembered that the law was given fifty days after the Exodus.

13-17.—It was fitting that when the harvest was all gathered the people should gather to thank God for his bounty. It was restful and refreshing to camp out in booths made of the green branches, and through this glad period of the feast of tabernacles eat, drink, be merry and grateful. It gave good opportunity for a wholesome exchange of ideas, social cultivation and the like. All the males were to attend the above three feasts, and women might if they chose.

18-20.—The officers mentioned were to carry out the orders of higher power in Israel. The gate corresponded to our court house. The prohibition against gift taking explains itself, and the principle is recognized in all our common law.

21, 22.—Groves were the high places of resort and worship for idolaters. Israel was to avoid them, as being strong temptations toward idolatry. The pillars mentioned were usually set by the heathen altars.

Ch. 17:1.—Animals sacrificed to God must be the best. Any standard below that would vitiate the entire worship of the chosen family into a hollow pretense, by giving to God what they did not desire for themselves.

2-7.—Idolatry must be prohibited at any cost. Every case must be sifted and dealt with, and that people might be careful about rash testimony the witnesses were obliged to cast the first stones.

8-13.—"The Levitical priests, including the high priest, were members of the legislative assembly, forming one body called 'the judge.' Their sittings were held in the neighborhood of the sanctuary, because in great emergencies the high priest had to consult God by Urim." (J. F. B.) This was the supreme council, from which there was no appeal, and refusal to submit to it was punishable as treason.

14-20.—Moses, understanding human nature, foresaw the very demands which actually came in the days of Samuel. This does not argue that God approved that demand. On the contrary he most unequivocally disapproved it. But the king must be an Israelite, he must not be a horse jockey (which, says Jamieson, would increase intercourse with foreign nations, especially Egypt, lead to pompous parade in time of peace and dependence on Egypt in time of war); he must not be a polygamist, as the kings of the nations around him; he must have a copy of the law, and use it so as to rightly discharge his duties.

Ch. 18:1-8.—The Levites were supported by tithes, first fruits, and portions of other offerings. The Levites served in rotation, but one so choosing might serve continuously, that is, with each one of the three divisions of the Levites. What of property he might have in one of the Levitical cities was to effect his maintenance as a priest.

9-14.—Warning after warning was given against the evil practices of the surrounding nations, but in spite of them all the Philistines were a constant menace and snare to Israel with their superstitious practices.

16-22.—God, according to his promise here made, raised up prophets to instruct and guide Israel, until the last, the greatest, the consummation of all was embodied in Jesus Christ. (Acts 3:22, 23.) The declaration and teaching of God's will toward men is accomplished through human agency. See Luke 16:29-31.

Ch. 19:1-13.—It will be clearly seen here that the object of the cities of refuge was to shield the one killing accidentally, and also preserve the intentional murderer until his guilt be officially declared and sentence passed.

14.—It was necessary to have divine restrictions on the subject of landmarks in a country like Palestine, where boundaries were and yet are marked only by slight gutters of earth or small stones easily moved.

15-21.—The regulation of court testimony here specified is the basis of all similar laws recognized in civilized courts of today.

Ch. 20:1-4.—The highest motive that can animate patriotism is a religious one. The best soldiers in all wars are the God-fearing men. Over and over again in the history of the past has this fact been demonstrated.

5-9.—The four grounds of exemption from military duty are plain. It was deemed a great hardship to leave a house unfinished, a new property uncultivated, or a recently contracted marriage. It was very wise to leave out of the army the cowards who by their acts of cowardice spread panic among the better soldiers.

10-15.—In the wars against nations not marked for utter destruction all possible mercy was to be shown. The men were to be spared if they would, but if not, at least the women and children were to be spared and incorporated with Israel.

16-18.—The necessity of the utter destruction of the nations here named has already been discussed. The cup of their iniquity was full, and their utter annihilation was a mercy to themselves and all humanity.

19, 20.—Fruit trees were to be spared. Fruit was the principal article of diet in those warm countries, and the reckless destruction of fruit

trees would have been pure vandalism, and inexcusable from any standpoint.

Ch. 21:1-9.—The ceremonies here described would rouse the public mind, kindle horror and indignation, as well as fear of God's judgment on the community, and so would be likely to lead to the discovery of the criminal and the suppression of crime in general. Every freeman would have a motive in suppressing crime. The highest type of civilization is that in which every person both keeps the law and impels others to do so.

10-14.—In ancient times those who captured female slaves in war had undisputed control over their person. In contrast with those customs, which made the slave a mere animal, stands this law elevating them to the highest dignities of the chosen family of God.

15-17.—The first verb in verse 15 should be rendered "have had." This case is not one of polygamy, but a case where the first wife has died. The tense of the following verbs confirm this view. The word hatred, as formerly explained, does not here convey the sense which we attach to the word, but simply that the love for the former was obscured by the love of the latter. From the earliest times the first born has been considered SECOND SELF of the father.

18-21.—In the case of a rebellious son the two parents must be agreed and act in concert. The rule would prevent either from wronging a child in a fit of provocation or anger. Parents are God's representatives, and resisting proper obedience to them is resisting obedience to God.

22, 23.—The land was not to be reproached with decaying bodies, a prey for fowls and ravenous beasts. Burial must follow speedily before that hot climate produced putrefaction.

Ch. 22.—Verses 1-4 is the golden rule put onto two feet. It was simply treating another as one would himself be treated. It is held by some that the term brother here means any human being, known or unknown, a foreigner or even an enemy.

5.—Disguises were used in heathen temples, where most loathsome levities were often practised. Any act which covers up the distinctions of nature opens the way for numberless evils. No wonder it was called an abomination to the Lord.

6, 7.—Even if the birds were not suitable food, they were useful for keeping the country rid of destroying insects and reptiles. So in any event the mother bird must be left to propagate the species.

8.—Those flat Eastern roofs were a great resort in evening for coolness. Accidents would be many unless a railing was put around the roof to prevent falling off.

9.—It is well known that an indiscriminate mixture of seeds produced both diseased land and vegetation. Whitlaw says, "If the various genera of the natural order Gramineæ, which includes the grains and grasses, should be sown in the same field, and flower at the same time, so that the pollen of the two flowers mix, a spurious seed will be the consequence, called by the farmers chess, and is always inferior, and unlike either of the two grains that produced it, in size, flavor and nutritious principles. Independently of contributing to disease the soil, they never fail to produce the same in animals and men that feed on them."

Verse 10 strikes at another inhumanity. "An ox and an ass being of different species and of different characters, cannot associate comfortably, nor unite cheerfuly in drawing a plough or a wagon. The ass being much smaller and step shorter, there must be an unequal and irregular draught. Besides, the ass, from feeding on coarse and poisonous weeds, has a fœtid breath, which its yoke fellow seeks to avoid, not only as poisonous and offensive, but producing leanness, or, if long continued, death; and hence it has been observed always to hold its head from the ass, and to pull only with one shoulder." (J. F. B.)

11.—"The observations and researches of modern science have proven that 'wool when combined with linen increases its power of passing off the electricity from the body; in hot climates it brings on malignant fevers and exhausts the strength, and when passing off from the body it meets with the heated air, inflames and excoriates like a blister." (Whitlaw.)

The probable object of verse 12 was to furnish a means of readily identifying that article, since it was the one not to be taken as a pledge for debt, or if taken, to be returned before sundown.

The test of 13-21 was to effectually discourage rash charges against a wife, or false charges raised simply to get free from her. Of course, however, if the charges be true, she was to pay the penalty.

22-24.—The penalty for breaking the seventh commandment was death. The bethrothed was reckoned the wife of the other as much as if the marriage ceremony had actually taken place.

25-29.—Rape was punishable by death if the woman belonged to another man. If a virgin, the act made her the wife of her violater, and he could not divorce her for any cause.

Ch. 23:1.—Entering the congregation of Israel was equivalent to being admitted to all the privileges of office in church and state. The Eastern habit among heathen of mutilating men that they might be made into domestic servants for the rich was to be forever prohibited in Israel by

degrading such from the coveted privileges of the chosen family. Parents would then shield their children from such indignities.

2.—Illegitimate offspring of Israel with foreigners was to be discouraged also. Foreigners must become real Israelites, or else be not entitled to Israelite privileges. Any other course would have soon destroyed the identity of the entire chosen family.

3-6.—The Ammonites and Moabites, though related by blood, had by their contemptuous conduct forfeited all claim to social intercourse with Israel. So they were to be utterly disregarded.

7, 8.—The Edomites, Esau's descendants, were to be kindly treated. They were very near relatives of Israel. The Egyptians also were to be kindly treated, since Israel had been slaves in their land.

9-14.—The first great evidence of civilization and true religion is decency of personal habit and sanitary regulations such as here indicated. This would signally distinguish Israel from all their enemies, and their successes would lead the nations around to attach great value to these personal habits, and imitate them.

15, 16.—Brown thinks verses 15 and 16 mean a servant of the Canaanites or some neighboring people, driven by the tyranny of his master or induced with a view of accepting true religion, to take refuge in Israel.

17, 18.—Much is said in the Bible respecting the social evil because it strikes at the very root of all society. Its evil cannot be overestimated.

19, 20.—The word usury has come to mean with us UNLAWFUL INTEREST. Here it unquestionably means LAWFUL INTEREST. They were not to deal with each other for gain, but might so deal with nations whose business was borrowing and loaning for gain.

21-23.—The people were to be taught that a vow made to the Lord was just as binding as a vow made to men. That point seems never yet to have been grasped by the human family.

Verses 24, 25, "was a kindly privilege given the poor and wayfaring man, and in those countries where grapes were so cheap the quantity so plucked was a loss never felt by the proprietor." (J. F. B.)

Ch. 24:1-4.—Lane says that "the practice of divorce was at this early period very prevalent among the Israelites, who had in all probability become familiar with it in Egypt." The act of Moses then, while tolerating it, imposed conditions calculated to discourage it wholly, viz: putting the matter in written form, and making it impossible to undo the decision.

The law of verse 5 cemented the newly formed union, and removed the tendency to divorces mentioned.

6.—The millstone which was to grind the bread for each day was as necessary as an article of clothing.

7.—Man stealing, that most abominable of all crimes, certainly merited instant and certain death.

8, 9.—Leprosy was discussed at length in Leviticus. Moses warns the people to take close heed to those directions. The climate and the people with whom they came in touch would make that warning very pertinent.

10-13.—Here is a most delicate touch of the better side of human nature. Staying outside would spare the feelings of the borrower. If very poor, the garment, which would be his covering at night, was to be returned the same day.

14-22.—The four themes which close this chapter explain themselves. Justice, tempered with mercy, was the essence of the law.

Ch. 25:1-3.—In the case of punishment with stripes, forty was to be the limit. In all punishment they were to remember that the culprit was a fellow man.

4.—In Eastern countries the grain was threshed by oxen, which day after day tramped round and round on the threshing floor. These animals were to be allowed to pick up a mouthful when they chose.

5-10.—"This usage existed before the age of Moses (Genesis 38:8). But the Mosaic law rendered the custom obligatory (Matthew 22:25) on younger brothers, or the nearest kinsman, to marry the widow (Ruth 4:4), by associating the natural desire of perpetuating a brother's name with the preservation of property in the Hebrew families and tribes. In the event of the youngest brother declining to comply with the law, the widow brought her claim before the authorities of the place at a public assembly (the gate of the city), and he having declared his refusal, she was ordered to loosen the thong of his shoe—a sign of degradation—following up that act by spitting on the ground—the strongest expression of ignominy and contempt amongst Eastern people. The shoe was kept by the magistrate as an evidence of the transaction, and the parties separated." (J. F. B.)

11, 12.—Even in strife, the most sacred of all the organs of the body, those on which the very continuance of the species depended, were not to be made the target of vicious attack.

13-16.—"Weights were anciently made of stone, and are frequently used still by Eastern shop keepers and traders, who take them out of the

bag and put them in the balance. The man who is not cheated by the trader and his bag of divers weights must be blessed with more acuteness than most of his fellows." (Roberts.)

17-19.—This cold-blooded and dastardly atrocity is not narrated in the previous history (Exodus 17:14). It was an unprovoked outrage on the law of nature and humanity, as well as a daring defiance of that God who had so signally shown his favor towards Israel (see I Samuel 15:27). (Roberts.)

Ch. 26:1-11.—No Israelite was at liberty to use any productions of his fields until he had presented the required offerings. After the land was settled this tribute was demanded and collected each year. Abram was a Syrian. The words "ready to perish" were better translated "wandering." Abram's ancestors were shepherds, and so wanderers in search of pastures. The ceremony here enjoined was well calculated to keep the people in grateful remembrance of God's providential care toward them. It was a time of national thanksgiving and rejoicing.

12-15.—Among the Hebrews there were two tithings. The first was appropriated to the Levites. The second was a tenth of what remained, and each year was either brought to Jerusalem or converted into money, and the owner on arriving at Jerusalem bought what he wished (chapter 14:22, 23) and ate it with his friends. On the third year this was to be given to the Levites and the poor. To have eaten of it in any period of mourning or to have handled it when the owner was ceremonially unclean would have defiled it. They were to give their best to God, and in most decorous manner. Such habits were great civilizers.

16-19.—This pledge is the embodiments of all true religion. What is here mentioned concerning this peculiar people Israel is true of the entire Christian company, of which Israel was a picture. The covenant is between God and the entire human family, and reaches from the Garden of Eden to the end of time.

Ch. 27:1-8.—Here begins the third address of Moses. The covenant is renewed, and the people on passing into the land are to write the law on a stone monument. Some think the stones were painted white or whitewashed to make it more conspicuous. In any event such a monument would be a national attraction, and its effect on the minds of the people would be as conspicuous and lasting as the monument itself.

9-13.—The two mountains named were near Shechem (in what afterward was Samaria). They were about eight hundred feet high, and separated by a fertile valley five hundred yards wide. In this valley the priests, standing about the ark, turned to Gerezim and recited a blessing;

the people on that mountain responded "Amen." Then turning to Ebal, the priests recited a curse, and the people there said "Amen."

14-26.—It is observed by scholars that the verb in verses 15-25 should be rendered IS, making it a declaration and not a wish, as in the case with the rendering BE.

Ch. 28:1-14.—The blessings promised for future obedience were marvelously fulfilled in the prosperous Israelite nation when they sought and served the Lord. Israel's civilization was the light of the world prior to the coming of the Messiah, and in him, the consummation and embodiment of all the truth which Judaism foreshadowed, the light will shine forever to all mankind.

15-68.—No less remarkable has been the fulfillment of the curses here mentioned. Israel, on account of idolatry, was repeatedly delivered into the hands of their enemies, until the great exile to Babylon finally cured them of that folly. And when, after God had restored and favored them again, they so closed their eyes against the light as to reject and crucify the Lord of Glory, they suffered the very essence of all curses, and as the consummation of all were scattered among the nations, a hissing and reproach, to learn by unspeakable suffering in the school of experience the omnipotence of truth.

Ch. 29:1-9.—Fittingly the minds of the people were turned back to providential leading that had brought them out of bondage. Here was undisputed evidence of how God cared for those who trusted him.

10-29.—In the national exhortation here given, Moses speaks to the tribes there present, including the strangers among them, and also through them to all their posterity. Calamity was sure to follow disregard of God's instructions. It is no less true now than formerly. Every path contrary to right tends to inevitable destruction of body and soul.

Ch. 30:1-20.—But behind the dark cloud of penalty was the light of promise. The way of restoration was plain. It depended then, as now, wholly upon the individual. The remedy was put within reach, carefully labeled, and no mistake need be made in its application. Obedience would undo the calamity and bring them again to rejoicing and favor. Authorities call attention to the fact that the latter part of verse 5 has never yet been fulfilled, and therefore the captivity of the past eighteen hundred years must be the captivity that fits that verse, and not the captivity in Babylon, as the Jew claims. The same "life and good—death and evil" are before us to choose. We are the legal successors of this chosen nation, and promises and warnings which concern them are as pertinent to us.

Ch. 31:1-6.—The great life work of Moses is now at its close. The grand old warrior, statesman and law-giver is about to go to his heavenly home. Though still in the strength of his best manhood, his work is completed. God has no more for him to do in this world. He exhorts the people not to fear their enemies, to remember the help they had received from God in the presence of former enemies, and to show their confidence by their actions.

7, 8.—The young warrior Joshua, upon whom the mantle of Moses was to fall, received a special personal charge along the same line. This last strain of encouragement from their great leader would be long remembered, and be a great source of inspiration after the death of Moses.

9-13.—It was wise to have a most accurate copy to deposit in the national archives to which to refer in any case of necessity. The safest place in Judaism was with the ark of the covenant. Besides this there were other public and private copies of the law for daily public and private use. All governments imitate this example in keeping safely stowed away accurate copies of their enactments, and, as well, weights and measures used by them. On each Sabbatic year at the feast of the tabernacles the law was to be publicly read. Added to this the people were instructed in it weekly at the public gatherings and daily in their own homes.

14-23.—The conference of Moses and Joshua with God was calculated to impress upon the mind of the young leader the danger into which Israel was likely to come, and so put him on his guard against these things. As a result of that conference we have the prophecy of Israel's apostasy, an extra charge to Joshua, and the song of Moses. The tent mentioned here is not the sacred tabernacle in which was the holy place and holy of holies, but the tabernacle of the congregation.

24-30.—When Moses had finished writing this special copy of the law he called the priests to assume charge of it and put it with the ark of the covenant, some say in a little chest perhaps made especially. He takes this occasion to warn the priest of evil conduct in future, and also the elders and officers of Israel. When the evils he foretold came to pass Israel would recall this event and be likely to be self-convicted of their evil conduct here foretold by Moses.

Ch. 32:1-6.—Here is one of the most perfect specimens of poetry in any language. Its object—ascription of greatness and praise to God—is the secret of its sublimity. Verse 5 alludes to the marks of their gods with which idolaters mark themselves. Still another rendering (see

revised Bible) sanctions this thought: "It is their blemish that they are not his children."

7-14.—The most intelligible rendering of verses 8 and 9 (sanctioned by eminent scholars) is this: "When the most high divided to the nations their inheritance, when he separated the sons of Adam and set the bounds of every people, the children of Israel were few in number when the Lord chose that people and made Jacob his inheritance." This agrees better with the context. "It is said that eaglets never learn to fly until their mother stirs up their too comfortable nest and pushes them from the ledge of the rock, where they must fall into the abyss or take to their wings. It is then that fluttering over them with anxious care she swoops beneath them and bears them on her wings." (Selected.)

15-18.—Jeshurun is a poetical name for Israel. Their conduct is here compared to a spoiled animal, which by good keeping becomes vicious. Verse 17 is explained by Lev. 17:7, the reference being to satyrs.

19-25.—God visits wrath on men by bringing upon them the results of their own conduct. Israel's national calamities were the direct result of those sins by which they forfeited God's protection.

26, 27.—It is a well understood principle that God defers punishment of the wicked often out of regard for the righteous. The thought of verses 26 and 27 is that because of its effect on Israel's enemies he would not visit upon Israel their entire deserts. For righteousness' sake, i. e., that the world might not get a false idea of God and his promises, Israel would not be entirely discarded, as they deserved to be.

28-30.—The utter stupidity of the unsaved world is plain by the way it disregards God in everything, as if there were no God. Exactly the phase of humanity which Moses here discusses is manifest in the unsaved masses of today. The ease with which Christian nations and Christian enlightenment hold supremacy over vastly greater numbers illustrates the truth in verse 30.

31-35.—The reference in verse 32 is to a fruit which the Arabs call "Lot's sea orange." "Its color is bright yellow, and the fruit grows in clusters of three or four. When mellow it is tempting in appearance, but on being struck explodes like a puff ball, consisting of skin and fiber only." (J. F. B.) The trust and end of men who put God out of their plans is here accurately pictured. If God exists, if the universe is governed by law, if right is worthy to prevail over wrong, then a just penalty must be visited upon evil. God may do this largely by the operation of what we call natural law (God's habits). That he does

punish evil is no evidence of vindictiveness on his part. He MUST do so, if he remains just.

36-43.—When bitter experience has taught God's children the hopelessness of depending upon earthly things, and they turn again toward God, he hastens to forgive their misdeeds and moves to protect them against their enemies.

44-47.—Lowth calls this song of Moses "The song of the dying swan." "It was designed to be a national anthem which it should be the duty and care of magistrates to make well known by frequent repetition, to animate the people to right sentiments and a steadfast adherence to God's service." (J. F. B.) Once more and for the last time Moses exhorts the people to keep the law of God.

48-52.—The Lord now commands Moses to go up the mount (Pisgah) that he might see the Promised Land, reminding him he could not go into the land. No trait of Moses' character better commends him than the quiet resignation with which he received this prohibition from God.

Ch. 33:1-29.—But before he goes he utters a parting blessing on the tribes. Verses 2-4 refer to the thunderings and lightnings of Sinai. The blessings on the various tribes refer largely to their individual traits and to their tribal history; e. g., verses 8 and 9 refer to the zeal with which the Levites supported God's cause, and chastised even their nearest relatives in the idolatry of the golden calf. Verse 12, Benjamin had his inheritance assigned near the temple of God. 18, 19, "Both Zebulun and Issachar should traffic with the Phœnicians in gold and silver, pearl and coral, especially in MUREX, the shell fish that yielded the famous Tyrian dye, and in glass which was manufactured from the sand of the river Belus." (Jamieson.) Verse 21, the settlement assigned to Dan in the south proved too small. "By a sudden and successful irruption he established a colony in the extreme north." The dipping of the foot in oil probably refers to the habit of crushing out olive oil by foot presses. The word "bars" in verse 25 should be read "shoes."

Ch. 34:1-4.—We can scarcely imagine the scene that must have been enacted when the old hero left the people for the ascent. They knew they should never see him again on earth. It is said that the atmosphere of that land is so free from vapor that the sight is carried to immense distances.

5-8.—It is held by some that after viewing the land he entered a cave and died there, and was buried by angels. Verse 7 shows that he was still in his primeval strength of body. The usual seven days of mourning was lengthened to thirty days for this leader of eminent rank.

9.—Brown called attention to the fact that Joshua was not the successor of Moses, since he was neither a prophet nor a civil ruler, but a military leader to conquer Canaan and locate the tribes.

10-12.—The eulogy of Moses by the writer of this last chapter is self-explanatory and manifestly just.

JOSHUA.

INTRODUCTION.

Seeing that Moses kept a strict record not only of the events which led up to the Exodus, but of the going of the Hebrews from Egypt and their turning into a nation which headed the civilization of the world, it is most natural that Joshua, his successor as leader of Israel, should feel duty bound to record carefully the events of his administration. It is likely that Joshua wrote of the death of Moses and appended it as a fitting close of the Pentateuch, just as some one later wrote of the death of Joshua, and annexed it to this book. The history of this book begins about 1451 years B. C., or forty years after the Exodus. Joshua was forty-five years old when the people left Egypt, and when he takes up the leadership is eighty-five. He was one of the two faithful spies who brought back a proper report from Canaan. He was a trained and skillful warrior, and served in that capacity under Moses for forty years, and now has the distinguished privilege of leading Israel into Canaan.

ANALYSIS.

Chapter 1.

1-9 Command of God to Joshua.
10, 11 Command of Joshua to the officers.
12-18 Charge to the two and one-half tribes. Their reply.

Chapter 2.

1-24 Story of the two spies.
1 Their mission to Jericho.
2, 3 Anxiety of the king.
4-6 Their concealment by Rahab.
7 Their pursuers.
8-21 Covenant between Rahab and the spies.
22 Their concealment in the mountains.
23, 24 Their return to Joshua.

Chapter 3.

1 Removal of the camp to Jordan.
2-4 Command of the officers to Israel.
5, 6 Command of Joshua to people and priests.
7, 8 Message of God to Joshua.
9-13 Message given to the people.
14-17 Passage of the Jordan by Israel.

Chapter 4.

1-8 Monument of twelve stones from the Jordan.
9 Monument of twelve stones in the Jordan.
10-18 Removal of the ark from Jordan.
19 Date of the passage.
20-24 Place of the stone monument from Jordan.

Chapter 5.

1 Fear of the Canaanites.
2-9 Circumcision at Gilgal.
10, 11 Observance of the Passover.
12 Ceasing of the manna.
13-15 Joshua and the divine warrior.

Chapter 6.

1-25 Siege of Jericho.
1-5 God's orders to Joshua.
6-9 Their execution.
10-14 Rules of the march. Six days.
15, 16 Seventh day march.
17-19 Charge of Joshua about the spoils.
20 Falling of the walls.
21-25 Destruction of the inhabitants. Treatment of Rahab.
26, 27 Curse on the rebuilder of the city.

Chapter 7.

1 Sin of Achan.
2-5 Defeat of Israel at Ai.
6-9 Plea of Joshua to God.
10-15 God's orders about finding the sinner.
16-21 Execution of the orders. Achan's confession.
22, 23 Finding of the hidden spoil.
24-26 Destruction of Achan.

Chapter 8.

1, 2 God cheers Joshua with promise.
3-8 Joshua's plan of attack upon Ai.
9-13 Execution of the plan.
14-17 Attack of the enemy.
18-29 Destruction of the city and its people.
30-35 The altars in Ebal. The blessings and curses.

Chapter 9.

1, 2 Combination of kings against Israel.
3-13 Trick of the Gibeonites to make peace with Israel.
14, 15 The league.
16-27 Their punishment.

Chapter 10.

1-5 The league of five kings against the Gibeonites.
6 Their appeal to Joshua for help.
7-15 The battle. Lengthening of the day.
16-21 Hiding of the five kings from the slaughter.
22-27 Joshua humbles and executes them.
28 Conquest of Makkedah.
29, 30 Conquest of Libnah.
31-33 Conquest of Lachish. Destruction of the Gezerites.
34, 35 Conquest of Eglon.
36, 37 Conquest of Hebron.
38, 39 Conquest of Debir.
40-43 Summary of conquests.

Chapter 11.

1-9 Battle of Merom.
10-14 Destruction of Hazor. Conquest of other cities.
15-20 Summary.
21-23 Destruction of the Anakin.

Chapter 12.

1-6 Conquests of Moses.
7-24 Conquests of Joshua.

Chapter 13.
1-6 The unconquered land.
7 Order to divide the land west of Jordan.
8-14 The possessions east of Jordan.
15-23 Reuben's boundaries.
24-28 Gad's boundaries.
29-31 Boundaries of the one-half tribe.
32, 33 Levi's inheritance.

Chapter 14.
1-5 Disposal of the land west of Jordan.
6-15 The inheritance of Caleb.

Chapter 15.
1-12 Judah's boundaries.
13-19 Caleb's conquests. An incident.
20-62 The cities of Judah.
63 The Jebusites.

Chapter 16.
1-17-18 Inheritance of Joseph's children.
1-4 Allotment of the two tribes.
5-10 Boundaries of Ephraim.

Chapter 17.
1-13 Boundaries of Manasseh.
14-18 Their appeal to Joshua.

Chapter 18.
1 Removal of the tabernacle to Shiloh.
2-9 The surveyors of seven remaining tribes.
10 The allotment at Shiloh.
11-20 Boundaries of Benjamin.
21-28 Their cities.

Chapter 19.
1-9 Simeon's inheritance.
10-16 Boundaries of Zebulun.
17-23 Boundaries of Issachar.
24-31 Boundaries of Asher.
32-39 Boundaries of Naphtali.
40-48 Boundaries of Dan.
49-51 Inheritance of Joshua.

Chapter 20.
1-9 The six cities of refuge.

Chapter 21.
1-42 Distribution of the Levitical cities.
1-3 The Levites ask for their inheritance.
4, 5 Lot of the Kohathites.
6 Lot of the Gershonites.
7, 8 Lot of the Merarites.
9-19 The thirteen cities of Aaron.
20-26 The ten cities for the remaining Kohathites.
27-33 The thirteen cities for the Gershonites.
34-40 The twelve cities for the Merarites.
41, 42 Summary.
43-45 Fulfillment of God's promises.

Chapter 22.
1-9 Dismission of the two and one-half tribes.
10 Their altar at Jordan.
11-20 The committee from the nine and one-half tribes.
21-29 Answer of the two and one-half tribes.
30, 31 Satisfaction of the committee.
32, 33 Their report to the nine and one-half tribes.
34 Name of the altar.

Chapter 23.
1-16 Exhortation of Joshua to the tribes.
1-4 Their past help from God.
5-10 Their promised future help.
11-16 Warning.

Chapter 24.
1-25 Final address of Joshua.
1-13 Review from Terah to the possession of Canaan.
14, 15 Final decision exhorted.
16-18 Answer of the people.
19, 20 Joshua's warning.
21 Answer of the people.
22-25 Covenant between Joshua and the people.
26-28 Writing of the vow. The stone pillar.
29-31 Death of Joshua.
32 Burial of Joseph's bones.
33 Death of Eleazar.

LESSON NOTES.

Ch. 1:1-9.—Now that Moses the servant of the Most High is dead, God appoints Joshua to lead Israel over into Canaan and conquer the land. In this charge God three times warns Joshua that to keep the law thoroughly means prosperity and good success.

10, 11.—Joshua commands the people now through their officers to prepare for entrance into Canaan immediately. Here was a privilege which the grand old warrior and lawgiver would have exceedingly enjoyed. Joshua's name originally was Oshea, but was changed to Joshua (Savior).

12-18.—The reply of the two and one-half tribes to the charge of Joshua to them shows their desire and purpose to be honest and efficient in duty to God and their brethren. The harsh lessons of the wilderness had been profitable schooling.

Ch. 2:1.—Joshua relied on the Lord for victory, but adopted every precaution to insure success from a human standpoint. "In the prospect of investing Jericho it was desirable to get full information as to its site, its approaches, the character and resources of its inhabitants." (J. F. B.) It is, by some, supposed that their mission was concealed from the Israelites themselves, lest some exaggerated report might produce a similar effect to that of the spies in the days of Moses.

2, 3.—In a time like that the king of Jericho would have sentinels posted to watch every movement of the enemy, and report to the king. The presence of such a powerful foe, with its reputation for conquest, and with its face turned toward Jericho, would make the king tremble day and night.

4-6.—The woman expected a search after the men. The flat housetop of the East was a good place to dry vegetable matter, and in this instance afforded a good shelter for the spies. The entire social make-up of the Orient holds lying to be a virtue when it seems to best serve the purpose. It is in no wise remarkable that we find it cropping out in Rahab's character, but the conversation which followed showed to advantage another side of her character.

7.—The closing of the gates secured the city from dangers without, and also seemed likely to secure any spies who might be within it. The pursuers would naturally expect these two strangers to be on their way back toward their camp if they had left the city.

8-21.—The talk between Rahab and the spies after the pursuers had gone showed that the surrounding nations had become familiar with the

story of the Exodus, and also showed the feeling of these people in view of the coming of Israel. There can be no reasonable doubt that these Canaanite tribes felt the justness of the destruction which they feared was now about to fall on them. Evil doers know their deserts, even though they be unwilling to acknowledge them to men. The wall of the town formed the rear wall of the house, and she probably let the men through a rear window and down over the wall. The utmost secrecy would be necessary to enable her to carry out the arrangements with the spies without interference on the part of the townsmen.

22.—The mountain referred to was north of Jericho, where the hills rise to twelve hundred or fifteen hundred feet in height, and are perforated with caves.

23, 24.—In the report, the spies mentioned the fear which the Canaanites showed as evidence of the ease and certainty with which Israel might conquer all the land. Confidence is always a large element of success in any enterprise.

Ch. 3:1.—And now the promises to Abraham, Isaac and Jacob were about to be fulfilled. The people break camp on the borders of the land, and begin to move toward the river.

2-4.—On the ordinary march the ark was kept in the center, as it was also during camp. In the march it was carried by the Kohathites, but now it was to go before all the hosts and be carried by the priests. In the wilderness marches the guiding cloud was doubtless high up and far ahead, indicating only the general direction of the march, leaving them to choose for themselves the details of the route. Hence the pertinence of the statement by Moses to Hobab, "Thou mayst be to us instead of eyes," that is, select for us the details of the way. Now as they proceed to cross the river the ark carried by the priests is to lead, and the people are to keep far enough behind (about one mile) to allow the ark to be clearly seen by the hosts, and so recognized as a guide.

5-8.—Joshua calls on the people to set themselves apart for the work God has for them, and commands the priests to move toward Jordan. The priests bearing the ark were made subject to the directions of Joshua. He commanded the priests when they came down into the bed of the river to the water side to wait until the people came up, and further instructions be given.

9-13.—Joshua now tells the people what shall happen, and urges it as an evidence that God will drive before them the evil inhabitants of the land. There was to be taken for a witness a man from each tribe. The carriers of the ark were to walk into the water of the river, and as they

did so the flow of the river was to cease and allow the people to go over dry shod. Faith then was necessary to operate the plan; the priests must dip their feet into the swollen stream and depend on God for results.

14-17.—The carrying out of these orders was the most marked miracle since the passage of the Red Sea. The old warrior Moses had led them dry shod through the sea out of bondage; the young warrior Joshua through Jordan into Canaan. This "time of harvest" was about April, when the snows of Lebanon were melting and the stream swollen. The Jordan falls one thousand feet from Galilee to the Dead Sea, and so the current is very swift.

Ch. 4:1-8.—It is supposed that the twelve men taken as witnesses of Joshua's promise of the miracle were the ones who took the stones from the bed of Jordan. It was customary to build a stone monument to commemorate any event of importance, and the object of such monument would be told and retold, and so without an inscription the history would be preserved. This monument was set up at Gilgal, where Israel encamped.

9.—A monument built in the river would be preserved for an indefinitely long time. "This day mentioned in verse 9 refers to the time when this history was written, at least twenty years after the event, and probably much more. The knowledge of such a monument would be a constant reminder to the people of that picture of the priests standing with unfaltering faith immediately below the heaped up waters, while all the people passed below them over the pebbly bottom of the river bed. Possibly the top of this monument could ordinarly be seen above the water of the river.

10-18.—Such an event would put Joshua very high in the estimation of the people. The high priest and his helpers were subject to the orders of God through Joshua, just as they had been through Moses.

19.—The tenth day of the month was the time when the lamb was selected for the Passover. They were to keep this feast of the Passover in the land of Canaan, exactly forty years after the slaying of Egypt's first born and the Exodus. It was not God's intention, however, that they should spend all that time in the wilderness. Had their faith been as it ought, they would have gone immediately out of Egypt overland to Canaan, i. e., they would have stepped out of Egypt into the land of their inheritance. Gilgal was six and one-half miles from Jordan and one and one-quarter miles from Jericho.

20-24.—The monument at Gilgal would be a lasting object lesson to this young nation. It kept fresh in mind the passage of Jordan and also

the first encampment in the land of promise; it taught young Israel, it inspired the heathen around with a sense of God's almightiness.

Ch. 5:1.—Those people in the west of the land by the sea were called Canaanites. The drying up of a swollen stream would destroy the last ray of their hope that Israel's conquest would be delayed by the barrier of the high river.

2-9.—The knives mentioned are supposed to have been made of flint. The people who had been born in the wilderness were left uncircumcised, and the force of verse 2 is, "take up again the delayed rite." Why it had been omitted does not appear clearly. There are some two or three opinions, but none of them are very weighty. Jamieson thinks the language warrants belief in a general circumcising perhaps of the mixed multitude which followed Israel at the time of the Passover celebrated at Mount Sinai. Keil says, "Taunts were industriously cast by the Egyptians upon Israel as nationally rejected of God by the cessation of circumcision, and the renewal of the rite was a practical announcement of the restoration of the covenant." The word Gilgal means rolling.

10, 11.—At their first Passover feast in the land of promise they tasted the products of the earth in their new home. Whether they bought the grain or whether they found it in the abandoned granaries of the fleeing inhabitants of the land we are left to infer. The new grain which they would roast would likely be at that time shocked in the field.

12.—And now that they are supplied with food, that continuous miracle, the fall of manna, ceases.

13-15.—The appearance of this heavenly messenger to the leader Joshua was similar to the appearance to Moses at the burning bush. Joshua's reverence is prompt and emphatic, and he shows readiness to obey orders. Ready reverence and prompt obedience is our only hope of acceptably serving God.

Ch. 6:1-9.—Joshua recognizes the authority of the heavenly messenger, and awaits orders. Doubtless the order in verses 1-5 is given to Joshua by this messenger. Whether the event here described be a vision or a tangible reality matters nothing. The charge was an exceedingly important one, and it was necessary that Joshua be encouraged. This messenger gives orders to Joshua as the angel of the burning bush did to Moses. Moses saw God in the bush, burning but not consumed, typifying God's power to bring Israel unscathed out of the Egyptian furnace of affliction. Joshua saw God in the warrior typifying the power that was to drive Israel's enemies out of Canaan.

10-14.—First went the warriors armed. Then the seven trumpeters,

then the priests carrying the ark, then the people. The circuit was made in silence save the blowing of trumpets by the priests, and Israel went into camp. This simple routine was followed for six days. There are those who believe that while the enemy had their attention held by the continuous prospect of attack, Israel had men stealthily destroying the bottom of the walls day by day. See whether or not you can find anything that will prove this view untenable.

15, 16.—On the seventh day the city was gone around seven times. The frightened city would likely keep its warriors within the walls following around opposite the Israelite warriors without. "But they would not be able to see what might be going on immediately under the walls."

17-19.—Everything of the city was to be devoted to God as the first fruits of Canaan. The lives were sacrificed to him, and the metals put into his treasury. No Israelite had any right to take any spoil from Jericho for his own use.

20.—According to the above mentioned theory the weakened points in the wall would be by the end of the seventh day ready to fall when the tremendous vibrations of a great noise should shake them. It is contended, however, that there is nothing in the text to prohibit the conclusion that the workers beneath the walls had all things in readiness to pull down at that time great breaches in the wall.

21-25.—It is evident that portions of the wall were left standing. Rahab's house was on the wall. Authorities cite the middle of verse 25 as evidence that this book was written shortly after the events related. The family of Rahab was temporarily excluded from the camp of Israel until ceremonially cleansed from idolatry, and so fitted for admission into the family of God.

26, 27.—Joshua imposed on his countrymen an oath binding them and their posterity never to rebuild Jericho. The terms were that the beginning of the task would cost the builder his eldest and the completion of it would cost him his last son. (See I Kings, five hundred and fifty years later.)

Ch. 7:1.—It had been distinctly stated in the charge to Joshua about the spoils that all were to go into the treasury of the Lord. Achan of course knew this, and so was guilty of robbing the sacred treasury.

2-5.—The defeat at Ai brought them suddenly to a realization of their being left alone of God. Israel forsaken of God was no more than any other roving band of that day and country, and without a sense of God

with them would doubtless have ignominiously fled from Canaan back to the haunts of speechless misery in Egyptian bondage.

6-9.—Joshua did not know what was the matter. He becomes desperately in earnest. A national crisis is at hand. In spite of all the teachings and the charges, Israel is fleeing before the enemy, and what hope has the nation? Joshua's bitterness of soul must have been terrific.

10-15.—God's orders to Joshua must have brought vividly before him the charge regarding spoils. There was sin in camp, and Joshua must take active measures to find it. God did not tell him directly who had sinned, but roused the whole nation to expectation, self-examination and a realization of the enormity of the offense and the fearful results of sin on the whole body of people.

16-21.—It is scarcely to be wondered at that Achan, having endured the torture of seeing the process of lot taking slowly but surely point him out as a culprit, would, when the lot fell upon him individually, be brought up to the point where it must be confession or distraction.

22, 23.—The sending of messengers to verify the confession by bringing the spoils was good legal conduct. Even confession was not allowed to convict a man without the weight of all other available evidence.

24-26.—There is no proof that the family of Achan was put to death. If they were, it was because they were accomplices. They were probably taken to be spectators and take warning from Achan's fate. The "them" mentioned as burned (verse 25) was doubtless the immediate belongings of Achan, and the act of burning marked them as accursed with Achan. For the sake of the whole people it was necessary to make a marked example of this case.

Ch. 8:1, 2.—Now that Israel has shown a disposition to do right and get right, God promises to Joshua perfect success in the fight against Ai. Israel, however, was to use every precaution to asssure their own success. The entire force was to go, partly, perhaps, to guard against panic or discouragement, and partly to enable all Israel through their representative warriors to share the spoils. By lying concealed the warriors who were to plunder the city could do so without loss of their number when the warriors of Ai were drawn out after the main force of Israel. The sight of the burning city was to be the signal to the main force, who were apparently fleeing before the enemy, to turn and smite them.

3-8.—Joshua drew up his forces across the valley from Ai on the north side, and in sight of the city. The whole city would of course direct attention to his movements, and come against him. Those who were

concealed on the west of the city would therefore be unnoticed by people who sent out no scouts.

9-17.—Joshua began to run, he and his warriors, to draw the warriors of Ai from their city. The words "or Bethel" (a city northwest from Ai) are rejected by many manuscripts as an interpolation. The city was left entirely unprotected. If the warriors of Bethel joined, they were probably in the city of Ai with the force of that city.

18-29.—Joshua now gives a signal to the men in ambush, and they swarmed into the city and set it on fire. The sight of their city on fire utterly confused the pursuing warriors, and the turning of Joshua and his hosts against them made the rout complete. The warriors of Israel who had been concealed pouring out of the burning city against them as they returned put the men of Ai between two forces of Israelite warriors. The king was publicly hanged as the leader of the infamous city. His grave was put at the gate and a heap of stones raised over it to mark the spot with infamy, and after the slaughter of the inhabitants the city was made a heap of ruins to be a standing monument of God's penalties for sin. The destruction of these tribes from the earth was a blessing to all humanity, even to the culprits themselves. It is likely that the little ones were taken by Israel as part of the prey and adopted and absorbed in the chosen family.

30-35.—Ebal is said to be twenty miles from Ai. The order of God to Moses was now to be carried out. An altar was built and sacrifices offered, and on the stones was written the law. Whether this writing was done on the stones of the altar or on other stones set up for the purpose is a question. Here the law was read and the blessings and curses pronounced as directed by Moses.

Ch. 9:1, 2.—It is hardly to be wondered at that the kings would combine against Israel. The territory mentioned in verse 1 embraces nearly the whole of Canaan. They saw that their only hope of life (aside from repenting of their sins) lay in combining against Israel. Repentance has always been unpopular with the human family, and is too often resorted to only when all other hopes fail, and then is usually found to be everlastingly too late.

3-13.—The town of Gibeon was on a rocky height six miles northwest from Jerusalem. These men were skilful enough with their deception to omit all references to the battles of Israel in Canaan, so as to verify their claim to be foreigners by leading Israel to infer that they had not heard of the late conquests, and so were strangers there. Here again is evidence that men are averse to repentance. They were not willing to

turn to God and become a part of the chosen family, but sought to retain their old conditions by adding a little more sin to it and catching Israel by guile.

14, 15.—Their pretended religious motives and general appearance of them completely deceived Israel. The eating of their victuals was a declaration of peace.

16-27.—But the covenant made could not be broken. Authorities claim that the rendering of verse 17 should be, "When the children of Israel journeyed, etc.," indicating that they found out this condition when they came to Gibeon. To make them bondmen and workers subject to this chosen nation was to bestow on them a great religious privilege. Probably the mass of the Israelites would have broken the covenant and slain them, but Joshua and the elders would not allow it. They were to be made to do the menial work about the altar, so filling their minds with religious rites of Israel, crowding out their idolatry, and by degrading them to an abject condition removing Israel from the liability to copy their former idolatry.

Ch. 10:1-5.—Five kings now combine against Gibeon when they hear of the league of the Gibeonites with Israel. The name of the king of Jerusalem meant "lord of righteousness." It seems to indicate that in bygone days the city had been the dominion of Melchizedec.

6-9.—The Gibeonites now reap the benefit of their league with Israel. Joshua moves at once against their enemies, in answer to their appeal for his help. God assures Joshua that all will be well.

10-15.—As these combined enemies fled before Israel a tremendous hail storm slew many of them. Hailstones in the Oriental storm are said to be as large as walnuts, often as large as two fists. "The light of the sun and moon was supernaturally prolonged by the same laws of refraction and reflection that ordinarily cause the sun to appear above the horizon when it is in reality below it." (Kiel. Bush.) The book of Jasher was a collection of national songs, recounting the deeds of national heroes. Verses 12-15 are supposed to be a quotation from that book.

16-21.—While the enemy was being pursued the five kings hid in a cave at Makkedah. Joshua camped there and sealed up the kings in the cave while the enemy were being run down.

22-27.—After the people were returned from the conquest these kings were brought out and the leaders of Israel put their feet on their necks as an indication of the complete dominion Israel was to have over all

their enemies. The kings were then publicly slain and hanged as an indication of their infamy.

28-43.—Seven other kings are now mentioned as being conquered before Joshua returned to Gilgal, making fourteen kings conquered since coming across Jordan.

Ch. 11:1-9.—Israel now moves from Gilgal northward. Merom is a little body of water north of the sea of Galilee. The word "Jabin" means "intelligent," and seems to have been a hereditary title. The tribes around him seem to have been tributary to Hazor. Josehus says the combined forces amounted to three hundred thousand infantry, ten thousand cavalry and twenty thousand war chariots. God again renews the promises to Joshua, because such an array against him would be likely to cause great anxiety to Joshua. "Houghing the horses is done by cutting the sinews and arteries of the hind legs, thus hopelessly crippling and bleeding them to death. Keeping horses out of the hands of the Israelites would discourage their traveling and make them an agricultural and not a trading people." (J. F. B.)

10-14.—The utter destruction of the city which was the recognized head of all this northern country would thoroughly discourage the opposition. "The battle of Lake Merom was to the north what the battle of the five kings was to the south—the decisive conflict by which the whole northern region of Canaan fell into the hands of Israel." (Stanley.)

15-20.—The summary of verses 15-20 sweeps over the entire land of Canaan. Halak is south of the Dead Sea, Lebanon is in the extreme north of the land. All the strongholds of the country were destroyed by Israel.

21-23.—The "hill country" is that part of Palestine south of Jerusalem. Bethlehem, five miles south of Jerusalem, is mentioned in Luke as the "hill country" (Luke1:39). The chief inhabitants were Anakim, a race of giants of whom the people were so afraid in the days of Moses when the spies brought back their report. Their chief city was Hebron, which became the possession of Caleb, as will appear in chapter 15. After this the Anakim vanish from history.

Ch. 12:1-6.—Already the conquests made east of the Jordan under Moses have been noticed. A few additional places are mentioned in verses 1-6. The country reached from the Arnon River on the south to Mount Hermon on the north.

7-24.—The west side conquered by Joshua contained six principal

tribes, and has mentioned here thirty-one cities, the seats of as many kings of petty tribes.

Ch. 13:1-6.—Here is a parenthesis noting certain powerful tribes not yet conquered, but which Israel was charged to drive out. The first named tribes were in the far south toward Egypt. The last named were in the far north and along the western border. God's promise to assist them in driving out the evil inhabitants of Palestine was conditioned on their good behavior. As a matter of fact they never did drive them all out, as will appear later, though the dominion of the great kings David and Solomon extended over these various peoples.

7.—Joshua was ordered to divide the land west of the Jordan among the nine and one-half tribes. The division was to be by lot. By this plan none of the tribes would have any grounds of complaint in future. Here is evidence that God's hand was in the matter; each tribe received what was foretold by Jacob and Moses in the final blessing of each. (Gen. 49. Deut. 33.)

8-14.—The writer here throws in another parenthesis giving the boundaries of the possessions east of Jordan. This description would be an official record for future reference. The entire scope occupied by the two and one-half tribes was at first bounded in one body.

15-23.—Now the possessions of Reuben are particularly described. This was the lower part of the possessions named reaching from the river Arnon up to about opposite Jericho.

24-28.—Gad's territory comes next, and reaches from the north line of Reuben's to the sea of Galilee.

29-31.—The territory of the half tribes of Manasseh extended north from the south end of Galilee to Mount Hermon. The line between it and the territory of Gad ran from the southern end of the sea of Galilee in a southeasterly direction.

32, 33.—The tribe of Levi was to receive no extended territory like the other tribes, but was scattered among the eleven tribes, to be religious leaders of them all, and to be supported by them all. It will be noticed that both the sons of Joseph received allotments of land, thus making twelve allotments of territory.

Ch. 14:1-5.—Now mention is made of the disposal of the land west of Jordan. The high priest, as the representative of God was first named, then Joshua, the recognized leader of the hosts, and associated with them were representatives of all the tribes.

6-15.—Numbers 14:24 gives a promise of Moses to Caleb forty-five years before this division of the land. That promise is now made good,

and those same mountains of Hebron, dwelt in by the Anakims whom the ten spies were afraid of, was now given to Caleb for a personal possession, and he was to have the personal satisfaction of subduing these "giants." It must have been an impressive scene when those two true men—the only two remaining of those who were men when the people were turned back to the wilderness—now standing in the promise land, refer to that painful story of the spies, and Caleb claims the reward God had promised him at that time. Joshua blesses Caleb and gives him his inheritance.

Ch. 15:1-12.—The territory of Judah comes first on the south. It was bounded on the east by the Dead Sea. Toward the west the territory gradually ran toward a point, the northern boundary, after passing Jerusalem, running southwest and the southern boundary running northwest.

13-19.—In the territory of Judah was Hebron, the inheritance of Caleb. Caleb was of the tribe of Judah, and was the great-grandson of Pharez (son of Judah and Tamar). It is probable that the incident here related was a part of the war related in chapter 11:21-23, and that Caleb was set by Joshua to be the military leader in that campaign. This young Othniel here mentioned became the first judge in Israel.

20-63.—The Jebusites were the inhabitants of Jebus (Jerusalem) and that city, while it lost its king in the day of battle in which the day was lengthened at Joshua's request, yet their city was not completely conquered until David took it, and even then some Jebusites were spared. At the time when Joshua was dividing the land west of Jordan it had been some seven years since the siege of Jericho.

Ch. 16:1-4.—The land of the two children of Joseph reached from Jericho north to Succoth. The north line ran northwesterly to near Mount Carmel. They had the seacoast south to a stream just north of Joppa. The southern boundary, leaving the river five miles from the coast, runs south to Gezer, east to Bethhoron, then northward to Hazor and southeast to Jericho.

5-10.—Ephraim occupied the southern part of this territory and Manasseh the northern. The line between them ran just north of Tirzah.

Ch. 17:1-13.—The territory given here to Manasseh was for the half tribe. The other half, it will be remembered, was located east of Jordan. The daughters of Zelophehad received their inheritance in this tribe, as the Lord had commanded Moses.

14-18.—The complaint which these two tribes laid before Joshua was a legitimate outgrowth of their indolent policy which neglected the divine command (Deut. 20:16-18). They were not to allow these nations to

retain their place and identity amidst Israel. They were to be utterly destroyed as nations. Joshua's answer left no room for them to contend. They called themselves a great people. Then said Joshua, drive out the heathen from your country as the Lord commanded you.

Ch. 18:1.—Shiloh was about twenty-five miles north of Jerusalem, and about midway from Bethel to Shechem, in the southern part of the territory assigned to Ephraim. The headquarters had been at Gilgal until now, the place where Joshua had renewed the ceremony of circumcision, and where the manna had ceased. The ark remained at Shiloh for more than three hundred years. It had been seven years at Gilgal. It is probable that representatives of all the tribes came together on the great occasion of moving the sacred tent. This is its first recorded move since its coming into Canaan. Now Shiloh becomes the place where the people must go to worship.

2-9.—Five of the tribes had now been assigned possessions. The land in general had been conquered. The completion of that work must be done by each tribe in its own territory. They were slow to leave their pleasant headquarters and go to the unpleasant task of subduing all their enemies. Joshua stirs them out of their ease and sends out a committee to parcel the land into seven remaining portions. Josephus says that the survey was made by men expert in geometry.

10.—It is supposed by some that there were two urns, one containing the names of the seven tribes, the other the names of the seven allotments of land, and that a lot was drawn out of each urn simultaneously.

11-28.—The lot casting was to put upon the transaction the sanction of God. The lot of Benjamin fell between Judah and Ephraim, and reached from the Jordan river on the east to nearly thirty-five degrees longitude on the west.

Ch. 19:1-9.—Simeon's lot fell southwest of Judah's, inside the territory originally assigned to Judah. It was found when the survey was made that Judah's territory was too large. The settling Simeon in a territory of another tribe and not bounding their possession, and the scattering of the Levites, accords with Gen. 49:7, which probably refers to Gen. 34:25-31.

10-16.—Zebulun was directly west of the sea of Galilee.

17-23.—Issachar was immediately south of Zebulun (between Zebulun and Manasseh).

24-31.—Asher was north of Zebulun next to the Mediterranean Sea. The territory was a long, narrow strip reaching far to the north.

32-39.—Naphtali was also north of Zebulun and directly east of Asher, extending east to the Jordan.

40-48.—Dan was situated between Judah and Ephraim, west of Benjamin, reaching to the sea on the west. Later when the possession of Dan proved too small they conquered a territory in the extreme north.

49-51.—Here Joshua was afterward buried.

Ch. 20:1-9.—Now are appointed six cities of refuge, Kadesh, Shechem and Hebron, west of Jordan, and Bezer, Ramoth and Golan, east of Jordan. This arrangement was made in agreement with directions given to Moses.

Ch. 21:1-3.—The land has now all been parceled out to the tribes, and the Levites, who are to be scattered among the tribes, ask for their cities to be assigned them. It is a peculiar fact that both Simeon and Levi were scattered among other tribes, Simeon's inheritance being inside Judah's. See Gen. 49:7.

4, 5.—Among the three families of the Levites the first was the Kohathites, among whom was the family of Aaron. The rest of the Kohathites were ranked in the common order of Levites. Judah, Simeon and Benjamin had the cities of the family of Aaron. Later, when the kingdom was divided under Jeroboam, the officiating priestly family was left in the family of Judah. Thirteen cities were given to the family of Aaron and ten to the remaining Kohathites.

6.—The second lot gave to the Gershonites thirteen cities in the tribes of Issachar, Asher, Napthali and the one-half tribe of Manasseh.

7, 8.—The Merarites came third with twelve cities in the tribe of Reuben, Gad and Zebulun.

9-26.—Caleb had the country about Hebron, and the sons of Aaron had the city. This city was the first of the cities of refuge. Shechem was a second of those six cities of refuge.

27-33.—Golan, a city of the Gershonites, was a third city of refuge, and Kadesh in Galilee a fourth.

34-40.—Among the cities of the Merarites, Ramoth in Gilead was a fifth city of refuge.

41, 42.—The sum of the cities mentioned amount to forty-eight.

43-45.—Now appears the fulfillment of all the promises of God through Moses about the promise land. Compare their lot now with their condition in Egypt, yet they repeatedly had rebelled on their way to Canaan and wanted to return to bondage on the Nile. And the question is, How much better are we doing in the Christian way, with our added light?

Ch. 22:1-9.—Among all the tribes there were remnants of the Canaanite dwellers of the land, but each tribe was now supposed to be able to suppress the outbreaks that would be likely to arise. So that now the two and one-half tribes who belonged east of Jordan are sent home with a blessing. Joshua commends them for their faithfulness to their promise, and gives them their share of the spoils of war. This was the warriors only, for their families had been left in fortified towns east of Jordan.

10.—The altar mentioned must have been on the east side of Jordan. It is thought that this was an immense pile of stones and earth, and to have been similar to the altar at Shiloh built as a witness that they acknowledged the same God and practiced the same form of worship as their brethren in Canaan.

11-20.—But the nine and one-half tribes misunderstood them, and thinking their act one of apostasy, gathered at Shiloh to discuss the matter and to take measures to punish them. First, however, they sent a committee consisting of nearly one hundred, headed by the son of the high priest, to hear from them their reason for the act of violating the law in building an altar when but one point in all Israel was to be used as an assembling place for worship.

21-29.—The answer of the two and one-half tribes was prompt and decisive, and very satisfactory. Seeing they were separated from the rest of Israel by the Jordan, this altar was simply to be a witness to their children that they, too, had a part with their brethren of the west. No crime, no evil intention, only a perpetuation of the memory of their alliance with Israel. Their language in verse 25 seems to indicate that the altar stood east of the river.

30, 31.—The committee being satisfied of the good intentions in building the altar, the son of the high priest made a speech of approval.

32, 33.—On the committee's return and report the nine and one-half tribes were satisfied, and expressed joy and thankfulness.

34.—The altar was named Ed (a witness), showing by its name that it was not intended to be a place of worship, but a monument of faith.

Ch. 23:1-4.—It is supposed that about seventeen years later (some say seven) the old warrior Joshua, feeling the end of life near, calls together the tribes and reminds them how God had helped them in the past.

5-10.—He couples with the past history those promises which God has left on record for the future, conditioned on their keeping faith in God.

11-16.—He warns them faithfully of the evil which shall follow if

in any wise they turn their backs on God. Every word of this address is applicable to the Christian of today. Learn it.

Ch. 24:1-13.—In the final address Joshua runs back to the history of Terah. He knows how ready the people are to conform to the surrounding nations, and so traces God's wonderful dealings with their fathers to show they ought to be a peculiar people. This address is at Shechem, a little north of Shiloh, and it is commonly supposed that on this occasion the ark was taken there.

14, 15.—The expression "put away the gods, etc.," in verse 14, does not imply that Israel at that time was worshiping idols, but simply that they were to keep themselves free from idolatry in future. "The flood" in verse 15 means the great river Euphrates.

16-18.—The answer of the people was very satisfactory. Had they held steadily on to that resolution they would have escaped much difficulty later. Many a good resolution is broken—to our everlasting hurt.

19, 20.—Joshua's expression in verse 19 is meant to convey to the people an adequate idea of the serious nature of worship—the impossibility of worshiping God acceptably unless he be worshiped in spirit (not in form only), and in earnest.

21.—The determination of verse 21 is the very point at which Joshua was aiming. The people were, I think, honest in this expression. They meant it.

22-28.—Joshua now registers the determination in the roll of the law, a most solemn act, binding the people by their pledge, and sets up a stone pillar to bear witness to the agreement. It is suggested that this tree was the same one under which Jacob had long before buried the gods of his household. The tree was near to where on this occasion the ark of the covenant was placed.

29-31.—Lightfoot says Joshua died seventeen years after the entrance into Canaan. Others say twenty-seven years.

32.—The bones of Joseph, brought from Egypt at the Exodus, were buried in Shechem. Ephraim, the son of Joseph, received this territory in the distribution.

33.—Eleazar was the third son of Aaron.

JUDGES.

INTRODUCTION.

This book gets its name from the kind of rulers who governed the Hebrews from the days of Joshua to Samuel. The author is not known, but is thought to be Samuel, the last judge, though it is likely that each judge kept a record of his doings, and that afterward Samuel compiled this book from these various records. The book is valuable as giving a faithful picture of Israel's sinning and repentance, and God's dealing with them in both relations. The history of this book begins about 1425 B. C., and covers a period of about three hundred years.

ANALYSIS.

Chapter 1.

1, 2 Military priority of Judah.
3 Judah's invitation to Simeon.
4-7 Conquest of Bezek.
8 Notation about Jerusalem.
9-15 Canaanites conquered. Incident of Othniel.
16 Settlement of Kenites with Judah.
17-20 Conquest of Judah and Simeon.
21 Neglect of the Benjamites.
22-26 Conquest of the Josephites.
27, 28 Neglect of Manasseh.
29 Neglect of Ephraim.
30 Neglect of Zebulun.
31, 32 Neglect of Asher.
33 Neglect of Naphtali.
34-36 Dwelling place of the Amorites.

Chapter 2.

1-5 Israel rebuked by an angel.
6-10 The lesson of teaching and its neglect.
11-15 Idolatry of Israel. Its penalty.
16-19 God's grace. Israel's stubbornness.
20-23 God's anger.

Chapter 3.

1-4 Catalogue of Israel's enemies.
5-7 Israel's attitude toward them.
8 Captivity to Mesopotamia. 8 years.
9-11 First judge. Othniel. 40 years.
12-14 Captivity to Moab. 18 years.
15-30 Second judge. Ehud. 40 years. Eglon slain.
31 Third judge. Shamgar.

Chapter 4.

1-3 Captivity to Canaanites. 21 years.
4-5-31 Fourth judge. Deborah. 40 years.
4-10 Her appointment of a general.
11-13 Incident of Heber.
14-16 Battle of Barak against Sisera.
17-24 Sisera slain by Jael. Heber's wife.

Chapter 5.

1-31 Song of Deborah and Barak.
1-3 Thanksgiving.
4, 5 Scenes of the wilderness.
6-8 Israel's oppression. Its cause.
9-13 Their present freedom contrasted.
14-18 Zeal of a part of the tribes. Recreance of others.
19-23 Defeat of the kings of Canaan.
24-27 Commendation of Jael.
28-30 Anxiety of Sisera's mother.
31 Prayer of the prophetess.

Chapter 6.

1-6 Captivity to Midian.
7-10 Reproof of Israel by a prophet.
11-8-32 Fifth judge. Gideon. 40 years.
11-18 The angel's appearance to Gideon.
19-21 Gideon's sacrifice.
22-24 Gideon's altar.
25-27 Destruction of Baal's altar.
28-32 Wrath of Baal's worshipers.
33-35 Gathering of Israel against the enemy.
36-40 Test of Gideon's fleece.

Chapter 7.

1-8 The army of Gideon.
9-14 The soldier's dream.
15-18 Gideon's battle orders.
19-23 Defeat of the Midianites.
24, 25 Slaying of the Midianites at the Jordan.

Chapter 8.

1-3 Complaint of the Ephraimites.
4-9 Treatment of Gideon by Succoth and Penuel.
10-12 Capture of the two kings of Midian.
13-17 Punishment of Succoth and Penuel.
18-21 Execution of the two kings. Reason.
22, 23 Israel's request to Gideon. Answer.
24-26 Gideon's request to Israel.
27 Gideon's ephod.
28-32 Gideon's family. His death.
33-35 Sin of Israel.

Chapter 9.

1-6 Conspiracy of Abimelech.
7-21 Parable of Jotham. His curse.
22-57 Fulfillment of the curse.
22-25 Strife between Shechem and Abimelech.
26-29 Conspiracy against Abimelech.
30-49 Conquest of the conspirators. Fate of Shechem.
50-57 Fate of Abimelech.

Chapter 10.

1, 2 Sixth judge. Tola. 23 years.
3-5 Seventh judge. Jair. 22 years.
6-9 Sin of Israel. Captivity to Philistia and Ammon.
10-14 Israel's cry of distress. God's answer.
15-18 Israel's confession and repentance.

Chapter 11.

1-12-7 Eighth judge. Jephthah. 6 years.
1-3 Expulsion of Jephthah.
4-11 The elders of Gilead send for him.
12-28 Correspondence between Jephthah and the Ammonites.
29-31 Jephthah's vow.
32, 33 His victory over the Ammonites.
34-40 Execution of his vow.

Chapter 12.

1-6 Battle between Gilead and Ephraim.
7 Death of Jephthah.
8-10 Ninth judge. Ibzan. 7 years.
11, 12 Tenth judge. Elon. 10 years.
13-15 Eleventh judge. Abdon. 8 years.

Chapter 13.

1 Sin of Israel. Captivity to the Philistines.
2-5 The angel's appearance to Manoah's wife.
6-23 Second appearance. To the woman and her husband.
24, 25 Birth of Samson. Twelfth judge.

Chapter 14.

1-4 Samson selects a Philistine wife.
5-7 The betrothal. The lion slain.
8-14 The wedding feast and riddle.
15-18 Plan of the Philistines to learn the riddle.
19 Samson's anger and revenge.
20 His wife given to another.

Chapter 15.

1-5 Samson's revenge for the loss of his wife.
6 The Philistines burn her and her father.
7, 8 Samson's revenge after her destruction.
9 The Philistine army in Judah.
10-13 Delivery of Samson to the Philistine army.
14-19 His defeat of the army.
20 His judgeship in Israel. Twenty years.

Chapter 16.

1-3 Samson at Gaza.
4 Samson's love for Delilah.
5 The Philistines' offer to her.
6-14 Her treachery. Three failures.
15-20 Samson's fatal story of his secret.
21 His captivity.
22-30 His death. Destruction of the Philistines.
31 The burial.

Chapter 17.

1-6 Micah's household gods.
7-13 His Levite priest.

Chapter 18.
1-6 The five spies of Dan consult this priest.
7-10 Their errand and report.
11-13 The colony from Dan.
14-21 Their robbery of Micah.
22-26 Micah's complaint. Their answer.
27-29 Their conquest of Laish (Dan).
30, 31 Their idolatry.

Chapter 19.
1, 2 The Levite's false wife.
3-10 His effort to regain her.
11-21 They lodge in Gibeah.
22-27 Outrage of the Benjamites.
28-30 The Levite's advertisement.

Chapter 20.
1-7 The assembly of Israel. The story related.
8-11 Their decree about this case.
12, 13 Their demand from Benjamin.
14-17 Their reply.
18-21 The first battle. Israel defeated.
22-25 The second battle. Israel defeated.
26-28 Humility and penitence of Israel at Shiloh.
29-48 Third battle. Benjamites destroyed except six hundred men.

Chapter 21.
1-7 Israel bewails the loss of a tribe.
8-11 Destruction of Jabesh-Gilead.
12-15 Four hundred virgins of Jabesh-Gilead given to Benjamin.
16-22 The plan of supplying wives for the other Benjamites.
23-25 Carrying out the plan.

LESSON NOTES.

Ch. 1:1, 2.—Reuben was the eldest son. His tribe was east of Jordan. Simeon was located within the territory of Judah. Levi was scattered among the tribes. As already shown, the virtual blotting out of these two tribes in the allotment of distinct tribal territory is explained by the conduct of the two boys at Shechem, Gen. 34:25, and referred to by Jacob, Gen. 49:5-7. Judah was the eldest of the tribes west of Jordan, and so it was natural and fitting that he should lead. Besides, from this tribe was to come the Messiah whose conquests should fill the earth.

3.—Judah would properly invite Simeon to aid in the conquest of the enemy of their common territory, and would agree in return to aid Simeon within the territory allotted to him within that of Judah. It must be noticed now that each of these proper names of Jacob's sons' stand for a tribe, for the original twelve sons died in Egypt.

4-7.—Bezek was a city. Adoni in Hebrew means Lord. So Adonibezek means lord or ruler of Bezek. The cutting off of the thumbs prevented warriors from holding weapons, and the cutting off of the large toe prevented speed in fleeing or pursuing. This man shows that he was a believer in God, and that he knew he had been doing wrong to others. There is no record as to how many of his remaining days he spent at Jerusalem. The kings whom he had conquered and treated with such indignity he appeared to be holding in the most brutal slavery.

8.—Joshua had slain the king of Jerusalem among the five kings at the cave, but did not take the stronghold of the city. It is likely that they became strong enough to assert themselves again, and Judah conquered their army and burned their city, but still, as we shall find later, did not take their stronghold. David afterward took it.

9-15.—The incident of Othniel is repeated from Josh. 15:13-19. This incident is a part of the history of the conquest of this tribe within whose territory lay the land given to righteous Caleb for his faithful conduct as a spy.

16.—It is said that the descendants of Jethro accompanied Israel during their wanderings, and went with them into Canaan, living during the life of Joshua near Jericho in a place given them by lot called the City of Palm Trees. "At the time here mentioned they unite with Judah and conquer Arad, where they lived and mingled with the Amalekites until Saul was ordered to destroy those people. Saul sent them a message to withdraw from the Amalekites so that the Kenites would not be destroyed with them. From them came Hemath, the father of the house of Rechab and the Rechabites." (Clark.) Jer. 35:1-3. I Chron. 2:55.

17-20.—Uzziel puts a period after mountain in verse 19. Then he inserts, "They could not drive him out," etc., which is probably the exact truth.

21.—Verse 21 states what has already been referred to. The expression, "This day," refers to the time of this writing, which was of course before David took that stronghold. Compare Josh. 15:63, and you find that Jerusalem, being on the line between Judah and Benjamin, was partly in Judah and partly in Benjamin.

22-26.—Bethel was the place where Jacob saw the vision of the ladder. Here was a case similar to that of the spies at Jericho. The place of the Hittites, where this man went, is uncertain.

27-33.—It is noticeable that the neglect of the various tribes mentioned was obscured in their minds by the fact that they put their enemies under tribute. Their great mistake was in allowing them to remain anywhere in the land.

34-36.—The utter folly of permitting the presence of any menace to the public peace and prosperity, and be content simply by asserting supremacy over it and deriving a revenue from it, is illustrated in the fact that the Amorites soon forced Dan into the mountains, and held sway in the valleys. Ephraim and Manasseh did not drive them out of their strongholds among them, and soon we shall see all Israel shorn of their strength by contact with the evil they permitted in their body politic.

Ch. 2:1-5.—The "angel" here mentioned is regarded by many authorities to be some human messenger, since the term "angel" (messenger) is often so used. There is nothing in the original to forbid that view. The people realized the truth of his words, and wept at the remembrance of their unfaithfulness in not obeying God's orders. Nevertheless, their sorrow was not the kind which produced a change in their manner of life, as subsequent history will show.

6-10.—Now comes a historical summary going back to the division of the land by Joshua, and giving a glance at the general history of Israel down through the years to the time at which the messenger of the Lord spoke to them. This summary runs from verse 6 of chapter 2 to verse 7 inclusive of chapter 3. The statement is very plain and clear that those people who had received the terrible schooling of the wilderness and who were diligently taught under the direction of Moses continued to faithfully serve the Lord all their days; but they committed the frightful blunder of neglecting to teach their children, and so there arose a generation comparatively ignorant of what God had done for their fathers, and careless of God's claims upon themselves.

11-15.—The result of such neglect was inevitable conformity to the evils in their midst. The spirit of prompt and heroic treatment of the evils would not be cultivated, and this new generation would be helplessly and hopelessly involved in deeds which, though known as evil, they had no moral courage to resist. The legitimate result quickly followed. Joined as they were in sin to the women of the heathen, they could not destroy them from their midst, dared not rebuke their licentious practices, and so could not teach them of their own pure God, nor with-

stand their seductions to serve the idols of the land. The hand of the Lord then must be against them.

16-19.—In spite of all this God was merciful. He appointed leaders (judges) to act under his orders. The government was a theocracy, and these judges were God's lieutenants. They were set to deliver Israel from their enemies. The expression, "It repented the Lord, etc.," might properly be rendered, "The Lord was grieved because of their groanings, etc." Yet after the Lord thus delivered them they stubbornly went on in their evil ways.

20-23.—God's purpose not to drive out the heathen before them under such circumstances was reasonable and just. The apparent reason why Joshua's conquests before he died were not more specific and complete was that God intended the tribe to do that each for itself, and so cultivate that obedient aggressiveness which is the surest characteristic of a godly life.

Ch. 3:1-4.—The tribes named in verses 1-5 had mostly sprung up in the land since the call of Abram.

5-7.—The joining of Israel to them in marriage would be both a political and religious union. It should be noted that, after all, this chosen nation of God was made up of the union of nearly all nations under heaven, and so Israel in its consummate flower, Jesus Christ, represented universal humanity.

8.—Now the words of the angel come to pass, and for eight years Israel is bowed under the king of Mesopotamia, the land between the Euphrates and Tigris rivers.

9-11.—No sooner did Israel own their sin and cry to God for deliverance than God appointed one to execute his will and deliver Israel from bondage. Othniel, the nephew of Caleb, who had married Caleb's daughter, was God's appointed general, and having conquered the enemy, ruled Israel until his death (forty years). It is easy to understand that one who as a young man had the courage to win Caleb's admiration and sufficient affinity for him to marry his daughter would be likely to be a sterling man of God.

12-14.—Again Israel fell into gross sins. The people are repeating here the history of their grandfathers in the wilderness. This time the king of Moab holds power over them. He is supported by Ammon and Amalek. Moab and Ammon, it will be remembered, were the two children of Lot by his two daughters after the destruction of Sodom. Amalek was the tribe which fought against Israel at Rhephidim, where Aaron and Hur stayed up the hands of Moses. (Ex. 17.)

15-30.—Ehud was descended from Jacob's youngest son. His being left-handed made the right thigh the most convenient place to hang the dagger. The name Eglon means "a little calf." The ford of Jordan (verse 28) is supposed to be the place where Israel originally crossed into Canaan. The Moabite soldiers were probably stationed throughout the land of Israel, and hearing of the murder of their king hastened to the crossing of Jordan and were there slain as they came up in attempting to cross to their land east of Jordan.

31.—The Philistines were on the southwest of Israel. Shamgar used a weapon very effective in those days, Mandrell says, eight feet long, two inches thick at the larger end, and having on that end an iron spade for cleaning the plow and on the small end a sharp iron prickle for driving the oxen. Some authorities understand the word to mean a coulter or plowshare. It is supposed by some that Shamgar lived at the same time as Ehud. Israel had been stripped of weapons by the Philistines, so that nothing remained to Shamgar but an agricultural implement.

Ch. 4:1-3.—After Ehud's death when the people again lapsed into evil, Jabin, king of Canaan, put them into slavery to him. Again their cry moved the Most High, and a fourth judge was appointed, a woman—Deborah.

4-5-10.—This woman was recognized as a ruler. When she appointed Barak as a captain of the military forces both he and all the people recognized it as authoritative. Leadership that is appointed of God carries the unmistakable seal of its own authority.

11-13.—Heber, the Kenite, seems to have been friendly to Jabin, king of the Syrians. Why, we are left to guess; possibly that he might not be enslaved, as were the Israelites.

14-16.—When the battle went against Sisera he abandoned his army and fled away on foot to seek his own personal safety. Barak made the rout complete by following and slaying the entire army of Sisera.

17-24.—But Sisera reckoned wrongly when he went to Jael as a friend. Whether or not the family of Heber were simply enduring the encroachment of the Canaanites until they could throw off the yoke, we are not told. Possibly they feared the wrath of Israel if they should openly aid Sisera.

Ch. 5:1-5.—The song of Deborah refers back in verse 4 to the giving of the law from Mount Sinai. (Clark.)

6.—Robbers so overran the ways of travel that people deserted them and took bypaths.

7.—For the same reason the villages were deserted and people took to the cities for better protection.

8.—The people had forsaken God for idols, hence their troubles, and they were helpless in these troubles. Their enemies had taken away their war weapons.

9.—In this great national emergency the leaders among the people seem to have set a good example before the people as to volunteering for military service at the call of Deborah.

10.—The ruler (the symbol of whose authority was the white ass), the elders and the travelers. The first two had their authority restored, and the last their safety assured.

11.—Robbers lurked especially by the springs where travelers stopped to drink. After this battle people might safely sit there and rehearse the goodness of God.

12.—This battle made the captors of Israel the captives.

13.—The rulers of Israel again exercised their functions, and Deborah had dominion over all.

14.—Certain of the Ephraimites came from Mount Amalek. Probably they were most zealous. Next to them came the Benjamites. Princes and scribes joined the army.

15, 16.—There was anxiety as to why Reuben did not send their forces.

17.—Certain of the tribes deserted the common cause from attachment to their own paltry concerns.

18.—These two tribes were among the faithful.

19.—The enemy did not get the plunder they expected from Israel.

21.—Doubtless refers to a storm which assisted Israel.

22.—The shoeless horses split their hoofs on the rocks.

23.—Meroz was some city which would not assist in the war.

Ch. 6:1-6.—After the bitter experiences of the past Israel again falls into snares of idolatry. They have not learned the lesson that the first step towards evil is familiar association with evil persons. They should have obeyed God's orders to destroy those vile enemies of purity from the face of the earth. Israel was first snared into their vile practices, and once guilty were dispirited beyond the point of resisting the evil practices, and thus it became easy for the idolaters to deny Israel not only religious privileges, but civil rights as well. The severity of the oppression is shown by the fact that Israel dared not live in the open country, but fitted up dens in the earth for their habitations. Sin always tends downward.

7-10.—The Jews say that the prophet mentioned was Phinehas, the high priest after Eleazar. He was a grandson of Aaron. He traces

their troubles directly to their cause—sin. The sinner's remembrance of God's kindness and his own heartless rebellion will be a future fire that will burn ever, but never consume. The lesson of this prophet probably produced the desired effect. The coming and direction of the angel indicated that the people had become truly repentant.

11-18.—The angel appeared to a man who was busy. God never used an idler. Gideon belonged to the half tribe of Manasseh, west of the Jordan. He did not have much, and what little he had was hid from the enemy, but he was honest and brave, and therefore God had a work for him, and so came for him and made plain the way of duty. In this world of sin and groaning for deliverance God will find everyone who has a right spirit, and give him something to do. This angel was God manifesting himself in a way that a man could understand. It is very far fetched to assume, as many commentators do, that it was Jesus Christ.

19-21.—The sacrifice of Gideon was the expression of a very old custom. When men made a covenant of peace they ate together to show their intimate confidence and friendship. So the worshiper who made a covenant with God ate a part of his offering and the remainder was burned on the altar, which was reckoned as God eating it. So on this occasion Gideon prepares a meal for the angel to see if he will consume it and thus demonstrate his friendliness and good intentions toward Gideon. The burning of the offering as the angel did was equivalent to eating it.

22-24.—It was commonly supposed in those days that for one to see an angel meant death. When Gideon realized what had happened, that fear had to be quelled by assurance from God.

25-27.—The word "even" in verse 25 I think ought to be rendered "and." The thought is, two bullocks—one seven years old—to be offered as a sin offering. It had been born about the time the Midianite oppression began, and some think had been fattened by the Baalites as an offering to their idol; hence they were furious when it was offered to Jehovah. The other bullock was offered as a peace offering. The grove was a place where most fearful licentiousness was practised as a part of Baal worship.

28-32.—Gideon's father, Joash, seems to have been a man of authority in that place. It is likely that as such he yielded to the demands of the Midianites for an altar to Baal, built it, and seemed to patronize it, while possibly secretly despising it. The language of Joash in verse 31 seems like the language of one in authority warning the mob that any attempt to take the law into their own hands would be fatal to themselves.

Possibly the name Jerubaal, which means "let Baal contend," was put upon Gideon by his enemies as their expression of a curse upon him. It was equivalent to let Baal put a curse on him, and Gideon could proudly wear the name thus given and say, "So be it. Let Baal contend if he can."

33-35.—The enemies of Israel, learning of this uprising in Israel, gathered to crush them. But Gideon gathers an army of Israelites in preparation for setting Israel free. Men must always make the best preparation that they can so as to be co-workers with God in helping to answer their own prayers.

36-40.—Now that Gideon has made his preparation he wants evidence that God will surely accept and use his offering. And the Lord grants him the evidence, reversing the sign at Gideon's request that his faith might be sufficiently grounded, and he put to work without worry. God works no miracles to satisfy curiosity, but he never fails to hear or answer an anxious spirit crying for help. Natural laws are God's habit, made clear to us that we may use and profit by them, but that is no proof that God may not if he chooses use some other plan than his ordinary one to accomplish any result. Origen has suggested, "The fleece is the Jewish nation, put on the threshing floor, winnowed, purged and fanned by the purifying breath of God's teaching. The dew upon it was the law and the prophets. The dew wrung out of the fleece into a bowl was the doctrine of Christianity extracted from Jewish writings. Then the fleece was left dry. The Jewish nation was cast off for rejecting the Gospel, while all around the ground was watered, the Gospel was preached to the Gentiles and they converted to God."

Ch. 7:1-8.—The army of Gideon, thirty-two thousand, is now at Mount Gilboa. It is contended by authorities that the clause "from Mount Gilead" should come after "whosoever." The bulk of the army was from Mount Gilead, east of the Jordan, and all who were afraid were allowed to go home. The second test reduced the army to three hundred, who dipped the water with the hand, and scooped it from the hand with the tongue, thus lapping the water as a dog.

9-14.—Here is described a secret visit of Gideon to the enemy's camp at night. Gideon, with a servant of his, goes near enough to overhear a dream told by a Midianite soldier. Barley was the food of the poor. These plundered Israelites whose labors had furnished luxury to Midian were "barley eaters," but this soldier in his dream sees this same barley upsetting the powers of all Midian—rolling down that hill on which they were camped into the Midianite host in the valley. The language of verse 14 shows that they feared the Israelites. They doubtless thought

that an army of men who, like Gideon, dared to throw down an altar of Baal in the very midst of his worshipers would not be easily resisted.

15-23.—Gideon's plan was to take advantage of that fear among the Midianites and throw them into confusion. The dividing into three companies made it appear to the enemy as if they were surrounded, and the sudden clang of the trumpets, the breaking of the pitchers, the flash of the concealed lights and the yell of that expression which by the dream of the Midianite soldier had come to be known and dreaded in all the Midianite camp, would arouse the half asleep soldiers to believe the enemies all in their midst and set them to thrusting each other at random. Here was a battle without arms, and a defeat without fighting on the part of Israel.

24, 25.—In trying to cross Jordan into their own country the Israelites met and slew many of them at the Jordan, killing two of their generals. The men of Ephraim and others called together after the rout, had assembled at the Jordan to dispute the passage of the Midianites. They were commanded to get to the Jordan before the Midianites and slay them there.

Ch. 8:1-3.—The men of Ephraim took Gideon to task for not calling them at first when he assembled his army. But, answered Gideon, you have done more than I and my three hundred men. You took two princes (Oreb and Zeeb). We did nothing at Abiezer but scare the army with trumpets and lights and set them to flying and fighting one another.

4-9.—Succoth was the place where Jacob stopped when he first came to this land from his uncle Laban's. Here he made booths for his stock. The word Succoth means booths. The answer of these men in verse 6 indicates that they doubted that Gideon would catch his enemies. Possibly they feared the result of aiding Gideon, when the enemy should gather strength and return. Penuel was equally mean in their treatment of Gideon's men, and he promised to scourge the first people with thorns and briars, and destroy the stronghold of the second. The person who won't aid a deserving cause because it is not yet won never ought to be allowed to have any benefit of it afterward.

10-12.—Out of one hundred and thirty-five thousand only fifteen thousand of the enemy were left. They went into a stronghold somewhere in Assyria and thought themselves safe. Here Gideon attacks and routs them, and in the pursuit catches the two kings, Zebah and Zalmunna.

13-17.—With these two captive kings Gideon returns to Succoth and scourges the elders of that place with thorns and briars and destroys the tower of Penuel and slays the men. If these men were Israelites and so

treated those who were freeing their country, they deserved execution as a warning to others like them. If they were part of the heathen whose abominable idolatries were bringing God's curse upon the land, the only mistake was that they were not long before wiped off the face of the earth.

18-21.—While the Midian army was at Tabor in the land of Israel they had slain the brothers of Gideon. Gideon now orders his oldest son to slay these two kings. It was considered very disgraceful for people of rank to be slain by the children or servants. These kings asked Gideon to slay them, partly doubtless through pride in wanting to die by the hand of an equal, and partly because they dreaded the lingering torture of being hacked by a youth. The thought of verse 21 is, that the slaying of a man needs the strength of a man as executioner to make the act merciful—i. e., free from lingering torture.

22, 23.—Israel's request to Gideon was very natural; Gideon's answer was very loyal to God. Had the people done right they would have had no desire for a king, and no need of even a person to deliver them from their enemies.

24-26.—Gideon's request for the earnings taken from the Ishmaelite soldiers they had just conquered was readily granted. It was the custom for each soldier to take whatever of value he found on the bodies of those he conquered. The bodies of the kings would be richly decorated with gold ornaments, and their camels also covered with gold chains and huge gold trappings.

27.—It is probable that the ephod which Gideon made was similar to the one made for Aaron in the wilderness. We are not informed as to whether or not the first ephod had disappeared, or why Gideon made this, but evidently it was very attractive and drew the attention of all Israel. Gideon doubtless intended it for a religious purpose, but it became so much admired, and his family made so prominent by it, that not only would attention be turned from God to it and them, but it would lead people to assume the very thing Gideon had repudiated, viz: that Gideon was their acknowledged head, and that would give rise to jealousies in other tribes and cause conspiracies among his own sons. So the ephod became a snare to him and his house.

28-32.—Gideon had seventy sons. The evils of polygamy will be very clearly seen in the history of his family. The woman of Shechem whose son by Gideon was Abimelech was of the tribe of Ephraim, a tribe jealous of the supremacy of Manasseh, to which Gideon belonged.

33-35.—And so partly to show contempt for the family of Gideon, of whose supremacy they were jealous, and partly to serve their own lusts,

this miserable Israel, ignorant of the law given them on Sinai, were led off again into the same accursed idolatry which had been their downfall so often before. Oh, that some prophet would rise to teach these people the law, fully and familiarly.

Ch. 9:1-6.—The abominable crime of this bastard son of Gideon, backed as it was by the men of Shechem, shows what depraved creatures they had become. Abimelech had stirred up his people against the other sons of Gideon by their tribe prejudice. The money to help this red-handed murderer was furnished by the idol worship element. The whole history shows that the matter of making Gideon's son king had been much talked of. Abimelech wanted to be first. To gain his end he said to his tribe of Ephraim, "Let our tribe be first." And they helped him to do his dirty work, supposing perhaps that once made king all the tribes would rally to his standard.

7-21.—Gerezim, the mount of blessing, became the pulpit for Jotham's sermon and his curse. Shechem was so situated in the valley below that the people could hear him speaking from the mountain top. The point of the parable was, good and worthy people do not want to be put up to rule over their fellow beings. Nobody but a thorn scrub in the human family will try to make himself king; and that thorn scrub would start a fire (a train of evil) which would destroy its superiors. Now he calls them to remember what Gideon had done for them and how they had treated his family in return, and prays that Abimelech and the men of Shechem may destroy each other. Jotham did not go back to Ophrah, but ran away to Beer (near Jerusalem).

22-25.—The curse was fulfilled. In three years the Shechemites turned out public robbers. Any evil is sure to bear fruit.

26-29.—Gaal was a heathen idolater. There were still dwelling in Shechem descendants of Hamor, whom Jacob's two sons slew (Gen. 34). Gaal stirred up these against the Israelites and raised a sedition.

30-49.—Zebul was ruler of Shechem under Abimelech, who dwelt at Arumah. He sent word to his king, and Abimelech besieged the city, destroyed it, and sowed the site with salt so it would be rendered barren. The people took refuge in the house of their idol god. Abimelech set the place on fire and burned one thousand of them to death.

50-57.—Now Abimelech goes to fight against Thebez. Here a piece of millstone thrown by a woman breaks his skull, and he calls his armor bearer to slay him to avoid the disgrace of being slain by a woman.

Ch. 10:1, 2.—Tola was of the tribe of Issachar (the fifth son of Leah). He judged Israel twenty-three years.

3-5.—Jair judged Israel twenty-two years. His thirty sons were thirty princes, each one set over a city, and riding an ass colt—the symbol of kingship. We are not told what enemies these judges delivered Israel from.

6-9.—Now the Israelites fall into the worship of every heathen god around them. South towards Philistia, east toward Syria, west toward Zidon, as well as to the sickly puppet idols in their midst, they bow to false gods. But for the faithful ones in their midst God must have rained fire from heaven to destroy faithless Israel from the earth. For eighteen years the Philistines and Ammonites oppressed them.

10-14.—The Israelites cried to God, We have sinned, and God replied, "You have, and you did it openly and brazenly, knowing better. I will not deliver you. Go and cry to your idol gods, and let them deliver you." We may think that God ought to have held to that, and cast off sinning Israel, but are we any better? Do we not do violence repeatedly to the light we have? How long will God have mercy?

15-18.—Now Israel becomes desperately in earnest, and forsake their idols and turn to God. The Ammonites, who lived east of Jordan, gathered against Israel. Israel assembled themselves in Mizpeh, where Jacob and Laban reared their heap of stone for a witness (Gen. 31:49), and call for some one to lead their forces.

Ch. 11:1-3.—The law of Israel did not give a full right of inheritance to anyone whose mother as well as father was not an Israelite. It cannot be determined whether the word vain here means profligate men or simply poor men, men without property and employment. The Hebrew word means simply "empty men." Evidently Jephthah had distinguished himself in some way as a brave man, and this may have aroused the jealousy of his brothers and led to this persecution against him.

4-11.—When the Ammonites invaded the land and camped in Gilead these persecutors came to their senses. They needed a leader and had none. When they sent for Jephthah he very rightly reproved their former treatment of him, and exacts a promise that if he succeeds in driving out the enemy that his people shall recognize him as their head. When he returns the people confirm the choice, and elect him head and captain, and Jephthah calls the Lord to witness the agreement.

12-28.—Now with full authority, this new leader demands of the enemy an explanation of their war against Israel. They charge Israel with taking the land of the Ammonites. You are mistaken, said Jephthah. When we came out of Egypt we passed around Edom and Moab because they would not consent to our passing through their territory. We

camped north of Arnon River in territory taken by the Amorites from Moab (and also from Ammon, for the Moabites were the fixed dwellers and the Ammonites the roving tribes of the land). But before doing so had sent messengers to the Amorites asking to pass peacefully through their regions to the country beyond. They answered Israel's request with an open declaration and act of war, and in the fight that followed the Amorites were dispossessed and Israel took their territory. Now, continues Jephthah, if the God you serve could not help you to hold that territory against the Amorites, you ought to be satisfied with your present possessions. Balak, king of Moab, never strove with Israel over these possessions, though the Moabites were the fixed dwellers driven out by the Amorites, and besides all this for three hundred years Israel had held these lands and the Ammonites had never before attempted to claim them. And so, he concludes, the Lord shall be judge between us by the issues of this war.

29-31.—In the vow of Jephthah, verse 31, "and" should be rendered "or," that is, if it be a thing fit for a burnt offering, well, or if it be fit to be consecrated to the service of the Lord, so it should be.

32, 33.—The victory over the Amorites was a most decisive one, and settled fully the dispute over the territory east of the Jordan River occupied by the two and one-half tribes.

34-40.—The first to meet Jephthah on his return was his virgin daughter and only child. According to Hebrew law, persons thus dedicated to God should live in a state of unchanged celibacy. The last clause of verse 31 may just as properly be rendered, And I will offer "him" (i. e., the Lord) a burnt offering. This, with the note above, will give two ways of construing the vow of Jephthah. Jephthah was sad because the fulfillment of this vow meant giving his virgin daughter to the service of the tabernacle, and cutting off hope of issue. After lamenting for a time her virginity she was devoted according to the vow, but Jephthah could not have so devoted her without her own consent. The rendering of verse 40, according to Houbigant, is thus: "This custom prevailed in Israel that the virgins of Israel went at different times four days in a year to the daughter of Jephthah that they might comfort her" in her virginity. That reading I think preferable to our common version.

Ch. 12:1-6.—The Ephraimites gathered themselves in battle against the men of Gilead, and crossed over Jordan to punish them. No reason appears for this act other than jealousy. Verse 2 seems to indicate that the tribes west of Jordan may have been appealed to previously to aid Gilead, and would not, a thing very probable. The last clause of verse 4

indicates that there may have been some feud between Gileadites and Ephraimites, probably a taunt about the character of the men who gathered about Jephthah when he was driven from home. (Chapter 11:3.) The ford of the Jordan, the only place the Ephraimites could cross to their land west of the Jordan, was taken by the army of Gilead; and each man desiring to cross was made to pronounce "Shibboleth." If he said "Sibboleth," it betrayed his western extraction, and he was slain. That is the way the word was pronounced west of the Jordan.

7.—Jephthah died an honored death and was buried in his home land. His career shows what may be accomplished by a youth even under most adverse circumstances if he be religious and brave.

8-15.—Ibzan was of the tribe of Judah. Elon of the tribe of Zebulon, and Abdon an Ephraimite. The family of the last, it seems, was kingly. The riding on ass colts in those days was the distinction of kings. Counting the six years of Jephthah's judgeship, the people of Israel have now had thirty-one years of peace and prosperity.

Ch. 13:1.—Again they corrupt themselves, and again the old enemy, the Philistines, get the mastery over them. They do not recognize their obligations to God until the iron heel of despotism begins to grind against them. Israel here is a perfect picture of human nature. You may see precisely the same condition abroad today. In prosperity everything else is looked after before the claims of God are considered, but in trouble God is the only one to whom we may turn. We take a mean advantage of his forgiving nature.

2-5.—The Danites had the west coast of Palestine next to the Philistine country. The angel's message to Manoah's wife about eating and drinking shows clearly the correctness of the theory that the mother's habits and temperament at conception and during the carrying and nursing of the child have a mighty influence on the child's life. This lesson well learned would quickly revolutionize human conditions. Care exercised here would foster care in every department of child rearing and training. For explanation of the Nazarite vow the student is referred to the notes on Num. 6:1-9. The child promised was to begin the work of delivering Israel from Philistine oppression.

6-23.—When his wife reported the case to Manoah he was anxious that the angel might return, and prayed that he might, and such was his faith and earnestness that the angel did return, and the woman called her husband, and the three talked together. When Manoah made his offering to God and the angel had ascended in the flame the man began to cherish the superstitious dread that the seeing of an angel meant

their death; but his wife's view of the case, says Clark, "is excellent reasoning, and may be of great use to every truly religious mind in cloudy and dark dispensations of divine providence."

24, 25.—The spirit of Samson's parents, and their training of him, especially in the midst of Philistine oppression, would move this young man early in life to intensely desire and plan for freedom from that bondage.

Ch. 14:1-4.—With that in view Samson selects a woman of the Philistines for a wife. According to the custom in that day he asks his parents to get the consent of her parents. But he does not tell all that is surging through his mind relative to his great mission and how this marriage may help it.

5-7.—As Samson and his parents went down the incident of slaying the lion occurred. We are not informed about the details of this episode, but the parents knew nothing of the matter. Evidently the young man had a reserve force that the parents were not acquainted with.

8-14.—It is said that about a year usually elapsed between engagement and wedding. When Samson returned to take his wife he went aside in the wild nook where he had slain the lion and found that a swarm of bees had stored honey inside the bony frame of the lion. He ate of the honey, and gave it to his parents, who ate of it without knowing the history of it. At the customary wedding feast which Samson made he proposed this riddle (verse 14) to the thirty friends of the bridegroom. It has been suggested that this may have been part of the amusement at the wedding feast, the proposer making a forfeit if the company solved it, the company making the same forfeit if they failed. The word sheets means skirts, so that what Samson offered was thirty suits of clothes. They accepted his proposition apparently in good faith.

15-18.—Now appears their inherent and abominable meanness. It would have been no harder for each of them to furnish a suit for Samson than for Samson to have done the same for any one of them. He had risked thirty to one, since he stood alone against all. When they could not be fair winners the miserable thieves threatened the life of Samson's wife and her father unless she should entice Samson to tell her the secret and she tell them. There is not in all history record of more contemptible treatment of a friend. The Lord certainly knew they were capable of performing such deeds, and probably Samson knew it, and so gave them opportunity.

19.—But Samson was justly angry. He keeps his pledge, though they have not merited reward, and at the same time shows his contempt for

them by going a few miles southwest to Askelon and slaying thirty Philistines and giving their old garments to the "bridegroom friends," and goes in wrath to his father's house. Who these thirty slain persons were is an unsolved mystery, but they were doubtless persons with whom Samson had legal grounds for a redress of grievances, for the Philistines do not attempt to resent the killing.

20.—After Samson went home his wife was given by her father to one of those same "friends of the groom."

Ch. 15:1-5.—When the anger of Samson had cooled and he returned and was not allowed to have her, he meditates vengeance. We are not told how many people he employed in catching the foxes. Tying two together, tail to tail, would be the best possible way to insure great devastation, as being unable to take to cover and terrified by the fire, they would run hither and thither, pulling first this way and then that, so as to be likely to set fire to everything which would burn. How many days he spent at this work is pure conjecture and of no moment.

6.—When it was known that Samson had done this they burned his wife and her father, probably because they thought Samson had just cause for his work because of the way he had been treated.

7, 8.—But Samson said, I am not satisfied, and so makes a great slaughter of the people who had so long been wronging and oppressing his people.

9.—Now the Philistines send an army into the land of Israel, and the men of Israel are thoroughly alarmed.

10-13.—Etam seems to have been a fortified place on the borders between Simeon and Dan. A great force of Judeans went to take Samson, expecting reasonably that there would be great opposition to turning him over to the Philistine army. It must have been to them a matter of surprise that he was so willing to go. They did not know his strength, and the promise that Samson exacted of them was to the end that he might not have to fight his own people in his own defense.

14-19.—When Samson was brought to Lehi, where the Philistine army was encamped, the enemy greeted him with a great shout of rejoicing. Had they known Samson that shout would have been a wail of despair. The word new in verse 15 is better rendered "moist," that is, "he found a dead ass in a state of putrefaction, and so could easily separate the bone. The word "jaw" in verse 19 may just as properly be rendered "Lehi," the idea being that God caused a spring to burst out for weary Samson after his noble battle for his life. The name Samson gave to that place means "the well of the implorer."

Ch. 16:1-3.—Gaza was a city of the Philistines. Samson should not have been there. The Gazites thought this time they had him secure. The gates were shut, and they would hold him prisoner until day. Great must have been their terror when they saw him pick up the city gate like a plaything, tear it from its fastenings, and go away with it. They did not venture to attack him.

4.—Delilah was another Philistine woman. Did Samson expect to repeat his first marriage episode? He was certainly making a mistake, for love is too sacred to be trifled with for any cause whatsoever. If he sought to rid his country of Philistines, God could have shown him a better way.

5.—The bribe of the Philistines shows the danger of committing your interest to another unless the other's interest be locked up with your own. And so, to make the basis of society (the family) secure, God has made conjugal love stronger even than the love of parents. But such love must be mutual. This woman seems to have had no love for Samson. She did not put him above parents, nor even above friends, or the love of money. Clark thinks that Samson could not have been larger in size of body than other men, for the Philistines thought his strength due not to his size, but to some charm.

6-14.—If Samson did not know her treachery at first, he certainly knew it after she first tried to hand him to the Philistines bound with withes. Why he was fool enough to let her try it again is an unanswerable question unless he thought to retain her good will and yet keep her out of the secret. Twice more she tried to deliver him to his enemies, and failed. The number seven among the Hebrews signified completeness. So the binding by seven withes or seven ropes meant a thorough binding, and the seven locks of hair showed a complete growth.

15-20.—The language of verses 15 and 16 shows what a strong pressure was brought to bear on him. The spell of his love made him weak before his faithless companion, and she gained her end—he told her the fatal secret. What follows shows what a false wretch she was. As soon as she satisfied herself that his great strength was gone she called her people to take him.

21.—In those days slaves were used to crack the grain by grinding it between two stones. Samson's eyes, which had led him captive by looking in the wrong direction, were put out. How different it might have been with him had he married a true woman of the Hebrews.

22-30.—Samson's fatal lack was that he had no moral or spiritual powers to compare with his physical ones. He did not seek to God for

direction and then use good judgment in planning his attacks on the Philistines. He looked to his own ways and desires. The strength he had was divine strength granted him in relation to his vow as a Nazarite. Doubtless after his eyes were put out he renewed his vow, and his strength began to come as his hair grew. But when he was brought into the temple the basis of his prayer was "vengeance." Nevertheless, because he had faith in God, and because the Philistines deserved their fate, God granted his prayer.

31.—His relations seem to have met no hindrance in taking away his body for burial.

Ch. 17:1-6.—What the graven image and molten image were is not known. Some authorities think these were not meant to be idols, but a representation of the tabernacle and its furniture. It would seem, however, that anyone knowing enough to make a pattern of the tabernacle would know that it was improper to make such things, and that his duty was to worship at the place prepared. The idolatries of the people showed that their ideas of worship had become badly mixed with the heathen ideas.

7-13.—But whatever may have been Micah's ideas he evidently thought that his having a Levite priest would be an advantage. The word "father" (verse 10) is often used in the sense of "one revered," and so the idea is, "you will be reverenced by me."

Ch. 18:1-6.—The country of the Danites, northwest of Judea, was too small for them. They sent five men north to find a place which they might colonize. On the way they stopped at the house of Micah. It has already been noticed that the Ephraimites had a peculiar dialect, and they knew by his speech that this young man was not one of them. These five spies asked counsel of this priest, and were encouraged in their errand.

7-10.—When they came to Laish, in the extreme north of the land above Asher, they found an unprotected city which was situated in a fair country, promising abundant support of a colony. They went back and reported what they had found, and urged the Danites to go and take it.

11-13.—Six hundred warriors went to possess it. It is possible that the oppression of the Philistines had hurried this colonization scheme by making hard times in the land of Dan.

14-21.—As they passed the house of Micah the spies told them of the images and the priest. They turned aside and took these things, Levite and all, and with the Levite's consent.

22-26.—Micah and his friends overtook them and protested against

the robbery. They said, Be careful, or you will lose your life. And because they were too many for him he had to submit and turn back home. This picture shows how depraved and dishonest the people had become.

27-29.—When they came to Laish they slew the inhabitants, burned the city, and built in its place another city, which they called Dan. So the expression Dan to Beersheba means the full length of the land from north to south, for Dan was in the extreme north and Beersheba in the extreme south.

30, 31.—This Levite (Jonathan) was a priest in this tribe, probably mixing the worship of God with idolatry, and his sons continued it after him until the captivity.

Ch. 19:1, 2.—The Levite mentioned in chapter 19 was of the same country as Micah (Ephraim). It is stoutly contended that the original of verse 2 does not say that the wife was untrue to her husband, but that they could not agree, and so separated.

3-10.—When the husband went to be reconciled the father of the woman was glad, and detained him as long as possible. Clark thinks it was because he was joyful at the thought of their reconciliation. And it seems that a reconciliation was made, for on the fifth day she started back with him to his home.

11-21.—Night overtook them in the territory of Benjamin. The servant of the Levite wanted to lodge in the city of the Jebusites (Jerusalem), but the Levite said, Let us lodge among the children of Israel. So they came to Gibeah. Little did he know what devils incarnate were there. An old man, also from Ephraim, who was living in Gibeah, took in the Levite and his company from off the street, where he would have lodged according to the custom of strangers. No one else seemed to care for them, and it is easily understood when we consider what wild brutes the men of the city were. The feet washing was the first mark of hospitality in that country, where sandals were worn and where the feet would become very dusty.

22-27.—This picture of the Benjamite brutes shows how low they had fallen. They practised sodomy. The very thing for which Sodom had been wiped off the face of the earth, now practised by God's chosen people. They deserved utter destruction as much as any of the other heathen around them, and all because Israel had failed to destroy the heathen around them and teach to the children God's law. The act of the old man in offering his daughter, though in conformity to the custom of that age, which would surrender anything, even life, to save a guest from

dishonor, was a brutish offer. He should instead have run them through with a sword. The act of the Levite also in turning out his wife to save himself was abominable beyond description.

28-30.—The next awful act in this tragedy was the cutting of the woman's body into twelve parts and sending a part to each tribe. Such an act would bring all Israel together and call for an explanation worthy of the ghastly deed.

Ch. 20:1-7.—Four hundred thousand warriors came together at Mizpeh, in the land of Benjamin. At this assembly the Levite told his story.

8-11.—Now the assembly makes a mistake. Their indignation and their decree is just, but they do not publicly recognize the wrong against God, and turn to him for direction. They take things entirely into their own hands, and in many respects the other Israelites were as bad as Benjamin, but they do not recognize or confess it. God will teach them that they must first clear themselves, and then look to him for help.

12, 13.—The demand that Benjamin deliver these wretches to be put to death was just, and by their refusal to do so the whole tribe of Benjamin became guilty of their despicable deed.

14-17.—The gathering of all the Benjamites (twenty-six thousand) in battle was equivalent to saying, We endorse the act of those Gibeahites.

18-21.—The Israelites ask of God, Who of us shall go first against Benjamin? But they do not confess their own sin, or ask forgiveness, or ask the help of the Lord that his honor and religion may be preserved in Israel. So in the first battle Israel is defeated with the loss of twenty-two thousand men.

22-25.—The Israelites weep and ask counsel of the Lord, but still do not get themselves right, and in the second battle lose eighteen thousand more men.

26-28.—Now Israel comes to her senses. The people went to the house of God—the tabernacle at Shiloh—and wept, fasted, and offered to God the offerings which the law required. We have no means of knowing how long it had been since the nation had last paid its regards to God. The true God had been shamefully neglected in the face of the heathen idolatries which had well nigh absorbed Israel among the heathen tribes. Phineas, the grandson of Aaron, was high priest.

29-48.—In this third battle the Israelites use strategy. Now that they are right themselves God gives them assurance that they shall conquer. Ten thousand Israelites are drawn up against the city of Gibeah in which the Benjamites are assembled. They pretend to flee to draw Benjamin out of the city. Twenty-five thousand Benjamites were slain, and all the

cities which belonged to them destroyed. Only six hundred men, who hid in the wilderness, were left.

Ch. 21:1-7.—Israel had taken a most solemn oath that no tribe should give a wife to a Benjamite. They now realize that a whole tribe is blotted out, and mourn mightily over it. They had taken another oath that any person failing to come to the assembly that had been called should be destroyed.

8-15.—On examining the records it was found that none came to the assembly from Jabesh-gilead, east of Jordan. Twelve thousand men were sent to destroy it. There is no evidence that God approved this deed. The four hundred virgins who were saved and given to the Benjamites yet left two hundred without wives.

16-25.—The dance of the virgins in connection with the yearly feast mentioned at Shiloh was a religious service. According to the idea of that day the men and women always danced separately. The vineyards at that time were in leaf, and would serve as a hiding place. The fathers who complained were consoled by the saying, You were not a party to the plot, and so did not break your oath. By the above plan Benjamin again begins a tribal history with six hundred men. Behold what devastation sin works. That sorrowful history of the Levite and his night in Gibeah cost the tribes of Israel probably hundreds of thousands of lives. Sin alone was responsible.

RUTH.

INTRODUCTION.

The events of this book took place under some of the judges. Here is a vivid picture of the domestic life of Israel, showing us the brighter side of their history and some of the faithful souls who stand out in such marked contrast with the thankless and abominable masses whose iniquity was constantly bringing the divine curse upon the nation. It is a love story romantic and beautiful, worthy of study and imitation, and teaching the lesson that the Heavenly Father is interested in the minutest details of his children's welfare. In Judges we read over and over how Israel by their sins became heathen. In Ruth we read how one born heathen, by her righteousness became the truest and purest Israelite. Who wrote the book and when we do not know.

ANALYSIS.

Chapter 1.

1, 2 Going of Elimelech and family to Moab.
3 His death.
4 Marriage of his two sons.
5 Their death.
6, 7 Start of Naomi to Canaan.
8, 9 Her advice to Orpah and Ruth.
10 Their answer.
11-13 Naomi's urgency.
14 Its effect on Orpah.
15 Naomi's request to Ruth.
16-18 Ruth's answer.
19-22 Return of the two to Canaan.

Chapter 2.

1-3 Ruth's gleaning in the harvest field.
4, 5 Inquiry of Boaz.
6, 7 Answer of his servant.
8, 9 Invitation of Boaz to Ruth.
10-14 Their conversation.
15, 16 Order of Boaz to his young men.
17-22 Conversation between Ruth and Naomi.
23 Ruth's faithfulness.

Chapter 3.

1-4 Naomi's plan for Ruth's welfare.
5-7 Ruth's execution of the plan.
8-13 Its result. Promise of Boaz.
14 His charge of secrecy.
15 His gift.
16, 17 Her report to Naomi.
18 Naomi's assurance.

Chapter 4.

1-5 Boaz presents the case to the nearer kinsman.
6 His refusal to buy the inheritance.
7, 8 Its purchase by Boaz.
9-12 Witness of the elders. Their blessing.
13 Marriage of Ruth. Her son.
14-16 Blessing of the neighbor women.
17 The name of the child.
18-22 Genealogy of David.

LESSON NOTES.

Ch. 1:1, 2.—No one knows under what judge the transactions here mentioned took place. The famine may have been one resulting from the oppression of some of Israel's enemies. The country of Moab is east of the southern half of the Dead Sea. Had the people served God as they ought there would have been no famine in the land of Israel.

3.—It is supposed that Elimelech died shortly after arriving in Moab.

4.—Jewish authorities call attention to the fact that these two sons transgressed God's law by marrying strange women who had not been converted to the Jewish faith.

5.—The same authorities assign the foregoing transgression as a reason why the two sons died.

6, 7.—The bereft widow became thoroughly homesick, and resolved to take her two daughters-in-law and go back to Canaan, especially since she had heard that the famine was over and Israel was enjoying plenty again. So together with them she starts for the land of Judah, probably going around the southern end of the Dead Sea.

8, 9.—It was doubtless sober thinking on the part of Naomi that led her to change her mind. She sees that these two heathen girls will have no hope of marriage in Israel, and that to take them there will put them in great danger of becoming slaves. Her remembrance of what they had been to her would not permit of that, and she tenderly advises them to go back to their own people. Clark thinks that they were both at this time idolaters, and that Ruth's conversion began at this time.

10.—Their answer showed that their affections for Naomi were very strong.

11-13.—Their mother-in-law now becomes desperately in earnest. She shows Orpah and Ruth that according to the custom in Israel their chances of marriage there were reduced to despair, since custom made it the duty of a brother of a deceased husband to marry the widow and raise children for the dead brother, and she had no more sons, and there could be no reasonable hope of any more.

14.—The appeal seemed to produce the desired effect on Orpah, and she turns sorrowfully back to her kindred and native land.

15.—But any given experience does not effect all alike. What discouraged Orpah made a heroine of Ruth. Naomi entreated her to go back also, but she bravely preferred to stay with Naomi.

16-18.—The answer of Ruth is a gem of literature. Her self-surrender was complete. Home, friends, native land, religion, was all forsaken for

citizenship in Israel, and as one author remarks, she kept her pledge, for Naomi was nourished in her old age in the house of Ruth. Verses 16 and 17 you can well afford to commit verbatim.

19-22.—The concern of the people on the return of Naomi indicates that she and her family were well known and respected. "Naomi" means "beautiful." "Mara" means "bitter."

Ch. 2:1-3.—The beautiful character, Ruth, was not slow to find some work by which she could help Naomi, and in her willingness to do so she found the fortune of her own life. Here is another illustration of the fact that God always chooses busy people for exalted positions.

4, 5.—The salutation between Boaz and his reapers was beautiful and suggestive, and his inquiry after the stranger timely and kind. Evidently he was a man accustomed to closely observe.

6, 7.—The answer of the servant clearly shows that the story of this young stranger coming to Israel with Naomi was familiar to the whole neighborhood.

8, 9.—Boaz of course knew that he was a near relative of hers, but Ruth did not know it yet. Hence his invitation to her was fitting and fatherly. His charges (verse 9) to the young men were also timely, seeing that Ruth was an unprotected stranger in a strange land.

10-14.—That conversation of Ruth and Boaz is a thing of beauty. Though a stranger, she is thankful, and prompt to express her thanks. Boaz assigns her good fortune to her loving regard for her mother-in-law, every word of which was true. His pious wish expressed in verse 12 no doubt made this stranger girl feel that she had surely come to the proper place and people. Her answer shows that the speech of Boaz had put sunshine into her anxious soul. Now he invites her to dine with his company in the field at meal time. This kindly interest cost Boaz nothing perceptible, but it was the making of the beautiful and useful life of Ruth.

15, 16.—The orders to the reapers indicated the interest of Boaz in his stranger relative, and gave her a great advantage in gathering grain. It seemed to be the business of the maidens who were with the reapers of Boaz to fix bands for the sheaves. Ruth, therefore, could gather the fallen straws dropped by the reapers and be constantly among the maidens employed by Boaz.

17-22.—The ephah Ruth gathered that day was about three pecks. She carried it to Naomi, and the latter clause of verse 18 seems to indicate that Ruth carried home to Naomi also what had been given her at dinner more than she could eat. When Naomi finds that she has been in the field

of Boaz she informs Ruth that he is a near kinsman to her. Ruth tells her that Boaz had invited her to glean in his fields all through barley and wheat harvest.

23.—Ruth showed her faithfulness and her industry by applying herself to the work which came in her way, and by so doing found the way to the higher place.

Ch. 3:1-4.—The "rest" which Naomi sought for Ruth was an agreeable marriage. Too often it is forgotten that that is as legitimate a subject of prayer, research and effort as any other object in life. Did young people make marriage a matter of religion, as they ought, there would be far fewer marriages WITH REGRETS ATTACHED. The grain was usually tramped or beaten out in the day time, and when the sea breeze set in in the evening winnowed by holding it high and pouring it out, allowing the breeze to carry away the chaff. Ruth was not to make herself known until his work was done, supper eaten and he retired to bed.

5-7.—Ruth followed instructions. The transaction was equivalent to a proposal of marriage. It is suggested that probably Naomi knew more of Boaz than she told Ruth. It was usual in threshing time for the farmer to sleep beside his grain on the threshing floor.

8-13.—When Boaz learned who was there he instantly divined her purpose, and answered her with assurance. The latter clause of verse 10 shows that Boaz esteems the piety of a woman who sufficiently appreciates the scheme of redeeming the name and posterity of her lost husband to seek Boaz for a husband rather than turn to a young man. Now Boaz informs her that there is a nearer kinsman than himself who has the first right to redeem the inheritance of Elimelech, and in case he refuse, Boaz himself will buy it and marry Ruth. Elimelech had probably sold out before he went to Moab.

14.—Her leaving before daylight and keeping the matter secret from the public would prevent its becoming the subject of common remark or adverse comment.

15.—He sends her back to Naomi with what grain she could comfortably carry.

16, 17.—Ruth now goes back to Naomi to report progress.

18.—Naomi assures her that since Boaz has pledged himself in the matter he will at once push it to a consummation, so that she may now wait quietly and in confidence.

Ch. 4:1-5.—The place in the ancient city where business was transacted was the gate, corresponding to our court house. Boaz called the nearer kinsman and ten elders of the city and stated the case, asking if the nearer

kinsman would buy the estate of Elimelech. He said yes. Then Boaz said, "Thou must buy also Ruth," etc. (the correct rendering of verse 5).

6.—When the man heard this condition, he said, I cannot, and asked Boaz to buy it.

7, 8.—Boaz accepted the offer, and sealed it according to the custom of the times by pulling off his shoe. The origin of this custom was probably the removal of shoes as a sign of reverence attached to the transaction, as Moses removed his shoes on Mount Horeb in the presence of God at the burning bush.

9-12.—The ten elders who were witnesses of the deed acknowledged it, and added their blessing upon the union. The house of the Bethlehemites came from Pharez, the son of Judah and Tamar.

13.—The son of Boaz and Ruth was Obed, the grandfather of David.

14-17.—The neighbor women rejoiced with Naomi, commended her daughter-in-law (Ruth), named the child Obed, and gave it to Naomi, who became its nurse.

18-22.—This short geneology is given to show that Ruth, by her wise choice, became an ancestress of Christ.

I SAMUEL.

INTRODUCTION TO I AND II SAMUEL.

The events of these two books open, it is thought, a little less than twelve hundred years before Christ (1171), while the high priest Eli was judge over Israel, and just before the birth of Samuel, the fifteenth and last judge. It is probable that the first part of the first book was arranged by Samuel, and that after his death some one continued the course of history which he began, calling it all by the name of the author of its first part. It introduces a new era of history in this chosen nation, that of their kings. The two books cover a period of nearly one hundred and fifty-five years, extending to about the time of David's death, 1016 B. C.

ANALYSIS.

Chapter 1.

1-3 Piety of Elkanah.
4-8 Grief of Hannah.
9-11 Her prayer and vow.
12-18 Eli's mistake. Its correction.
19-23 Birth and infancy of Samuel.
24-28 Presentation of Samuel to the Lord.

Chapter 2.

1-10 Hannah's song of thanksgiving.
11 Samuel's employment.
12-17 Sins of Eli's sons.
18, 19 Ministrations of the child Samuel.
20, 21 Eli's blessing upon the parents.
22-25 Iniquity of Hophni and Phineas. Their disregard for Eli.
26 Development of Samuel.
27-36 A prophet's reproof of Eli.

Chapter 3.

1-10 Call of God to Samuel in the night. Four times.
11-14 God's message to Samuel about Eli.
15-18 Eli's charge to Samuel. The message delivered to Eli.
19-21 Notoriety of Samuel.

Chapter 4.

1, 2 Defeat of Israel by the Philistines. Four thousand loss.
3-5 The ark brought from Shiloh to Israel's camp.
6-9 Fear of the Philistines. Their exhortation.
10, 11 Defeat of Israel. Thirty thousand loss. Capture of the ark. Death of Eli's sons.
12-18 The news carried to Eli. His death.
19-22 Death of the wife of Phinehas.

Chapter 5.

1, 2 The ark taken to Ashdod.
3-7 Calamity upon the idol and people of Ashdod.
8, 9 The ark sent to Gath. Calamity there.
10-12 The ark sent to Ekron. Calamity there.

Chapter 6.

1-9 Advice of the Philistine priests to their people.
10-18 Sending of the ark back to Israel.
19, 20 Punishment of Bethshemites.
21 Their appeal to Kirjath-jearim.

Chapter 7.

1, 2 The ark in Kirjath-jearim.
3 Appeal of Samuel against idolatry.
4 Its effect.
5, 6 Assembly of Israel at Mizpeh.

7, 8 The Philistine incursion.
9-11 The storm. Rout of the Philistines.
12 Samuel's pillar.
13, 14 Israel's conquest of the Philistines.
15-17 Samuel's judicial circuit.

Chapter 8.
1-3 Perverseness of Samuel's sons.
4, 5 Request of Israel for a king.
6-9 Samuel's displeasure. The Lord's counsel.
10-18 Samuel foretells the result of making a king.
19, 20 Israel's persistence.
21, 22 Their request granted.

Chapter 9.
1, 2 Description of Saul.
3-10 His search for lost asses.
11-14 His inquiry of Samuel.
15-25 Saul's stay with Samuel.
26-10-1 Samuel anoints Saul.
2-8 Samuel foretells three events of Saul's journey home.
9-13 Their fulfillment.
14-16 Saul's meeting with his uncle.
17-25 The assembly at Mizpeh.
17-19 Samuel's address.
20, 21 Selection of a king by lot.
22-25 Search for Saul.
26, 27 Saul's volunteer guard.

Chapter 11.
1-3 The Ammonites come against Jabesh-gilead.
4-6 The news brought to Saul.
7, 8 Saul calls together three hundred and thirty thousand warriors.
9, 10 His message to Jabesh-gilead.
11 Destruction of the Ammonites.
12-15 The nation installs Saul as king.

Chapter 12.
1-5 Israel's testimony of Samuel's good character.
6-15 Samuel reproves Israel for asking for a king.
16-18 God sends thunder to confirm Samuel's words.
19 Confession of the people.
20-25 Samuel's assurance.

Chapter 13.
1, 2 Saul's standing army.
3, 4 Taking of Geba. Assembly of the people at Gilgal.
5-7 Gathering of the Philistines to war. Fright of Israel.
8-10 Saul's sacrifice.
11-14 Samuel reproves Saul.
15, 16 Encampment of Saul at Gibeah.
17, 18 The Philistine spoilers.
19-23 Israel's lack of weapons.
Chapter 14.
1-14 Military exploit of Jonathan.
15, 16 Panic among the Philistines.
17-23 Saul hastens to the support of Jonathan. Israel follows.
24-46 Saul's charge about food. Story of Jonathan and the honey.
47, 48 Saul's conquests.
49-51 The family of Saul.
52 Saul's selection of warriors.
Chapter 15.
1-5 Saul sent to destroy the Amalekites.
6 Sparing of the Kenites.
7-9 Destruction of Amalek. Saul's disobedience.
10, 11 God's message to Samuel.
12-23 Samuel's reproof of Saul.
24-31 Saul's acknowledgments.
32, 33 Samuel slays Agag.
34, 35 Samuel's mourning.
Chapter 16.
1-3 God's order to Samuel about a new king.
4-13 Anointing of David.
14-23 David's appointment by Saul.
Chapter 17.
1-3 The Philistine war.
4-11 Challenge of Goliath.
12-22 Jesse sends David to his brothers in Saul's army.
23-31 David's speeches about Goliath.
32-37 David's proposal to Saul to fight Goliath.
38-51 Meeting of David and Goliath. The giant slain.
52, 53 Rout of the Philistines.
54 David's trophies.
55-58 Saul's inquiry concerning David.

Chapter 18.

1-4 Love between Jonathan and David.
5 David's promotion.
6-9 Saul's jealousy of David.
10, 11 Attempt to kill David.
12-16 Saul lowers David in military rank.
17-30 Saul's attempt to snare David. Result. David's marriage.

Chapter 19.

1-3 Jonathan's warning to David.
4-7 Jonathan's plea for David. Saul's repentance.
8-17 Return of Saul's jealousy. Two attempts to kill David.
18-24 David with Samuel at Ramah. Saul prophesies.

Chapter 20.

1-10 Consultation between Jonathan and David.
11-17 Their covenant in the field.
18-23 Jonathan's plan for David's safety.
24-40 Execution of the plan.
24-34 Saul's anger at David's absence.
35-40 Jonathan gives the message to David.
41, 42 Parting of Jonathan and David.

Chapter 21.

1-6 David given the shewbread at Nob.
7 The Edomite witness.
8, 9 David takes the sword of Goliath.
10-15 Flight of David to Gath. He pretends to be insane.

Chapter 22.

1, 2 David goes to Adullam. His company.
3, 4 His provision for his parents in Moab.
5 David goes to the forest of Judah.
6-8 Saul's speech to his men about David.
9, 10 The Edomite's story.
11-16 Saul calls the priests. Explanation of the high priest.
17-19 Slaughter of the priests.
20-23 Escape of Abiathar to David.

Chapter 23.
1-5 David saves the town of Keilah.
6-13 Saul's plan. Inquiry of David. His escape.
14, 15 David in the forest of Ziph.
16-18 Meeting of Jonathan and David.
19-26 Attempt of the Ziphites to deliver David to Saul.
27, 28 Saul called against the Philistines.
29 David at Engedi.

Chapter 24.
1-7 David's kindness to Saul in the cave.
8-15 His speech to Saul.
16-22 Saul's repentance.

Chapter 25.
1 Death of Samuel.
2-9 Message of David to Nabal.
10, 11 Nabal's answer.
12-31 David's resolve. Abigail's kindness and plea.
32-35 David's change of purpose.
36, 37 Abigail tells the story to Nabal.
38 Nabal's death.
39-44 David's marriage of Abigail and Ahinoam.

Chapter 26.
1 Ziphites again show David's hiding place.
2, 3 Saul's search for David.
4-11 David again refuses to slay Saul.
12-25 David's plan to shame Saul.

Chapter 27.
1-4 David goes to the Philistine country to live.
5-7 His dwelling place. Ziklag. Sixteen months.
8-12 His conquests south of Judah.

Chapter 28.
1, 2 The feeling of Achish toward David in the Philistine war.
3-25 Saul and the witch of Endor.

Chapter 29.
1, 2 David and his men go with Achish against Israel.
3-5 Disapproval of Philistine princes.
6-11 David sent back to Ziklag.

Chapter 30.

1-5 Their grief at its destruction by the Amalekites.
6-8 David's inquiry of God.
9-20 His pursuit. The Egyptian. The rescue.
21-25 David's law of the spoil.
26-31 David's present to his wilderness friends.

Chapter 31.

1-3 Battle between the Philistines and Israel. Death of Saul's sons.
4-6 Suicide of Saul and his armor bearer.
7 Flight of Israel.
8-10 Dishonoring of the bodies of Saul and his sons.
11-13 Their rescue by men of Jabesh-gilead.

LESSON NOTES.

Ch. 1:1-3.—Elkanah was a Levite, and lived in the territory of Ephraim. Polygamy was prohibited by the law, yet it seemed to be so commonly practised in those days when the people did each man as he pleased that the enormity of the offense was not realized. The piety of Elkanah is evidenced by the fact that though the ministering priests (the sons of Eli) were wicked, yet this man looked beyond the priests and the ceremony to God who accepts the spirit of the giver. Shiloh, where the tabernacle was located, was in the territory of Ephraim.

4-8.—The grief of Hannah is evidence of the strong desire of the Hebrew women for children. The evils of polygamy are also very apparent in this continuous domestic hell growing out of it. Had God so constituted man's heart as to ever admit of more than one wife at any given time he would doubtless have started so with Adam, whose opportunity for the tranquil practice of polygamy was ideal, if such a practice were ever allowable.

9-11.—Verse 10 indicates the intensity of her grief. Her vow was the outgrowth of immeasurable desire and earnestness, the kind that precedes all the good gifts of God.

12-18.—So much in earnest was Hannah that she, like Jacob, would not let go without the assurance of God's blessing upon her. It would seem from verses 13 and 14 that drunkenness must have been common in that day, else Eli would not likely have drawn such a conclusion. Her answer to Eli was prompt, respectful and earnest. Eli saw at once that he had misjudged her, and catching the spirit of her earnest desire he

comforted her with the assurance of God's answer, and she departed happy.

19-23.—The name Samuel means "asked of God." Only the men were obliged to go to the feasts. Women might if they chose. Hannah was in the habit of attending, but now she waits until she can fulfill her vow by taking young Samuel along and leave him at the tabernacle. This arrangement must have had the concurrence of the father to make it legal. (Num. 30:6-8.)

24-28.—The expression in verse 24, "three bullocks," were better rendered "a bullock of three years." An ephah was three pecks. When the child was presented to the high priest in Shiloh, Hannah reminded him of the prayer she had offered in that place, and says, "Therefore I have returned him whom I have obtained by petition to the Lord," a better rendering than the common version.

Ch. 2:1-10.—"In Hannah's song of thanksgiving allusion is made to a peculiarity in the dress of Eastern females about Lebanon, which seems to have obtained anciently among the Israelite women, that of wearing a tin or silver horn on the forehead on which the veil is suspended. Wives who have no children wear it projecting in an oblique direction, while those who became mothers forthwith raise it a few inches higher, inclining toward the perpendicular, and by this slight but observable change in their head dress make known wherever they go the maternal character which they now bear." (J. F. B.) The enlarging of the mouth probably refers to the ability to now successfully answer the taunts and flings of the former persecutors. In verse 4 she uses the figure of war to indicate that those who prided themselves on being triumphant over her are now humbled in presence of her greater exaltation. The same thought is voiced in verse 5. The hungry one ceased from hunger. The number seven signifies a complete number, equivalent to "many."

11.—Samuel was employed about the temple in his very infancy to do such things as he could. That is the proper time to begin religious training, and if not begun then it is not likely to succeed later.

12-17.—The law (Ex. 29:27; Lev. 7:28-34) of the peace offerings gave the priest the breast and shoulder. The Lord's part was burned; and the priest's part, and also the part returned to the worshiper, was boiled. It seems that it had become a custom for the priests to take also a part of the portion to be returned to the worshiper by sticking a fork into the cooking mass and appropriating all that they could tear out at a forkful. But they went still further in their unlawful demands, and took by force from the worshiper raw flesh, which they could roast, because they

preferred that to boiled flesh, and would not make the offering until they received it. It was pure robbery, and made the whole scheme of worship utterly disgusting to the people.

18, 19.—The quiet and religious ministrations of the child Samuel was a striking contrast with the reckless impudence of Eli's sons. How much depends on generation and parental training few people seem to consider.

20, 21.—In giving Samuel to the Lord, Hannah did the best possible thing for herself also. She had three other sons and two daughters by means of her faith in the Lord, to whom she dedicated Samuel.

22-25.—The reprimand of Eli was good, but he erred by his miserable weakness. In the first place he should have trained them in the way they should go, and if for any reason they failed to follow his lead he should not have committed the crime of over-indulgence, but have compelled prompt obedience under the severest penalties. The word because in verse 25 should be rendered "therefore." Undue parental indulgence is always a calamity.

26.—He who grows in favor with God is sure to grow in favor with the class of men whose favor is to be desired.

27-36.—It does not appear who this prophet was who pictured calamity on the family of Eli, but the prophecy was fulfilled, as will be seen later. The men of that family were cut off before they had lived out their days, and their descendants reduced to want. It is never wise to disregard the Lord, no matter how prosperous the conditions of life. A person of good judgment will always acknowledge dependence upon him, and be thankful accordingly. Our greatest danger lies in forgetting God in our prosperity.

Ch. 3:1-10.—It is supposed that Samuel was about twelve years old when God called him in the night. Three times he ran to Eli, feeling sure that Eli had called him. The thought of verse 7 is that young Samuel had up to this time had no experience of a direct revelation of the Lord to him. But he follows Eli's direction, and receives a message direct from the Lord.

11-14.—The message was burdened with pain to Eli. The judgment was to be appalling. It was to be sudden and complete. It was announced as the fault of Eli. It was to be irreversible.

15-18.—Samuel naturally feared to tell Eli these things, but Eli assured him and questioned it out of him. Eli received the news with quiet resignation.

19-21.—Naturally the fame of the child Samuel would spread. Shiloh was the religious center of the nation, and so his face and name would soon be familiar to all the tribes.

Ch. 4:1, 2.—Ebenezer is in the north part of the territory of Judah, just east of meridian thirty-five, and Aphek is a little south, just west of meridian thirty-five. Since Samson died the Philistines had been oppressing Israel, and one authority suggests that it is the growing influence of Samuel which is now stirring up the Philistines lest Israel gain their independence again. There is no evidence that Israel consulted the Lord in regard to this battle, and so had to learn by experience that they must trust the Lord for help.

3-5.—Now Israel commits the blunder of assuming that the presence of the ark would give them victory. They did not repent of their sins and turn to God and aim to reform the corrupt condition of morals which was accountable for their defeat, but trusted solely in outward ceremonies. An evidence of the influence of heathen practises over them is in this fact, that like the heathen, they were dropping into forms without spirit. It is very evident now that they should have entirely dispossessed the heathen when they first entered Canaan.

6-9.—The shout with which Israel received the ark filled the Philistines with fear. In desperation they said among themselves, now it is either victory or slavery to us. That would account partly for the good fighting which the Philistines did on that day.

10, 11.—On the other hand, the over-confidence of Israel would be a great element in their defeat. They shouted more than they fought, and learned by sad experience that the conditions were very different from those of the siege of Jericho. Nothing more quickly and certainly spoils the average man than to be carried when he ought to exert all his own powers to make progress. The defeat was a most crushing one.

12-18.—Now Eli's troubles had begun. The death of his two sons troubled him not so much as the news that the ark was taken by the Philistines. His sad death is a mighty comment on laxity in child training, which had cost the nation thirty-four thousand men, the loss of the ark, and national disgrace, with a high priest dying in grief, with dishonor and a broken neck.

19-22.—The third calamity to his family quickly follows. The wife of Phineas, Eli's second son, hearing of the calamity of war and her husband's death, is thrown into premature labor pains, which cause her death.

Ch. 5:1, 2.—Ashdod is on the coast about thirty-one degrees north latitude. The Philistines put the ark in the house of their god, and no doubt thought that the complete subjugation of the Israelites would now be easy.

3-7.—Alas for their confidence. The conditions are now reversed. Israel is humiliated, repentant, dependent upon God. The Philistines are proud, haughty and over-confident, filled with self-sufficiency. They now unexpectedly have a little private war with Israel's God, and the results are very painful, and before it ends they very much want somebody to help them let go of the prize they so eagerly clutched. Both their idols and themselves suffer.

8, 9.—They send the ark eastward again toward the land of Israel to Gath, another Philistine city. Emerods are bleeding piles.

10-12.—Ekron is a few miles directly north of Gath. Everywhere the ark goes the story is the same. Disease and death fill the Philistines with terror, and they have no time to think of further conquest of Israel. How to get rid of that ark fills their thoughts.

Ch. 6:1-9.—After seven months' affliction the Philistines can stand it no longer. They call for their advisers to tell them what to do with that troublesome ark. Doubtless by their contact with the Israelites the Philistines knew enough of their law to know that a trespass offering would be required. Perhaps their own religious customs also demanded similar offerings to their own gods. The priests said in substance, If when you make an offering to the God of Israel the plague is removed, you shall know that the plague is from God. According to the custom of that day they make a golden image of the plagues and offered it to their deities. One of each was sent for each of the five rulers of the Philistines. Evidently they knew of the history of Israel in Egypt. Such a trial as that of verse 7 would leave no doubt. No milch cow not broken to the yoke, much less with a young calf, would leave her calf and go to the land of Israel unless supernaturally directed.

10-18.—The five Philistine rulers will see this thing with their own eyes. Bethshemesh is in the land of Judah, near the line of Dan and Judah. It would not be allowable to use either the cart or cows for any other purpose after their being thus dedicated to the transfer of the ark, so the cows were sacrificed and the cart burned to consume the sacrifice. Joshua, the Bethshemite, was probably a Levite.

19, 20.—It seems reasonably certain that there has been a corruption of the text in verse 19. The different versions of the Bible differ greatly in their rendering of that text. Josephus differs from most of these by saying seventy men were smitten. Some very reputable manuscripts agree with this. No such a number as fifty thousand and seventy would be in or near the village mentioned. Nor is it a likely interpretation that others give the text by rendering the word "even" "and," and so make it

appear that in addition to some smitten of Bethshemesh, that fifty thousand and seventy other pilgrims to the place in the course of a few weeks were similarly smitten. I think with Josephus that seventy men would be a great slaughter for a village, and a fearful warning to others. The mistake probably occurs from an addition or omission in copying the ancient texts.

21.—Kirjath-jearim was also in Judah, and was most likely a Levitical city.

Ch. 7:1, 2.—No reason is assigned why the ark was not returned to Shiloh. Possibly it was feared that, since the Philistines were exercising authority over Israel, unless the ark was hidden away in a private house it might again be captured. For twenty years the ark remained in this private place, during which time Samuel had grown to manhood. The oppression of the Philistines makes the Israelites cry out for the past days when God manifested his presence in their midst.

3.—Now Samuel, about whom we have heard nothing since his talk with Eli, begins his active prophetic work. He tells Israel if they really want to be delivered from the Philistines to show it by their actions—put away their idols and worship the Lord.

4.—Israel resolves to act on this suggestion, and again forsake their abominable idolatry. Clark thinks that Baalim and Ashtaroth are two classes of idols, the first masculine and the other feminine. Both words are plural.

5, 6.—Samuel now gathers an assembly of all Israel in Mizpeh in the territory of Benjamin, a short distance from Jerusalem. The pouring out of water was a religious ceremony expressive of deep sorrow.

7, 8.—When the Philistines heard that Israel was assembled, immediately they came up against them with an army. Doubtless Israel had come with their weapons and the Philistines took it as a declaration of war.

9-11.—The sincerity of Israel in crying to the Lord and depending on him for help is evidenced by the fact that God heard and answered them. The location of Bethcar is unknown.

12.—Ebenezer means "the stone of help," i. e., a pillar set up to keep in remembrance the help God had given.

13, 14.—After this victory Israel would go right on taking back from the Philistines the cities which they had taken from Israel in the days of Philistine rule. How many years were spent in this no one knows. The Amorites were the other inhabitants of Canaan. We are not informed

how old Samuel was when he died, but he is thought to have been ninety years of age, and if so must have judged Israel nearly fifty years.

15-17.—Ramah, the home of Samuel, was about six miles from Jerusalem. Here we have the first record of a circuit court, and a CIRCUIT RIDER. Bethel, Gilgal, Mizpeh and Ramah were all in the territory of Benjamin. Ramah was no doubt the religious headquarters of the nation now since the ark was practically hidden away, and the people came to Samuel for religious instruction.

Ch. 8:1-3.—But simple goodness of heart can never train a child. The lamentable failure of the good Samuel and Eli and thousands more are an all-sufficient justification of the "chastening and scourging" which the Lord visits upon his beloved that they may yield the peaceable fruit of righteousness after being thus exercised. Children do not know as much as older people. Their immature judgment must be corrected, their wills overruled and changed. The child overseer who fails to do this commits a crime against humanity, government and God, and deserves to be immediately divested of the right to deal with children. There must be restraint at whatever cost. These sons were only associated with Samuel in his judgship.

4, 5.—This deplorable outlook hastened the people to ask for a king. It was wrong. But in their condition the lack of positive leadership and positive training was likely to end in just such a request. The people were responsible for their condition, and Samuel was responsible for the circumstances which precipitated the crisis.

6-9.—Samuel was displeased at the request. When he carried the burden to the Lord, God showed him that the people must bear the accountability of turning from God and asking the government of a king. The light and leading Israel had enjoyed in the past was enough to teach them a better way, yet they were allowed to have their desire, since they would accept nothing else.

10-18.—Samuel now tells Israel what they may expect of inconvenience, expense and humility in having to maintain a king. Their sons, their daughters, their fields, their grain, their servants, their flocks, all must be drawn upon to support the machinery of a kingdom. What an immense saving it would be if no sin was in the world, and no government machinery necessary.

19, 20.—But the people were determined to have a king. Persistence, even in a bad cause, is likely to bring the desired end, just as God has promised it shall be in matters of good desires.

21, 22.—God tells Samuel to grant their request. Samuel now sends them home with the assurance that all will be made right.

Ch. 9:1, 2.—Kish, a man of Benjamin, was a large and powerful man. His son, Saul, was like him, a strong man who stood head and shoulders above the people. Saul was a modest young man, and so his selection was good for two reasons—he had the right spirit, and his strength and towering form would impress the people with his presence and give confidence in him as a leader.

3-10.—The lost asses seemed an accident to be regretted. Yet who but God knew what was to be the outcome of that search. That young man, fit to be a king, was an obedient son, cheerfully doing what he could for his father. And in that act of honoring his father he received his first call to promotion. When he failed to find them his servant suggested inquiring of Samuel. He was not above taking a good suggestion even from a servant. Evidently the family, servant and all, was pious, else the thought of consulting the Lord's prophet in such a matter would never have occurred.

11-14.—When they came to Ramah, the home of Samuel, by inquiry from the maidens of the village, who were going to draw water, they learned that Samuel was about to go up to the place of the altar for a religious service.

15-25.—Now develops the mystery which shows how Saul's inquiry of Samuel developed the unexpected. The Lord had told Samuel about Saul, and when Saul appeared God said to Samuel, This is the man. The prophet, without waiting for any questions, invites Saul to his private feast, tells him that the asses are found, and the important fact that Saul is to be the head of Israel. Saul pleads his obscurity and the humble position of his tribe, but Samuel put him at the chief place at the feast and gave him the honored portion of food. After this Samuel takes Saul to his private home and has a long secret talk with him.

26-10-1.—Next morning Samuel called Saul, who probably slept on the roof of Samuel's house, and sent him home. And, going a little ways with Saul, he had the servant sent on ahead, and poured oil on the head of Saul, anointing him captain of Israel's hosts. That anointing did not of necessity imply more than that of a military leader of Israel, and perhaps never would have been more had Israel been willing to have stopped at that.

2-8.—The three events which Samuel now foretells are doubtless mentioned to strengthen Saul's faith. They came to pass as Samuel

said. Whether verse 8 refers to an event soon after or to one long afterward is a question.

9-13.—As he left the prophet Saul was conscious of a new experience. No doubt he began to feel the honor and responsibility of his new relation to the people, and being religious, looked to the Lord for guidance and help. I think verses 9-12 are thrown in parenthetically to note that these things came to pass as foretold, while verse 13 refers to Samuel going back to his place after Saul left him.

14-16.—The conversation between Saul and his uncle indicates that Saul kept a discreet silence about being anointed by Samuel. It was likely a part of God's plan to keep this event from the people, and so lay upon them all the responsibility of making a king. The matter was likely understood between Samuel and Saul.

17-19.—When the assembly was called Samuel again referred to the people's disloyalty to God in asking, but ordered them to cast a lot of the tribes to see whom the Lord would select.

20, 21.—Saul was selected, but when the test came his courage failed, and he shrunk away and hid himself.

22-25.—When Saul had been sought out the people received him joyfully. They approved the choice, and by their assent to it publicly added the formalities necessary to legally inaugurate him into his office. The writing of Samuel relating to the kingdom was probably a sort of charter of rights by which the duties and rights of the king and people were defined. Such a document would be of inestimable value, and be worthy a place with the ark of the covenant.

26, 27.—And now, as was fitting, a volunteer guard attached itself to Saul. May be Samuel had suggested this. Israel's self-respect demanded it, and it was necessary for the safety of the king. The loyal subjects showed their loyalty and good will by their presents. But those of evil minds and hearts not only refused to do their duty as subjects, but would doubtless have slain him if they dared. Every good movement is violently opposed by evil.

Ch. 11:1-3.—It is supposed to be about ninety years since Jephthah had repelled the Ammonites from Gilead. The word Nahash means "a serpent," and was probably the name of the office rather than of any individual. The Ammonites claimed the right of original possession of that country. Jephthah in his speech had corrected their false claim, but they now set up the claim again, and by their threatening of Israel had hastened their demand for a king (12:12). It seems from verse 1 and also by what follows that these men of Gilead either did not know that

Saul was king, or else did not trust him. But the demand of the Ammonites stirred them up to ask aid of their brethren.

4-6.—As the messengers from Gilead went through Israel they came into the territory of Benjamin; and Saul, who was waiting for a call of God to the duties of his office, heard the news as he came from following the flocks. Indignation filled him when he heard the terms of the Amorites, and he determined upon their destruction.

7, 8.—His method of calling together was one common to kings, only that usually disobedience to a king in such a matter was punished by death. Here he proposes only to destroy their oxen. His use of the name of Samuel would show that Samuel was agreed to this plan, and further, that this prophet whom all the people knew and respected was the authority for Saul's kingly right. The figures of verse 8 would indicate that about the whole fighting population of Israel came together.

9, 10.—Saul sends a messenger promptly to Jabesh-gilead assuring them that help is on the way. So the men of Jabesh assured the Ammonites that they would come out to the Ammonites next day, leaving the Ammonites to suppose that they might entertain themselves putting out the eyes of Israel.

11.—When the three companies of Saul appeared next morning the enemy were completely surprised. Probably Saul had crossed the Jordan and marched all night, attacking the Ammonites at three different points.

12-15.—Samuel was doubtless along with the army. The conclusion of verse 13, whether it first came from Samuel or Saul, was a correct one. There had been some of Israel who despised Saul. May be some of these very men of Gilead were of the number. But the king could afford to be generous and settle that matter in a better way than to kill his enemies. While the tide of indignation is high against these despisers of Saul, wise old Samuel gives it a safe outlet. He has the united nation of warriors go to Gilgal and with religious service solemnly acknowledge Saul king, thus confirming what had been done before. It is possible, some think, that before this time the people did not generally know that Saul had been made king.

Ch. 12:1-5.—Now before the warriors separate at Gilgal Samuel takes the opportunity to make a most important address. And first of all he makes the people own that he had been a just judge.

6-15.—The second point he makes is that though the Lord has cared for them first by raising up Moses and Aaron (representing civil and religious government), and even after coming into Canaan, and having sinned and been delivered into the hands of their enemies, when they

turned again to God he had raised up judges to deliver them, yet in spite of all that they had demanded a king, and so without just cause had cast reflections on the government of God and his servant Samuel. Verse 12 indicates that the threatenings of the Ammonites had stirred up the people to clamor for a king. Bedan in verse 11 is thought by Calmet to mean Jair. The Targum renders it Samson, and the Septuagint Barak. But, says Samuel, if you and your king will serve the Lord all will be well. If not, you will be afflicted as your fathers were.

16-18.—Wheat harvest, about the beginning of July, was a time when it did not rain in Judea, so that what happened here was as much of a wonder as snow would be with us in mid-summer.

19.—The people took the storm as an evidence that the Lord was with Samuel in this reproof, and owned their wrong, yet do not seem to have made any effort to undo their wrong and get right.

20-25.—Samuel in answer to their cry exhorts them to follow diligently after God, assuring them that he will certainly pray for them to the end of his life, and that wickedness on their part would be the destruction both of themselves and their king.

Ch. 13:1, 2.—It seems a matter of small importance, yet authorities call attention to the fact that the first clause of chapter 13 should be annexed to chapter 12, making that statement of the first year of Saul's reign cover the events of chapters 11 and 12, and putting the events about to be related into the second year of his reign. In their language one year and a part of another would be called two years. Some authorities omit verse 1 altogether. Saul took two-thirds of the standing army and gave the other third (one thousand men) to his son Jonathan.

3, 4.—Jonathan took one of the points where the Philistines had set up their authority, Geba, a town of Benjamin, close to Gibeah. When the Philistines heard of it they took it as open rebellion of Israel against their authority. Saul could see that this meant war, so he assembled the warriors of Israel again at Gilgal, the old camping ground.

5-7.—The Philistine hosts now gather. It is contended that a mere mistake in copying has put "thirty" in verse 3 instead of "three," the word in Hebrew being the same except the ending shelosh (three), sheloshim (thirty). Three thousand is a better proportion than thirty thousand, a number never seen in the largest armies of the world. Probably the correct account is three thousand chariots. The fright and flight of the people showed how cowardly men can be if they have not a consciousness of God with them. What a confirmation of the words of the angel to Israel at Bochim (Judges 2:1-3) was this picture of God's

chosen people hiding themselves away from their enemies in Canaan. The broken ridges of that country were full of caves and holes and pits.

8-10.—It would seem that Samuel had promised to come to Saul in seven days and offer sacrifice. He waited until the last day, some think to test Saul. Saul unwisely took it on himself to perform this sacred act belonging to the office of the priest. It showed both lack of faith in God and presumption. Later developments show that on that rock of headstrong presumption Saul was finally wrecked.

11-14.—In spite of Saul's excuses Samuel reproves him and shows that the command of the Lord should have been Saul's rule of action. Verse 14 seems to indicate that Samuel saw in Saul that disposition which would prove his ruin. Clark says very properly, that to be a man after God's own heart meant that he should be these four things: 1. Strict in his attention to the law and worship of God. 2. Admitting in all his conduct that God was king and he only God's agent. 3. Preserving unaltered the constitution of Israel. 4. Acting in all official conduct according to the divine mind. In this sense David was spoken of as a man after God's own heart. (Not in his private moral conduct.)

15, 16.—Saul betook himself with his army to Gibeah. This seemed to be Saul's old home. Samuel had gone there. The three thousand warriors had melted away to six hundred, only one out of five remaining, and these were all unarmed. Probably the fact that they were unarmed induced the others to slink away.

17, 18.—The Philistine bands were spoiling the land. Right over the territory where the day had been lengthened for Joshua to conquer Israel's enemies other enemies were now hunting Israel in dens and caves. Behold what sin hath wrought!

19-23.—The policy of the Philistine oppressors was to keep everything out of the hands of Israel by which they might make anything to be used as war weapons. Their insolence was prodigious.

Ch. 14:1-14.—Both Gibeah and Michmash were in Benjamin and near together. Without the knowledge of Saul, Jonathan and his trusted servant slipped away to the Philistine camp. Doubtless he knew the condition of things there. As they recalled that mighty rock which separated the two camps, the Philistines said to them just what Jonathan and his companions had agreed should be divine evidence of their success. Jonathan had evidently had an understanding with God in this matter. The confidence of the Philistines, seeing as they did the panic of the Israelites, would make them very careless in their defenses.

15, 16.—Without knowing the condition it would be impossible to

understand what made the panic among the enemy. Possibly the slaying was done in such a way that the Philistines could not tell how many Israelites were present. The words "earth quake" of verse 15 may be understood to stand for an exceeding great panic in the host of the Philistines.

17-23.—The Israelites could see from their heights the camp of the Philistines. When the panic was discovered by Israel, Saul, by counting the people, discovered who was absent. Some contend that the "ark" was not present, but that the rendering should be, "the ephod," which the priest wore. Ahiah, the great-grandson of Eli, was present at the camp. The ark was at Kirjath-jearim, but Ahiah wore the ephod. The increase of the confusion while Saul was consulting the priest led him to hastily stop the consultation and hurry against the enemy, who were in their panic fighting each other. I have no difficulty in seeing how these two men could, among the crags, set the Philistines to fighting each his neighbor. We have no evidence that Jonathan's attack did not take place at night. When the skulking Israelites learned what was going on they came out of their hiding and hurried after Saul against the Philistines.

24-46.—Saul's order in verse 24 was very foolish. As if for the occasion God had in readiness the wild bees and their stores of honey in the woods. Clark says, "Hunger and fatigue dim the sight. On taking food this affection is immediately removed. This most people know to be a fact." Aijalon is in the territory of Dan. Verse 32 shows how hungry the people had become. Saul probably wanted the stone for an altar on which to slay and properly bleed the animals. In verses 36 and 37 God did not see fit to answer and send Saul after the Philistines that night. That, however, was no proof that any one had sinned, but when the lot was taken God guided it to show who had transgressed Saul's order, and then prevented his carrying out his oath to show how foolish the oath had been.

47, 48.—The wars of verses 47 and 48 must have been long continued, but no particulars are given. Saul seems to have been very successful. Had Saul continued to behave himself properly the warning of chapter 13:14 would never have been fulfilled most likely.

49-51.—This list of Saul's family and relatives is valuable, as these names will figure prominently hereafter.

52.—Saul's plan of selecting warriors of good physical development was a plan common to all rulers. How the words of Samuel were being fulfilled regarding Israel's king. (I Sam. 8:16.)

Ch. 15:1-5.—It was now about four hundred years since the exodus.

Saul had warred some with the Amalekites, and now God by the word of Samuel sends him to utterly destroy that people who had so cruelly attacked the faint and struggling rear of Israel when they came out of Egypt. (Ex. 17:8-16.)

6.—The Kenites were of the family of Jethro, the father-in-law of Moses, and were at this time dwelling in the Amalekite territory, but probably only temporarily.

7-9.—The way in which Saul disregarded the command of God showed whither he was drifting.

10, 11.—God's message to Samuel set the old prophet into an agony of supplication. It was very proper to go to God with such trouble.

12-23.—Samuel's reproof of Saul showed that Saul was responsible for the act with which he blamed the people, and that Saul, having lost the modesty he possessed when he was made king, had become a headstrong sinner. So in verse 23 the threat made in chapter 13:14 was confirmed.

24-31.—Samuel may have acted as he did in verse 26 to awaken Saul to a consciousness of his condition. Saul became desperately in earnest, and as he tore the clothes of the prophet, Samuel used the tear as an object lesson to show Saul's fall from the throne. Yet for the kingdom's sake, if not for Saul's, the prophet finally went with Saul.

32, 33.—Samuel's course with Agag was perfectly justifiable, considering the circumstances and the wickedness of the man. Had Agag been a just man he need not have trembled as he came to that just prophet of the Lord, Samuel.

34, 35.—It is not to be wondered at that Samuel, remembering the past and the promise of the useful king of a few years before, should mourn the way Saul had turned from God.

Ch. 16:1-3.—The old prophet Samuel was grieved above measure at the direction Saul's career had taken. Seeing that the Lord through him has selected and anointed Saul, who had now become such a miserable failure, it would tend to greatly discourage Samuel from any further attempts. Even this old prophet fears the result of carrying out God's expressed will, forgetting that if God ordered it he would provide for the safe execution of the plan. Samuel, it seems, had instituted the plan of sacrifice in circuits so as to encourage the act, and of course in the social feast which followed the peace offering had a right to invite whom he wished.

4-13.—The elders of the little town of Bethlehem would naturally think that some circumstance had happened to bring evil upon their town. The sacrifice was offered publicly. Seven sons of Jesse passed

before Samuel and were all rejected. Samuel at first fell into the error of judging by the outward appearance. The Lord corrected him in this. David had not been brought in with his brothers, and so had to be sent for. It is supposed that at the time he was ten or fifteen years of age.

14-23.—The king had gloomy forebodings concerning the future. Samuel had prophesied against him. His servants advised a skilful harpist to drive away Saul's melancholy. One of these servants knew of David, and Saul sent for him and was so pleased with him that he made him his armor bearer, and asked Jesse that David might be allowed to stay with him for a time. David had employed his spare moments in a useful pastime, and it was now the means of bringing him in contact with the king and occupying his mind with some of the problems of the government of Israel with which David should afterward deal. There is a hint here of the power of music to soothe the restless spirit. It is evident that after a space of time David returned again to his father's house and his shepherd employment.

Ch. 17:1-3.—It is said to be about twenty-seven years since the Philistines had been defeated at Michmash, when Jonathan and his armor bearer climbed up the rocks after them. They came up to this town in Judah and encamped in hope of getting Israel back again into bondage to them.

4-11.—If we count a cubit as eighteen inches, the height of Goliath was about nine feet four inches. It was a frequent occurrence that armies drawn up against each other would each choose a man and let the duel between them decide the issue instead of a battle.

12-22.—Some authorities omit verses 12-32, regarding them as not belonging to the original. There is, however, no proof that they were inserted by any later writer. David had probably not stayed in Saul's service long, and being a youth at the time had since grown into manhood. Verse 15 speaks of his return. It was customary in those days for people at home to carry victuals to their friends in the army. Verses 20 and 21 mean nothing more than that both armies were drawn up in battle line. Both armies seemed to be afraid to begin the fight.

23-31.—When David saw the giant, the fright of Israel, and heard the language of verse 25, he inquired of several men to be sure that such an offer had been made. This would be likely to stir up the jealousy of his older brothers in the army, hence the language of verse 28. When the king heard that there was an Israelite in camp willing to meet the giant he sent for him.

32-37.—Of course Saul could see at once that David was only a young

man. When David related his adventure with the wild beasts it inspired Saul with David's bravery, and when he further showed that his trust was in God it convinced the king that David was a safe man to whom to commit the contest.

38-51.—At first David consented to put on Saul's armor. But he quickly discovered that it would only hinder his quick movements. He must fight in the way in which he was learned. The giant's confidence was so great that he waxed profane that Israel had sent such a youth against him. David's answer to the Philistine showed the character of the young man. He depended on God, and gave God the credit. It is plain that David had long been a praying youth. As he tended his flocks under the open sky he lifted his thoughts and his confidence to the God of the clouds and the stars. Such a one will invariably become great among men. And God is able to make him great with very common tools.

52, 53.—When the Philistines saw the fate of their champion they did not stay to try any battle. As they fled toward their own country westward Israel followed and slew as many as possible of them.

54.—The head of Goliath was brought as a trophy to Israel's king, but his armor belonged to David who slew him.

55-58.—It is not surprising that Abner did not know David. He may not even have been present when David played before Saul. Nor is it to be wondered at that Saul did not know him. A mere boy playing a harp for his king, at a respectful distance, so pleasing Saul that he was appointed indeed his armor bearer, but staying only a short time and returning to his shepherd life, now grown to a larger size, bearded, and most likely speaking with Saul on this occasion through one of the king's officers—Saul would have no chance to recognize David. But when Saul's chief officer brought David into the king's immediate presence and David tells who he is, Saul of course would remember him.

Ch. 18:1-4.—Jonathan was a brave and pious young man. The bravery of David and his piety would form a most lasting attachment between the two young men. It was the highest possible honor to be clothed with the garments of a king or his oldest son, the king's heir.

5.—David's careful faithfulness lifted him steadily into prominence and favor. This verse most likely refers to events which happened before the return of the army from this Philistine campaign. It would seem that David was made higher in authority than Abner.

6-9.—As the army returned the women came out to pay their customary respects to the deliverer of their country. Doubtless they meant no disrespect to Saul, but one has well remarked that, "It was indiscreet to

praise a subject at the expense of his king." The result shows that it was doing David himself an injustice.

10, 11.—It had been some time now since Saul had given way to those fits of despondency which were first occasioned by Samuel's prophecy that his kingdom should be taken away from him. Now this praising of David so indiscreetly tore open the old wound, and again the harpist David of other years was called to play before him. But now Saul sees the very man in whom his fears are all centered, and so attempts to kill him.

12-16.—Saul's conscious failure to succeed in his attempts against David made him more than ever fearful that Samuel's prophecy was coming true. Saul now took away David's commission as general and reduced him to a regiment commander. But it was no drawback to David's advancement, for God was advancing David as fast as he saw fit.

17-30.—It is evident from verses 17-19 that David was sent against the Philistines repeatedly. The false king offered David his daughter for a wife and even exhorted him to fight the Lord's battles, when all the while he cared neither for David nor God, but meant only that David should be killed in battle. Perhaps by the act of verse 19 he meant to provoke David to vengeance so that Saul might have a chance to openly kill him, but David's piety made him too wise to be caught. He could return good for evil. When David formed an affection for the second daughter of Saul (Michal), Saul used that fact as a means by which to kill David. It was custom for those who married to give some gift to the woman's father. Saul says slay one hundred Philistines and bring me evidence that you have done so, and I will ask no other gift of you. David brought the evidence that he had slain double the number, and the false king, angered to find that David was not slain by the Philistines, was obliged to give his daughter to David in marriage. All this only increased the fear of Saul.

Ch. 19:1-3.—The sinful king now openly advises his servants to kill David. But the agreement which David and Jonathan had made was very useful now, and David's friend at court, Jonathan, hid David, and in the morning, after Saul became more reasonable, took his father out where David could hear their conversation, and reasoned with him in David's favor.

4-7.—The result of it was that the king repented of that order, and promised that David should be safe. So David was again brought into Saul's presence, and for a time was safe. Jonathan's quiet, private talk with his father had done the king much good.

8-17.—But when war came again and David gained fresh victories the old temper of Saul was more violent than ever. David tried, as in the past, to charm Saul with music, but a weapon was hurled at David with such fury as to bury itself in the wall. David must go now, no disguising the fact. The king sends messengers to David's house to watch it and kill him in the morning before he could escape, but David's wife let him out through a window and deceived the messengers with a dummy. This all took place at Gibeah (then the capital) in the territory of Benjamin. Psa. 59 is supposed to have been written on this occasion.

18-24.—Ramah was not far away, and was the home of Samuel. David went to Samuel, perhaps for advice. Naioth seems to have been a sort of college in the town of Ramah, of which school Samuel was president. Three times Saul sent messengers after David, but every time the religious services produced such an effect on them that they joined in the services and left David undisturbed. Saul now becomes desperate and goes after David, but the spirit of the exercises overcomes his rage, and he also joins in the services and omits the carrying out of his plan.

Ch. 20:1-10.—But David leaves that place and seeks Jonathan. Possibly he does this while Saul is still at Ramah. David pours out his complaint to Jonathan. He mentions a plan to Jonathan by which Jonathan may learn how much the king is determined to slay him, and asks Jonathan to somehow get him the word.

11-17.—The two go into the field together and solemnly renew the covenant between them. Jonathan's language here indicates that he expects David to become king, and asks of David that himself and his posterity be kindly dealt with.

18-23.—Now Jonathan appoints a hiding place for David, and shows how that with a bow and arrows and a lad he will give David a sign, showing whether or not he needs to flee. If I say to the lad, "The arrows are this side of you," then you can come back. If I say, "The arrows are beyond you," then flee for your life.

24-34.—The plan was carried out. David waited three days. The first day the king took no account of David's absence from the feast. The second day he asked Jonathan about David. When Jonathan answered, as he and David had planned, Saul's anger burst out against Jonathan. When the son attempted to reason with the king, Saul attempts an act of violence against Jonathan. There is no evidence that Saul meant to kill Jonathan, but probably only meant to chastise him for a fancied insolence. But Jonathan leaves the table in fierce and just anger.

35-40.—Jonathan went in the morning to the field with the lad, shot the arrows, and as the lad ran he cried after him, "The arrow is beyond you, make speed, haste, stay not." The boy thought he spoke only to him. So he gathered up the arrows and sent the boy home with the bow and arrows; but David well knew what the cry meant.

41, 42.—When the boy was gone David came out of his hiding place, and the two young men wept together. The last clause of verse 41 indicates that David's demonstration of affection must have been greatest. Doubtless he felt more grateful than he could express to Jonathan for being David's friend at court and helping to save his life.

Ch. 21:1-6.—It is supposed that this was the Nob near Gibeah in Benjamin, about twelve miles from Jerusalem. The high priest evidently knew nothing of this meanness of Saul toward David, and as he knew that David was the king's son-in-law as well as a chief officer, he could not understand why he came unattended. There is no proof that David told a falsehood here. He had himself been anointed king, and if he chose to speak of himself in the third person he had a right to do so. He told the truth so far as he went, but was under no obligation to tell the priest what at this time he ought not to know.

7.—The Edomite Doeg was likely sent there with some offering from the king. His business would indicate that he likely had charge of animals for sacrifice. The Edomites were descendants of Esau.

8, 9.—Verse 8 does not indicate any falsity. David must have had some individual weapons, but in his hasty flight from Saul he may have left them behind. Be that as it may, he wanted the sword of Goliath, and had a right to it. He of course knew it was there.

10-15.—Why David went to Gath, the city of the giant Goliath, does not seem clear. He had to go somewhere, however, and quickly, and may be he thought he would not be recognized, or may be he thought the Philistines would welcome him if they had hopes of getting him on their side against Israel, and so for the time he would be safe. When he found, however, that they knew him and remembered keenly the praise that David had received when he slew Goliath, David seemed to think he would have to play the insanity dodge to save his life.

Ch. 22:1, 2.—The cave of Adullam was in the territory of Judah somewhere between Bethlehem and Hebron, west of thirty-five degrees longitude. All the family of Jesse now came to David for safety, for doubtless Saul was furious because David had escaped his wrath. It cannot be shown that the men who gathered to David were evil or

worthless men. They may have been of the best of Israel, men who like David's father and brothers were mistreated by Saul.

3, 4.—It was a proper respect on the part of David that he find for his parents a comfortable and safe home while he was hiding away in the wilderness. The Moabites, being descendants of Lot, were related distantly to Israel, and a home with their king would be a desirable place for David's parents. They would be well provided for, and be safe from Saul.

5.—The hold mentioned here was probably in the land of Moab. David's place was in the land of Judah, for if there the number of his followers would be constantly increasing, and he would be able to watch closely the trend of events in Israel.

6-8.—Saul in his speech tries to prejudice the people against David, and also to arouse the sympathies of Israel in his own behalf as one being imposed upon. He, however, was the sinner, and not the one sinned against. His charge in the last clause of verse 8 was the farthest possible from the truth.

9, 10.—This same Edomite now tells what he had seen at Nob, and the same incident cost the life of every priest except the one who escaped to David.

11-16.—The charge of Saul against the priests was a false one. There was no probability that the priests knew of the trouble between Saul and David, and the view expressed in verse 14 was a most natural one. But the wretched tyrant Saul would not reason, and his merciless slaughter put the priesthood on the side of David, and left Saul without a representative to stand between him and God.

17-19.—The Israelite soldiers would not slay the priests even at the command of their king; but the wretched descendant of Esau was capable of any act of villainy. Saul could have done nothing so harmful to his cause as this act of sacrilege.

20-23.—David receives Abiathar with open arms and promises him protection, knowing as he did that he had been the innocent cause of the slaughter.

Ch. 23:1-5.—Keilah was a town of Judah, not far from Hebron. David now having the high priest (for Abiathar would succeed his murdered father) begins rightly to govern his acts by the commands of God as expressed through the high priest. It was that zeal to do what pleased God that made David so successful as a king. He was holding on to the piety of his boyhood.

6-13.—When Saul heard that David and his company was in Keilah

he rejoiced at the prospect of being able to catch David in that walled town, and at once planned to send an army after him. David very wisely inquired of the Lord, and got all the information he needed. So he escaped from the place, and when Saul heard that he was gone he did not go down to Keilah.

14, 15.—Ziph is south of Hebron. The rough country and the forest would make a good hiding place for David and his men, so that Saul would search for them in vain.

16-18.—It is thought that there was a secret communication constantly between Jonathan and David. By this means David would be warned of Saul's plans against him. Now Jonathan comes to David with religious encouragement. The young man's piety and his knowledge of David's piety gave him clear visions of the future, and he acknowledges the ultimate success of David.

19-26.—When the Ziphites learned that David was in their country they thought to turn him over into the power of Saul. Saul sent them ahead to find the exact location of David. David moved southward some five miles to Maon. Being posted as to Saul's movements David avoided him like wild game. So near, however, did Saul succeed in overtaking David that when Saul's army was on one side of the mountain David and his men were fleeing on the other side. Some of those very expressive Psalms of David were written in these trying days.

27, 28.—The Lord seems to interfere in David's behalf, and the coming of the Philistines into the land of Israel called Saul away from hunting David. The last word in verse 28, meaning "rock of divisions," indicates the perplexity of Saul as to whether he should pursue David or the Philistines. Probably Saul's army was divided in their opinions about it.

29.—Engedi is on the west coast of the Dead Sea. The territory is said to be filled with caverns in which numbers of men could hide.

Ch. 24:1-7.—A Jewish legend says that before Saul went into this cave a spider had woven a web over the mouth, so that Saul took for granted that no one had lately been there. The true character of David is here shown in that he might easily have killed Saul and taken the kingdom, but he did not desire to do so. But the cutting off of the skirts of Saul would prove even to Saul that David might if he chose have killed him. Probably the cloak of Saul was thrown aside when David cut it. The language of verses 4, 5 and 6 indicate that the temptation must have been strong to David to free himself from one who was unjustly seeking his life. But David's victory over himself here was the key to his later victories.

8-15.—The speech of David did that for which it was intended. It made Saul own what could be clearly seen, that David did not desire to slay Saul or take his throne. It showed David an honest, trustworthy man.

16-22.—The spirit of the hour overcame Saul. He was conscience smitten when he thought of the honest young David whom he was treating so shamefully, and overcome by this act of kindness, Saul acknowledged David a better man than himself, blessed him, owned that David should be king, begged David to show favor to Saul's descendants, and went home. The wonder is that Saul could not behave himself after this, but David knew him too well to trust him. So David remained in the wilderness and probably enjoyed peace for a time.

Ch. 25:1.—It is supposed that Samuel was, when he died, ninety-eight years old. The word "house" is taken to mean "tomb" by some authorities. Paran is the region of country still farther south than Maon. It is likely that David thinks that after Samuel is gone Saul will be more reckless and determined to take David's life. Samuel had the respect and love of all Israel.

2-9.—The name "Nabal" means "fool." Possibly his manner of life fixed on him this name. Clark says, "This woman of sense and beauty was married to this hog, probably because he was rich." The last part of verse 3 might be translated "he was a Calebite," i. e., "a doggish man," since Caleb means a dog. While David was in the wilderness of Maon, where Nabal was pasturing his flocks, he had evidently helped to guard those flocks. Carmel was in the territory of Judah between Ziph and Maon. David sends to him a friendly greeting, reminds him of services rendered, and suggests a gift of what Nabal sees fit to help sustain David's company. Just after the flocks were sheared was a suitable time to kill mutton, and Nabal was now gathering his wool crop and making a great feast at home.

10, 11.—The answer of Nabal showed the character of the man. He had no sense of justice, he took the services that David and his men had rendered as so much clear to him, pocketed the proceeds, gave no thanks, filled his stomach, and went on in his swinish ways. Such an animal has no just claim to either society or to pure air.

12-31.—That treatment was more than David could bear. He resolved to make short work of the old churl. David would not have been justified in taking his life, but he was thoroughly mad, and his wrath called him to vengeance, and with the chances David had it is not to be wondered at that he gave way to his passions and started on an errand of death. One

of Nabal's servants told the story to Nabal's wife Abigail. She could see at once the condition, and made haste to prevent the trouble. Her present would tend to cool David's anger, and her speech to him (verses 25-31) was a marvel of good judgment, ready wit and religious ballast to David. "Consider the character of Nabal, do not seek vengeance on your enemies, take my present, forgive the trespass, remember your life is united with the life of God. He will make you ruler of Israel, and by keeping from resentment you will have nothing to regret when you become king."

32-35.—David appreciated that speech, took the present, blessed the woman and turned back.

36-38.—When the old churl got over his drunken stupor and his wife told him of what he had escaped, he was overcome, and shortly after died.

39-44.—By marrying Abigail David probably received all the property of Nabal. So by taking sound advice and waiting God's time he received peacefully what would have been to his discredit to have taken by force. Saul had given Michal, David's wife, to another. It is probable that before he took Abigail he had married Ahinoam, for she is mentioned first in the list of his wives, and was the mother of David's eldest son, Amnon. Had David acted strictly according to law he would not have been a polygamist, but in this he followed heathen custom.

Ch. 26:1.—Again the Ziphites came to King Saul to show David's hiding place. Probably they thought they were doing the right thing by telling Saul all they knew about David, since Saul proclaimed that David was his enemy and sought to take the life of Saul.

2, 3.—Saul betrayed his secret regard for David's character, and owned his superior ability by the number of men he took to hunt David. David had but six hundred men, but Saul took five times that number of chosen warriors. Common men would not do. They must be picked men of Israel, the bravest and best. They placed their camp as near as possible to David's haunts, and then made excursions after him into the wilds where he was hiding. David's wisdom is now apparent in that he did not trust Saul when he seemed penitent for mistreating David (chapter 24:17-22). David knew very well that the spirit of evil would return to Saul, and so wisely kept himself out of Saul's way.

4-11.—When David learned that Saul was in his vicinity looking for him he waited his opportunity, and while Saul and his army were asleep one night (doubtless feeling very safe) David and his nephew Abishai, brother of Joab (the mother of these two boys, Zeruiah, was David's sister), went slyly to Saul's camp and took Saul's canteen and spear.

Abishai wanted to kill Saul, but noble David would not allow it. With all the provocation he had, and in spite of all the deceitful dealing of Saul with David, this religious young man was too true to God to slay one whom the Lord had exalted, however unworthy Saul had become. Truly David was a pious man. No wonder God chose him to be king of Israel.

12-25.—The taking of those two things from the very spot where Saul's head lay would prove beyond question that David had it in his power to slay Saul had he desired to do so. David argues, God can smite him in a moment if he desires, or he will die a natural death, or perish in battle; and so David wisely left Saul's case with God. But when he gets away to a safe distance he calls Saul and Abner, the captain of Saul's host, and with cutting sarcasm shames Abner for his carelessness, telling him that such stupidity ought to cost him his life. Saul knows the voice of David, and when he speaks to David this upright young man again demands an explanation of Saul's treatment of him. No doubt he makes Saul think of that broken promise of a short while before (verse 19). If the Lord sends you against me, if I have done any wrong to merit the Lord's anger, let him accept from me a sin offering as the law provides; but if men have sent you against me, let them be accursed, for they are accusing me falsely. No doubt the last clause of this verse had often been said to David by his enemies. Again Saul had to own that he had played the fool and treated David meanly, and promised to do so no more. David sends back to him his cruse and spear, and laid upon Saul a strong religious exhortation as to his conduct toward David.

Ch. 27:1-4.—It is supposed that this next event occurs some two years later. No doubt Saul has again forgotten his promise and David's kindness, and is again talking and planning for David's death. David concludes to leave the country. Probably this conclusion was wise. It is not stated whether God approved or disapproved of that course, and so we are justified in leaving it to the good sense of David. Verse 4 indicates that Saul, when he heard it, ceased to hunt him. God often uses his enemies to protect or punish his people as he sees necessary.

5-7.—Ziklag was a town in the territory originally assigned to Judah. Afterward it fell within the bounds of Reuben. At this time it had fallen into the kands of the Philistines, and their king, Achish, assigned it to David as a dwelling place.

8-12.—The conquests which David made against those old enemies of Israel mentioned in verse 8 were in perfect accord with the orders of God when Israel entered the land, and were just as legitimate now. David

was not yet set publicly as king of Israel, but any tribe or part of a tribe both had a right and it was their duty to conquer the land and subdue the tribes who had originally occupied it. Some authorities think the language of verse 10 shows that David told a falsehood about his conquest. Possibly if we knew all the facts it would seem different. David may have had trouble with those people in the very same campaign here mentioned. If he did the answer he here makes is proper. He was under no obligation to tell the Philistines what he had done beside to other tribes. It was none of their business. If David had no such dealings with these people of whom he spoke he was guilty of lying, and for that offense he could give no satisfactory excuse. I should not charge him with that offense in the absence of proof. Certainly David had grounds for saying, and the Philistines for believing, that Israel in general and Saul in particular abhorred David.

Ch. 28:1, 2.—No doubt King Achish reasoned that David would have no alternative but to stay with him, and even had he known David's faith that he would one day be king of Israel he would have regarded it as a craze of a deluded brain. I have no doubt that in going with the Philistines against Israel David intended simply to act as bodyguard to the king and preserve him from death in case of the defeat of the Philistines. I do not believe that he would have taken any other part in the contest; and what is more, David may have learned by inquiry from the Lord that the Philistines would send him back as they did.

3-25.—There appears to be nothing in the story of the witch of Endor difficult to explain. Samuel was dead. The school of prophets he had left at Naioth could give Saul no encouragement. Saul had some time before destroyed all the family of the high priests except Abiathar, who had escaped to David. In desperation Saul finally turns to a witch, who was afraid to practise her art because Saul, as the law demanded, had been destroying them from the land—frauds that they were. Saul tried to disguise himself, but any mortal with good penetrating judgment would be likely to surmise under the circumstances that this stranger was the anxious king. Hence her language of verse 9. His request for Samuel would confirm that belief in her mind. Now to be sure of her surmise the woman had only to pretend to see Samuel, and with assumed astonishment the woman charged her applicant with being King Saul, which he did not deny. This encouraged the woman to go on with her story. Thus assured, she described Samuel as she had known him in life, and so, as in verse 14, Saul perceived that it was Samuel she was describing, and bowed to the supposed apparition. The rest is easy. The

conversation between Saul and the supposed Samuel is carried on through the woman, who answers for Samuel what anybody with a grain of sense would know that Samuel would answer, she being as she must have been, familiar with the character of Samuel and his prophesies about Saul. The words of verse 19 were most easy to predict, at which the already crazed mind of the king swooned away into a temporary fit of helpless despair. But the whole pretended interview was a fraud.

Ch. 29:1, 2.—Verses 1 and 2 indicate what had already been suggested, viz., that David and his company go simply as the bodyguard of the king, with no intention of doing more than to protect him in case of an emergency.

3-5.—It is probable that there were many in the great host of the Philistines who did not know for a long time that David and his men were along. When they learned it they violently disapproved of their going, and said, David can in no surer way reconcile himself to Saul than by betraying us in battle.

6-11.—King Achish therefore sends back David and his men to Ziklag, but expresses to David his utmost confidence in him, and there is no proof whatever that that confidence was misplaced, for had David continued with them and the Philistines been defeated David would doubtless have seen that Achish escaped in safety.

Ch. 30:1-5.—When David discovers that his home has been burned he sees clearly why the Lord has sent him back. Their grief was unspeakable.

6-8.—Some of his men cherished murder in their hearts, but David, as was his custom, took the matter to the Lord and inquired by the priest, and so received directions which enabled him to regain all he had lost, and more. These Amalekites were a part of the people with whom David had been at war lately, and may have been watching opportunity to avenge themselves.

9-20.—In the pursuit two hundred men gave out and stayed at the brook Besor and kept the baggage, while four hundred men under David continued the march. The Egyptian they found had been meanly deserted, and the mean act was fatal to the actors. On the other hand, David paused in his urgent haste to do a kindness to a needy stranger, and in so doing found the fortune he sought.

21-25.—David's law of the spoil was in accord with the law of Moses on that same subject. (Num. 31:27; Josh. 22:8). It was just and right, and David here enforces that law and makes it a custom in Israel.

26-31.—David took at this time an immense amount of spoil, and in his abundance he now remembers those wilderness friends who were

friends to him in time of need. This brings out another most creditable phase of David's character.

Ch. 31:1-3.—And now after this digression from the main issue comes the account of the battle for which the Philistines had gathered. They were gathered at Aphek, and the Israelites by a fountain in Jezreel. Aphek is just east of the sea of Galilee in the territory of the half tribe of Manasseh. Jezreel is a little northwest of Mount Gilboa in the territory of Issachar and west of the Jordan. Endor, the home of the witch, is just north of Mount Gilboa. The Philistines seem to have come around on the east of Israel's country with a view of carrying the war into the heart of the Israelite nation. They crossed the Jordan near the sea of Galilee and engaged Israel in a battle near Gilboa. On that mountain the three sons of Saul were slain and Saul himself wounded.

4-6.—When Saul saw how the battle was going he ordered his armor bearer (Doeg most likely) to kill him. Doeg would not. Delaney thinks that Saul took Doeg's sword and killed himself with it. Then Doeg took the same sword and killed himself. So both Saul and Doeg fell by the same sword that killed the priests of Nob.

7.—The Israelites in the neighborhood of the Philistine camp and the scene of battle fled from their cities, and the Philistines took possession of them.

8-10.—When the Philistines came to strip the dead they took the armor of Saul to Ashtaroth, east of the sea of Galilee, and fastened his body and those of his sons to a wall at Bethshan, just east of Gilboa. It is probable that Saul's head and his armor were carried through the Philistine cities to publish the defeat of Israel, and at last the armor was lodged at Ashtaroth, just as Goliath's sword had been put by David at the tabernacle.

11-13.—The people of Jabesh-gilead, in the land of Gad, east of Jordan, had been rescued by Saul (chapter 11) as his first official act. They remember this, and so show gratitude. The bodies were probably much decomposed, and so burning would be the best way to dispose of them, and further would keep the Philistines from regaining their remains.

II SAMUEL.

ANALYSIS.

Chapter 1.

1-12 The messenger to David from Saul's last battle.
13-16 His execution ordered by David.
17-27 David's lamentation for Saul and Jonathan.

Chapter 2.

1 David's inquiry of the Lord.
2-4 His anointing over Judah at Hebron.
5-7 His message to Jabesh-gilead.
8-10 Ish-bosheth made king by Abner.
11 David's reign in Hebron.
12-32 Battle between the forces of Joab and Abner.

Chapter 3.

1 War between David and the house of Saul.
2-5 The children of David.
6-11 Quarrel between Ish-bosheth and Abner.
12, 13 Abner's message to David. Answer.
14-16 David's demand to Ish-bosheth for Michal.
17-19 Abner's messages to the elders of Israel.
20, 21 Abner's interview with David.
22-27 Abner murdered by Joab.
28-30 David's curse upon Joab.
31-39 Abner's burial. David's lamentation.

Chapter 4.

1-8 Murder of Ish-bosheth.
9-12 Execution of the murderers by David.

Chapter 5.

1-3 Anointing of David over all Israel.
4, 5 Statement of his reign.
6-10 David's capture of Jerusalem.
11, 12 Hiram's gift to David. David's prosperity.
13-16 Increase of David's family at Jerusalem.
17-25 Attack of the Philistines. Their crushing defeat.

Chapter 6.
1-8 Removal of the ark by David. Death of Uzzah.
9-11 The ark in the house of Obed-edom.
12-19 The ark brought to Jerusalem.
20-23 Michal's reproof. Retort of David.

Chapter 7.
1-3 David's desire to build a temple. Nathan's encouragment.
4-17 God's message to David through Nathan.
18-29 David's confession and prayer.

Chapter 8.
1-14 The conquests of David.
1 Philistine.
2 Moab.
3-8 Zobah and its allies.
9, 10 Message of Toi to David. His present.
11, 12 David's disposal of it, and the spoil of his enemies.
13 Syria.
14 Edom.
15 Character of David's reign.
16-18 His chief officers.

Chapter 9.
1-13 David's kindness to the house of Saul.

Chapter 10.
1-5 David's message to Hanun. Their treatment of David's servants.
6 Gathering of the Ammonites and allies against Israel.
7-14 The battle. Rout.
15, 16 The second gathering.
17-19 David's decisive victory.

Chapter 11.
1 Joab's campaign against Ammon.
2-5 David's sin with Bathsheba.
6-13 His attempt to conceal it.
14-17 David's murder of Uriah.
18-25 Joab's message to David.
18-21 Charge of the messenger.
22-25 Delivery of the message. David's answer.
26, 27 David's marriage of Bathsheba. Displeasure of the Lord.

Chapter 12.

1-4 Parable of Nathan.
5, 6 David's judgment.
7-9 Nathan's conviction of David.
10-12 Divine judgment pronounced upon David.
13, 14 David's confession. Nathan's assurance.
15-17 The child's sickness. David's agonizing prayer.
18-23 Death of the child. David's worship and expression of faith.
24, 25 Birth of Solomon.
26-31 David's conquest of Rabbah.

Chapter 13.

1, 2 Amnon's love for Tamar.
3-5 Advice of Jonadab.
6-18 Amnon's violent sin.
19, 20 Tamar's grief.
21, 22 Anger of David and Absalom.
23-29 Absalom's murder of Amnon.
30-36 David's great grief for Amnon.
37-39 His longing for Absalom.

Chapter 14.

1-17 Joab's parable to David by the widow of Tekoah.
18-20 David's discernment of Joab in the scheme.
21 The king's order to Joab.
22-24 Joab's thanks. Absalom's return. David's refusal to see him.
25-27 Personal appearance of Absalom. His family.
28-32 Absalom forces an interview with Joab.
33 Reconciliation of David and Absalom.

Chapter 15.

1-18-17 Absalom's attempt to steal the throne.
1-6 Flattery of Israel.
7-9 His request to worship in Hebron.
10-12 Absalom's message to Israel and Ahithophel.
13-30 Flight of David from Jerusalem. His company.
31-37 David's counsel to Hushai.

Chapter 16.

1-4 Ziba's present to David and story about Mephibosheth.
5-14 Raving of Shimei against David. David's forbearance.
15-19 Hushai's conference with Absalom.
20-17-4 Ahithophel's advice to Absalom.
5-14 Hushai's advice to Absalom.
15-22 Hushai's message to David.
23 Suicide of Ahithophel.
24-26 Absalom's chief captain. Camp of the two armies.
27-29 David's three friends at Mahanaim.

Chapter 18.

1-4 David's battle array and commanders.
5 His charge about Absalom.
6-8 Battle between the forces of David and Absalom.
9-17 Death of Absalom.
18 The pillar of Absalom.
19-33 The tidings brought to David. His grief.

Chapter 19.

1-8 Joab rebukes David's violent public grief for Absalom.
9, 10 Desire of Israel for David's return.
11-15 David's message to the tribe of Judah and Amasa.
16-23 Shimei's repentance.
24-30 Mephibosheth brands Ziba's story as false.
31-40 Parting of Barzillai and David.
41-20-2 Quarrel of the Israelites with Judah.
3 Imprisonment of the false wives of David.
4, 5 David's order to Amasa to assemble Judah.
6, 7 David sends Abishai to pursue Sheba.
8-13 Murder of Amasa by Joab.
14-22 Death of Sheba.
23-26 Officers of David.

Chapter 21.

1, 2 The famine in the land of Israel. Its cause.
3-14 The offering on its account.
15-22 War with the Philistines. Four battles.

Chapter 22.
1-51 David's song of deliverance.
1-4 The ascription.
5-25 Why the ascription.
5-7 David's distress and prayer.
8-25 God's intervention toward him.
26-31 The divine character as manifested toward David.
32-44 God's method of helping David.
45-51 David's confidence in God.

Chapter 23.
1-7 The everlasting convenant of God to David.
8-39 The catalogue of David's chief officers.

Chapter 24.
1 Anger of God against Israel.
2-4 David's order to number Israel. Joab's protest.
5-9 The number taken. One million three hundred thousand warriors.
10 David's remorse and prayer.
11-14 God's message to David. David's choice.
15, 16 The plague.
17-25 David's altar on the threshing floor bought of Araunah.

LESSON NOTES.

Ch. 1:1-12.—David had recaptured what had been taken from Ziklag, and no doubt was camping amid the ruined houses of the place, thinking to rebuild, when this news came from the battlefield, which changed his whole course of action. This man who pretended to be grieving knew that David would likely be king after Saul's death, and wanted to do something to bring him into David's favor. He was even willing to lie to gain this supposed favor, but that he greatly mistook David's character is shown by the fact that David slew him for representing himself as the murderer of David's greatest enemy. This stranger's story proved that, if he was not the real murderer of Saul, he was capable of being so, and David would likely have met such a fate at his hands had he put him in any place affording the opportunity. Evidently he had been plundering the dead bodies. Verse 12 shows that David was a true Israelite, even though in exile.

13-16.—That severe lesson to strangers from David would greatly discourage vile men from attempting violence with which to commend

themselves to David. From David's standpoint the penalty was not too severe considering the gravity of the offense.

17-27.—Dear Jonathan, who had been so true to David, could not be forgotten now. And David honored Jonathan's father, partly, doubtless, for Jonathan's sake, and partly, I think, because aside from their contention about David, Saul and his son must have been most agreeable companions. The three words, "the use of," in verse 18 are not in the original, and it is supposed that the song of lamentation was entitled "The Bow," and was written in a book called Jasher. Such a title would be a fitting one for a lamentation over fallen warriors, since in that day the bow was the principal weapon of war. It is said by observers that these mountains of Gilboa are barren. There was a beauty to David in the lives of these two men. Doubtless in days when Saul was not troubled with fits of jealousy, David had seen pleasant days in their home. There he experienced his first love, and he would not forget the bow of Jonathan which in the time of trouble sent the arrow beyond the lad. (I Sam. 20:36.) Verse 24 indicates that, aside from his acts of disobedience toward God, Saul was a good king to his people.

Ch. 2:1.—David had the only surviving high priest, Abiathar, with him. It is pleasing to note that he continually consulted God about all questions that arose. That was the secret of his success.

2-4.—Hebron was the richest and best city in Judah. Judah was the tribe to which David belonged, and it was proper that this man so long driven in exile should return and be welcomed home by his own tribe. They would be strongly in favor of his claim to the throne.

5-7.—David learned here what the men of Jabesh-gilead had done to Saul. So he sends them a message commending them warmly, asking the Lord's blessing on them, and promising them reward from himself. Such a message would make them think well of David.

8-10.—Abner, Saul's general, took Saul's son east of the Jordan and made him king. It is suggested that after the defeat of Israel by the Philistines the enemy took many of the cities of Israel, and Abner did not wish to call up another battle with them by making Ish-bosheth king near to their dwelling place. Possibly, too, Abner knew the message David had sent to Jabesh-gilead, and wanted to counteract the influence of it. Ish-bosheth was king all the time that David reigned in Hebron, seven and one-half years. The most probable solution of verse ten is that after two years there began the rupture with David.

11.—David for seven and one-half years was king of only one tribe, and had his capital at Hebron. By God's orders and Samuel's anointing

David had a right to the whole kingdom, but he was willing to wait the Lord's time.

12-32.—It is not stated why Abner and his force came to Gibeon. There may have been a conflict in view possibly under the guise of a peaceful interview, for the play they mentioned turned out to be a mortal combat. It is not unlikely that the intention was to find out by wrestling which party was strongest, but from the very nature of the circumstances when once begun they became very quickly in earnest. Ashel, it seems, wanted to get the armor of Abner. Verse 26 seems to be an appeal to Joab for mercy. Already three hundred and sixty of Abner's forces were slain, and verse 27 says in substance, If you had not acknowledged yourself beaten I would have followed you all night.

Ch. 3:1.—Some think that Abner's language in verse 26 implies a threat that Abner would gather forces to avenge himself. Be that as it may, a long war did follow, but Abner was out-generaled by Joab.

2-5.—The six sons of David born in Hebron are here mentioned in their order. The first, third and fourth will be mentioned again in infamous notoriety.

6-11.—According to the custom of those days the act with which Ish-bosheth charged Abner was equivalent to Abner making himself king. Whether or not the charge is true, Abner was very mad, and at once went over to the side of David.

12, 13.—David availed himself of the first opportunity to get back peaceably his wife, Michal. David knew that the kingdom belonged to him, and had a right to make this agreement with Abner, as also he had a right to Michal. But if he wanted to take her back again he should not meanwhile have married anyone else.

14-16.—David's message to Ish-bosheth was probably made to open the way for Abner's taking Michal to David. The order of Ish-bosheth about this matter gave the act of taking the woman all necessary legal sanction. Phaltiel should not have married her knowing that she was David's wife.

17-19.—Now that Abner had turned to David he was very zealous in furthering David's interest. It is not clear why Abner had not sooner favored David if he knew these things so well. Perhaps he was too much absorbed in his own interests. But he seemed very successful in turning the Israelite elders to David.

20, 21.—The feast David made to Abner and his men was a token of the good will with which Abner was received. Had Abner not been slain he would probably have kept his word in verse 21.

22-27.—Whether or not Joab believed what he said in verse 25 he doubtless longed to kill Abner because Abner had slain Joab's brother, and because he may have feared that Abner would be a dangerous rival of his in the confidence of David. Nevertheless, his act was diabolical and deserved death.

28-30.—David at once disclaims all connection with the contemptible deed. The anathema he put upon the head of Joab was terrible to contemplate—always to be in the family of Joab some diseased or crippled unfortunate to remind him of his villainy.

31-39.—"David commanded Joab to act the part of chief mourner." (Clark.) Considering Joab's part in this death the commands of the king about the funeral must have been very galling to him, and David's public assertion of his innocence and his public heaping of the blame on Joab would publicly fix the guilt where it belonged, and call attention to all his misfortunes as deserved punishment for his sins.

Ch. 4:1-8.—Now that it is plain that Ish-bosheth is playing a losing game his generals not only desert, but basely murder him, thinking thus to commend themselves to David. Humanity is not to be depended upon unless God is in the heart, never.

9-12.—Just as in the case of the one who claimed to have slain Saul, so here David rewards these miserable murderers according to their deed. This was perfect justice.

Ch. 5:1-3.—Now the elders of all Israel come to Hebron, and the third time David is anointed king, once by Samuel, once by the men of Judah, and now by the representatives of all Israel. He was now nearly thirty-seven years of age.

4, 5.—His first public act after being put over all the kingdom was to take Jerusalem, which he made his capital for the remaining thirty-three years of his reign.

6-10.—Jerusalem had been in possession of the Israelites before, but they had probably lost it while engaged in war which turned their attention elsewhere. Some think that all the while a fortress was held by the Jebusites, and that verse 6 was a taunt that the blind and lame could defend it against David. Nevertheless, David took it and made it his capital.

11, 12.—The king of Tyre, wanting to establish friendly relations with this growing young king, David, knew of no better way to do so than to build David a beautiful cedar house.

13-16.—The great blot on David's life was polygamy. Had he kept free from that heathenish custom he would have avoided the distressing

family troubles he afterward had, and also would not have committed his great sin against Bathsheba and her husband. Nearly all the trouble David ever had after this time grew out of his polygamy. Eleven sons are here mentioned as born in Jerusalem, which with the six born in Hebron make seventeen sons.

17-25.—Now the Philistines become alarmed at the prosperity of David and gather to crush him. As of old, David inquires of the Lord and receives directions. In the first engagement the enemy fled and the Israelites burned their idols which they left behind. In the second instance David was instructed to surround them and so prevent their escape. The sound of the trees was probably a rustling of the leaves set by the Lord as a sign to David when to attack the enemy. This victory completely subdued the Philistines for the time.

Ch. 6:1-8.—For this great national event of removing the ark David gathers a vast army of representative men of Israel. The city mentioned in verse 2 is supposed to be Kirjath-jearim, where the ark was left after bringing it back from the land of the Philistines. The law required that the ark should be carried by the priests. David may have thought that the plan of moving the ark mattered little at that late day, but the mistake cost the life of Uzzah. Little respect would have been paid to the ark had anyone been allowed to handle it. The men of Beth-shemesh had suffered severely for trying to look into the ark about one hundred years before. (I Sam. 6:19-21.)

9-11.—The distressing accident cut short the merriment with which David was taking the ark to Jerusalem, and he turned it aside into the house of a friend and left it there for three months. Doubtless he realized that his own neglect of the law was responsible for Uzzah's death. Uzzah also must have known that he was doing an unlawful thing. Verse 11 suggests how blessed a thing it is to be a friend of the Lord's work.

12-19.—After the story of Uzzah's painful death had been somewhat forgotten and the blessing of the Lord had become apparent on the house of Obed-edom, David completes the carrying of the ark to Jerusalem, the capital. This time he has it carried as the law demanded. He sacrificed to the Lord as the ark started, and in the journey to Jerusalem, probably only a short way, he danced before the ark as a religious ceremony. It is supposed that the old tabernacle was still at Gibeon. David had a temporary tent pitched for the ark, probably with a view to building a magnificent temple for it. There is no warrant in the original for

supposing that the word translated "flagon" refers to wine. "It means a cake of dried grapes or raisins." (J. F. B.)

20-23.—It does not appear why Michal reproved David. Perhaps she thought he acted silly, beneath the dignity of a king. And perhaps he did. Still he thought himself justified, and it is fair to presume that with the Lord he was judged according to his intention. He seems to have thought Michal was unreasonable in her criticism, and so probably ceased to be a husband to her. The student must draw his own conclusions as to whether or not David treated Michal justly in this.

Ch. 7:1-3.—When David became established in his new beautiful dwelling, and the hush of peace came after his first decisive victories, he planned and announced his intention to build a temple. Nathan, on his own judgment, approved the plan.

4-17.—But the time was not yet ripe for that step. God has reasons why it shall not be carried out. He at once sends Nathan to David, saying in substance, All my former leadings of Israel have been done from a tent. It has been thought good enough. I have not given orders for any other building as yet. I have appointed David over my people to make conquest and establish the nation. After his throne is established a descendant of his shall build me a house. Chronicles tell us that David being a man of war was therefore not to build the temple. David's descendants continued on the throne of Israel as long as a throne remained to them. Verse 16 is beautifully fulfilled in the everlasting rule of Christ, who was of the house of David.

18-29.—David confesses to the Lord that the wonderful leadings in his career prove that they are of God, not of man. He pleads that God will certainly establish his promise regarding the house of David, and use him and his to carry out the divine plans. The prayer is a pious and beautiful one, full of faith and well worthy of individual imitation. The word revealed in verse 27 is better rendered "opened thine ear." David rested satisfied since God had sent an answer to his prayer, even though that answer was not in accord with David's wishes and plans.

Ch. 8:1.—Metheg means a bridle. Gath and her near towns was the center of Philistine power, and had been holding as with a bridle the dominion of Israel in check ever since the entrance into Canaan. David now gives them a severe crushing.

Verse 2 refers to a practice among Eastern kings of putting to death a certain per cent of war captives, making them lie on the ground and counting (or measuring) the rows so as to be accurate as to number. Here it seems that David slew two-thirds of the captives of Moab, and

Jewish writers say he did so because the Moabites had slain the parents of David, whom he had left with them for their protection during his exile. The Septuagint version of the Bible makes the per cent of the slain one-half.

3-8.—The kingdom of Zobah lay between the Euphrates River and Damascus. It was perhaps the chief kingdom of Syria, and would of course be backed by all the others in its warfare. The latter part of verse 3 refers to God's promise in Gen. 15:18. To cut the leader of the horse's hind leg at the hough joint would totally unfit the horse for service in war, though the horse might still be used for domestic purposes. Israel made little use of horses, but the Assyrians depended much on them for war service. The original, however, contains no proof that David houghed the horses. The word "houghed" appears to refer only to the destruction of the chariots, except a hundred.

9, 10.—Hamath, the capital of Toi's kingdom, was on the Orontes River nearly three hundred miles north of Jerusalem. His kingdom bounded the kingdom of Zobah on the north. The Orentes River rises in Mount Lebanon and flows northward, emptying into the sea at Antioch. Toi was glad that his enemy, the kingdom of Zobah, was conquered, and he sends congratulations and gifts to David, and wishes to make an alliance with him.

11, 12.—David dedicates these gifts and the spoil taken in battle with the surrounding heathen to the Lord, probably with a view to collecting the necessary material for the proposed temple which the Lord told him his son was to build.

In verse 13 the Septuagint version of the Bible has Edomites instead of Syrians. Probably this is correct and better fits verse 14.

14.—The Edomites were descendants of Esau. They come under the jurisdiction of David by conquest. Thus the elder, Esau, begins to serve the younger, Jacob.

15.—The very best of all the good things of David's reign is that he was generally pious, and was just and upright in his administration of government.

16-18.—Chapter 5:8 shows why Joab was chief of the men of war. He was without doubt an able military man. Authorities claim that in verse 17 the proper names are transposed, and that Abiathar was the son of Ahimolech. Abiathar was of the family of Ithmar, the fourth son of Aaron. When the family was massacred by Saul he escaped to David, and was made high priest by David. Zadok (of the family of Eleazer, third son of Aaron) was made high priest by Saul. When David became

king over all Israel Abiathar ministered at Jerusalem, and Zadok at Gibeon. David's sons were set to command certain charges under David's direction.

Ch. 9:1-13.—The kindness of God mentioned in verse 3 means the very greatest kindness that could be conceived or executed. This chapter furnishes a most refreshing picture. Amid all the haste and business of a public life crowded with the most pressing duties David finds time to keep the religious covenant of his boyhood love. The words of verse 8 doubtless refer to his physical deformity by which he was unfitted for any public duty.

Ch. 10:1-5.—There is nothing recorded to show what service Nahash had rendered to David. In some way no doubt he had befriended him in his struggle against Saul, whom of course the Ammonites would hate as king of Israel, just as they now hate David in that capacity. Because of the respect in which the beard was held by the Orientals the cutting of it was the highest disrespect that could possibly have been shown, while the cutting of the garments was an equally great indignity added. Together the two acts made the insult complete. When the messengers returned David told them to wait at Jericho until their beards grew again.

6.—There would be no hope of reconciliation now between Ammon and Israel. They foresaw what would be the result of their act, and no doubt wished to hasten a crisis before Israel could prepare. So they hire the Assyrians to aid them against Israel.

7-14.—Joab was put between two fires. The Assyrians were in the field, the Ammonites in their city. Joab divided his forces, and selecting his best warriors went against the Assyrians, and sent his brother, Abishai, against the city, each promising to help the other if necessary. When the Assyrians fled the Ammonites withdrew into their city.

15, 16.—Now Hadarezer (Hadadezer), the same whom David had conquered, chapter 8:3-8, again calls together his hosts and goes against Israel, hoping with the aid of Ammon to crush his old enemy.

17-19.—David thinks this combination sufficient to call him in person to the field. This Helam was somewhere on the east coast of Manasseh. So the scene of these two battles between Israel and Ammon and his allies was somewhere near the point of Jephthah's former victories over Ammon.

Ch. 11:1.—The Syrian allies of Israel had been sorely smitten. Now Joab is sent against the country of the Ammonites on an aggressive campaign. How much better it would have been had David also been at this time in the field rather than at home studying mischief. Rabbah

was the capital and chief city of the Amorites, situated in Gilead near the source of the Arnon River.

2-5.—As was the custom in that warm climate, the king had taken a sleep about the heat of the day, probably upon the housetop in the open air. At evening time from the top of his house he sees Bathsheba, and failing to restrain himself at the first temptation he soon commits a whole drove of sins. The only safety for a good man is to resist the first temptation.

6-13.—After the first sin David must either manfully own his guilt or continue to do wrong in order to cover the first sin. And when will men ever own their guilt unless driven to it? When David found he could not cover his crimes by bringing home Bathsheba's husband he conceives the most awful crime of murdering an innocent and faithful man.

14-17.—Notice the list of David's crimes. 1. Adultery. 2. Attempt to fix on Uriah a false charge. 3. Drunkenness; he made Uriah drunk. 4. Conspiracy; he writes a letter involving Joab in the crime, and sends it by the much sinned against and innocent victim, Uriah. 5. Murder; he has Uriah killed. Because David could not restrain himself four people are involved in ruinous crime, the fourth, Uriah, an innocent victim of it, cheerfully and bravely dying for his king who was his murderer.

18-21.—In the message Joab sends to David he clearly shows that he knew that he was doing wrong by conducting the battle as he did. He evidently expected that when the news was first broken to David that he would flame out in anger at the abominable method of warfare, but he well knew that the mention of Uriah's death would seal David's lips. Who can tell how many other innocent and brave soldiers were sacrificed in that battle to shield David's devilish lust. Certainly the king, and probably Bathsheba as well, richly deserved to be stoned to death as the law demanded.

22-25.—The answer of David to this message was one of abominable hypocrisy, another result of this sin. The mean Joab had no doubt a little secret joy, since David publicly blamed him with the killing of Abner. Now he knew that for the evil he has done or may do David will not dare speak a word against him.

26, 27.—David now marries Bathsheba in indecent haste, another necessity to cover his deviltry. This account shows how low a man may fall, even though as generous and pious as David had been, if he forsake God and neglect his warnings. David had no business in polygamy in

the first place, but following heathen custom rather than seeking and following God's directions, he found himself in a way in which it became infinitely easier as a king to have his own way than to own his guilt and get right. David could conquer kingdoms easier than he could conquer himself. There is proof here of the divine in this story. Had man's wisdom constructed it this distressing fault of the hero would have been omitted, but here it is held up to all the ages with the statement, "It displeased the Lord."

Ch. 12:1-4.—Who Nathan is no man knows. Some suppose him to have been one of the last of Samuel's school of the prophets. The parable of the ewe lamb so stirred David's indignation that without thinking of his own evil David passed sentence on himself. And who shall say but that in the future every sinner will pronounce his own doom.

5, 6.—The sentence of David was severe beyond what the law allowed. When he found it applied to himself he was very willing that that harsh sentence be softened. The most competent judge is the one who can put himself in the prisoner's place.

7-9.—Nathan's "Thou art the man" must have struck David with indescribable terror. The wives of a conquered king were commonly taken by the conqueror. Probably those of Saul were reckoned the property of David, but there is no proof that he ever married any of them.

10-12.—The judgment of verses 10-12 were carried out in a most terrible way. We shall see it verified in the history of this very book.

13, 14.—The former character of David is evidenced by the fact that he here owns his sin when it became public, and truly repents. To keep away from sin is better than to repent, but repentance is better than wilful persistence. Verse 14 voices a great truth.

15-17.—David, now brought to his senses, doubtless feels that he would be inexcusable if he left a stone unturned to save the child's life. He knew it was suffering on account of his sin.

18-23.—When he knew it was dead he saw it was clearly the Lord's will, and made no protest. And in its sickness and death the child suffered far less than it would have done to live under the odium of its birth.

24, 25.—It is noticed by commentators that Bathsheba's activity in gaining the throne for her child proves her to have been a woman of more than ordinary ability. "Solomon" means "peaceable," symbolical of the character of his reign. Jedediah means "beloved of the Lord," probably a legitimate outcome of the union of this aforetime guilty pair. God is

able to bring good out of any evil when repentance, prayer and faith are present.

26-31.—Joab in the past two years in which the foregoing events are supposed to have transpired had conquered the Ammonites, and, as the original here indicates, had cut off the water supply of their capital, Rabbah. It was customary that when the chief citadel of an enemy was taken that the king himself should command the assault in person, and have the city called after him. Verse 31 means that the captive Amorites were put to work with the instruments mentioned. There is no proof in the original that they were put to death.

Ch. 13:1, 2.—Now begins that awful visitation threatened to the house of David. David's unlawful affections are being reflected in the boy. Nothing counts like the example of a father.

3-5.—David's nephew, Jonadab, thinks out a plan by which Amnon could have a private interview with Tamar. It is not clear that he expected any violence.

6-18.—David's hypocrisy crops out in his son. His pretended sickness and his request to the king, calling her "my sister," both show it. His bold, outrageous sin was also like that of David, stealing and shamelessly trampling into the dirt all that "his sister" possessed and then kicking her into the street.

19, 20.—Absalom was her full brother, and in polygamous families where each set of children live by themselves the elder brother is more the sister's protector than the father. Absalom counsels Tamar to say nothing for the family's sake, but he meditates vengeance and waits his chance.

21, 22.—David was angry, but what could he say? Absalom is angry, but for policy's sake he keeps quiet. But trouble is coming.

23-29.—The arrangement for the murder of Amnon was coolly made, and it would seem that Jonadab was a party to it. Here is the second act in David's domestic drama.

30-36.—David at first had an exaggerated report brought to him. But at best it plunged him into deep mourning. How he must be thinking now of that violent murder of Uriah. What would he not give could that history be undone. The sword was entering into David's own bones and flesh.

37-39.—According to the Jewish law Absalom could not be sheltered in any city of refuge, so he had to flee from the kingdom of Israel. After the keen edge of the murder wore away David longed to bring back Absalom. Better that he had never done so. Possibly Absalom while

there concealed the real object of his exile, and posed as the coming king of Israel, and may be he was incited to his rebellion while under the influence and flattery of this king.

Ch. 14:1-17.—Joab's parable was very ingenious. He espied Nathan's plan. It is suggested that possibly this aged widow living at a distance from Jerusalem (about twelve miles) had some facts in her case resembling what Joab wished to present, but her case could not readily be investigated. She gets her request passed upon, and then tells whom she means in her request.

18-20.—The king's request of the woman would seem to indicate that Joab had been known by the king to be interested in Absalom's return.

21.—David gives order that Absalom may return, but he refuses to see him out of respect for justice.

22-24.—Joab with a great show of pleasure now owns that this scheme was his own. Probably he had before made the request of David.

25-27.—The weight of the hair cut off was thought to be something over six pounds.

28-32.—Now Absalom practices a trick to get an interview with Joab.

33.—Joab was successful in reconciling the two, probably because David was powerfully under the influence of Joab because of Joab's connection with Uriah's death, about which probably the masses of Israel did not know.

Ch. 15:1-6.—Absalom in his bold attempt to steal the throne first flatters the people. A heathen writer says that the most dangerous tame beast is the flatterer. His plans were much the same as many of the politicians of today.

7-9.—It is thought by authorities that an error has crept in here, and instead of forty it should be four years. Absalom plotted his father's ruin under the guise of religion.

10-12.—Absalom had been preparing Israel for this revolt. Ahithophel was the grandfather of Bathsheba, and Jewish writers claim he joined Absalom through disgust and revenge against David.

13-30.—When David fled he wanted his foreign guards to return to their own country. They showed their loyalty by staying with him. David did not want Jerusalem to be attacked. He expected that the rebels would not harm the ark, so he sends it back.

31-37.—Hushai was a particular friend of David in whom David had great confidence. His distress would only cause David additional sorrow, so the king advises him to be of some use in this crisis by pretending to

be a friend of Absalom and by getting information from Absalom and work with the priests to tell David of Absalom's plans.

Ch. 16:1-4.—As David left the city Ziba took opportunity to send a present to David, and by telling a story which his master Mephibosheth afterward branded as false, induced David to give to Ziba the inheritance of Saul, which David had restored to Mephibosheth. If there was no truth in the story the trick was most infamous and deserved the severest penalty. If his master had declared what Ziba said the judgment which David gave was deserved. Chapter 9:2 tells who Ziba was.

5-14.—Shimei evidently had much malice in his heart against David. He belonged to the deposed house of Saul, and evidently wanted place and influence in the kingdom. His profane reviling showed how utterly unfit he was for any position of honor and trust, and even his unworthiness of freedom. Yet David felt that personally he deserved the execration which this evil man was heaping upon him. The Hebrew language makes no distinction between "commanding" and permitting. The true concept of verse 10 is that the Lord permitted it, and David's self-condemnation for his evil deeds led him to accept the anathema as one who consciously deserved worse things than here uttered. Perhaps all the while David was thinking of Uriah, whom he had murdered in cold blood and unprovoked that his adultery with his wife might not be discovered. Consciousness of one's own failings tends to great patience with those of others.

15-19.—The conference which Hushai had with Absalom utterly misled the young man. The words he used applied doubtless to David, but Absalom understood them to apply to him. Strictly speaking, there was nothing in his language to Absalom which was false, for he did desire to be in Absalom's presence with a purpose in view, though he was under no obligations to make that purpose known.

20-17-4.—It is evident from verse 23 that Ahithophel was a man of sound judgment, whose advice was held in high esteem. This abominable advice he gave to Absalom, carried out, would cut off all hope of reconciliation between Absalom and David, and would visit upon David a fearful reminder of his sin and the prophecy concerning its results, found in chapter 12:11. Such conduct, according to the law of Moses, however, demanded Absalom's death. That advice, too, would forever estrange Ahithophel from David. He also advises Absalom to let him pursue David at once. Some think this would have insured David's defeat, but that is by no means certain. Evidently Ahithophel wanted to be chief military man of the kingdom.

5-14.—Hushai's advice to Absalom was regarded as a better reasoning than that of Ahithophel. And who can say that Absalom would have succeeded even had he followed David immediately or remained at Jerusalem and sent Ahithophel after him.

15-22.—Immediately Hushai sends a secret message to David of what counsel had been given Absalom, and charges David to escape quickly lest the first advice be taken and David pursued at once. It was of exceeding great advantage to David to have a friend to keep him posted as to the movements of Absalom. David's company, fleeing as they were, were not organized into an army. Enrogel was near Jerusalem. Bahurim was the residence place of Shimei, who cursed David. David's messengers were the high priests, for it was necessary on this most important occasion to have the most trustworthy messengers possible.

23.—Ahithophel, seeing his advice not followed, has no hope left. Even if Absalom should succeed he thinks Hushai likely to be made the chief counsellor, since his advice is being acted upon, and if Absalom fail Ahithophel would surely be slain by David. Hence his suicide.

24-26.—Mahanaim is in Gilead, where Ish-bosheth had the seat of his government. It is situated northeast of the ford of the Jordan, by Jericho. Amasa was Absalom's cousin, a nephew of David. The two hostile armies are now camping in the highlands of Gilead, east of Jordan.

27-29.—The Ammonite here referred to was probably the one whom David set over the country when he conquered it. The story of these loyal subjects in the time of David's adversity is very refreshing. Friends in time of need show who the real friends are.

Ch. 18:1-4.—David now thoroughly organizes his army. He puts over the Hebrew force Joab and his brother Abishai, and over the divisions of foreign guards he places Ittai, the loyal foreigner. (Chapter 15:19-22.) The people thought not best to allow David to go to the battle, since it would subject him to unnecessary danger.

5.—David's charge about Absalom would be natural for several reasons. 1. He was David's son. 2. David felt responsible for Absalom's training. 3. He remembered his own sins.

6-8.—The wood of Ephraim was in the land of Gilead, east of Jordan. It is said to have received its name from being the place where Jephthah slew the Ephraimites. (Judges 12.) The thick growth of timber so impeded the flight of Absalom's men that most of the twenty thousand were slain in the rout, because they could not flee to advantage.

9-17.—The story of Absalom's death is plain, striking and very suggestive. Joab's bold self-assertion is very prominent here as usual.

He disregarded utterly what others think, and does as he pleases himself. But Absalom deserved all he suffered.

18.—News was carried in those days by runners. Why Joab preferred Cushi to go with the news rather than Ahimaaz is a question at whose answer we can only guess. Possibly it was because it did not become the son of the high priest to bear evil tidings of the death of the king's son. Walled cities had a place on the wall over the gate for watchmen, who in any time of danger stood there to watch the approach of any enemy or runner having news. David's grief for a dead son was very natural, even though that son be violently wicked.

19-33.—It is difficult to say why the grief of David for Absalom was so violent, unless David intended Absalom to be his successor, and so felt that while Absalom did a great wrong in seizing the throne violently, yet David desired him to have it, and would himself rather die than have Absalom slain. Possibly this accounts for David's hasty flight from Jerusalem.

Ch. 19:1-8.—But so violently did the king mourn that the people stole away in shame, and the stern old Joab reminded David that he owes something to his people as king, and had no right to shame those who had upheld law and government at the expense of their lives, even though the miserable conspirator they had slain be the king's son. Doubtless David strongly hoped the conspiracy would be crushed out and Absalom saved. But of all those connected with the movement the one most richly deserving of death was Absalom. And he was responsible for the death of all others who died in the battle. In this matter Joab is right, even though his way of putting it may have been haughty and overbearing.

9, 10.—When Israel realizes that Absalom and his cause is lost they begin at once to think of their dilemma, and reason about bringing back David into their midst. David will of course wait until they make the first advances, since they conspired against him in favor of Absalom.

11-15.—But David's own tribe, in the midst of which Absalom's capital had been at first set up, seemed slowest of all to move in the matter, especially because Absalom's chief captain, Amasa, was a Judaite, and had powerful influence in the tribe. David sends the priests to stir up the tribe of Judah on the subject, and promises that Amasa should be made his secretary of war in place of Joab, whom David so despised. Verse 14 shows that Amasa brought the people of Judah to David's standard completely, and they came in a body to Jordan to meet and bring home the king.

16-23.—At the Jordan Shimei, who had so bitterly cursed David as he

fled from Jerusalem, was among the first to greet David and apologize and beg pardon for his conduct. He brings with him fifteen hundred men of his own tribe (Benjamin), expecting that this will have great weight with David by showing Shimei's power to turn the hearts of his tribe to their old king. Doubtless the man made genuine effort to get at peace with David, by seeing his life depended upon it, and he could not have chosen a more opportune time nor a more effective way to do so.

24-30.—Ziba was there also, with his servants, to avow his loyalty, and he needed to be, for Mephibosheth came to the king declaring that Ziba had played him false and slandered him, and bearing evidences that his story was true and Ziba's false. David now orders the inheritance divided between Ziba and Mephibosheth.

31-40.—The righteous old Gileadite, Barzillai, came to escort the king on his way over Jordan. David pleads with him to attach himself to the king's household in consideration of those services to David and his army in their time of need, but the unselfish old man prefers to return to his home to spend the rest of his days. Doubtless he was the originator of the plan to care for David and his army. Such pure devotion to the principles of right is worthy a place in history and song. The parting scene must have been truly affecting.

41-20-2.—But the heartiness with which Judah entered the schemes of bringing back David and the royal escort they furnished roused the bitter jealousy of the other tribes. Judah's claim that they had greater rights because of their nearer relationship to the king was very unwise, and roused a bitter fight of factions, making a fracture which finally led to the disruption of the kingdom. The break, which was manifested by Sheba's action, was at the very place where the kingdom was afterward divided under Rehoboam.

3.—David on coming to Jerusalem shuts up in prison his wives whom Absalom had dishonored. Evidently they were as responsible for their acts as was Absalom, and deserved their fate.

4, 5.—David now orders Amasa to assemble Judah to put down the rebellion of Sheba. We are not told why he took longer than the three days, but probably because he found more time necessary.

6, 7.—Meanwhile David becomes fearful of the result, and sends Abishai with the royal guard to pursue Sheba. Joab went along.

8-13.—It seems that Amasa caught up with them at Gibeon, probably with what force he had gathered. Here Joab treacherously murders him, probably contending that he was a rebel against David, and calling Amasa's followers if they were for David to go after Joab. Seeing that

their commander was dead they obeyed. Here is a striking example of Joab's influence over the people.

14-22.—When they besieged the city in which Sheba had taken refuge the burden of the woman's question in verse 18 is, Why do you destroy this city without giving it a chance to vindicate itself? Joab was wise enough to shed no unnecessary blood, and having evidence that the rebel leader was dead he returned to Jerusalem.

23-26.—Joab was retained at the head of David's military force. He was probably the ablest commander in Israel, though guilty of some monstrous crimes. Unfortunately, David's hands were powerless to punish him, because David was also guilty of black crimes, crimes in which Joab had a string on David which David dared not disregard, and he must endure Joab, distasteful as he might be. Joab was conscious of this, and so probably was all the more independent. He who would not be shorn of his strength must avoid sin.

Ch. 21:1, 2.—The famine had to be continued for three years before the people could be aroused to inquire of the Lord for a reason. Men are slow to recognize the claims of God, and are slower still to render up what they demand. We are not told when or why Saul slew these people, but Josh. 9 gives their history, and verse 23 of that chapter tells how they were employed about the tabernacle, and it may be Saul slew them when he slew the priests. At all events the promise with them had been broken, and the whole nation of Israel must answer for it when the affairs of the nation were settled, so that they might give the matter attention. God demanded that Israel should render satisfaction to this outraged people.

3-14.—David calls what remained of them to know their desire. They ask that seven sons of Saul's immediate family be put to death. It would be difficult to say whether or not these seven men were directly concerned in the plot to slay the Gibeonites. If they were they richly deserved their fate, and Israel was in duty bound to deliver them. It was the custom of the heathen to offer the objects of their wrath to their gods and let them remain in that position until their prayers were answered. Authorities suppose that they hung there from March until time for the fall rains in October, during which time Rizpah watched them. It is also contended that by some mistake in copying, the word Michal has been put into verse 8 instead of Merab, Saul's eldest daughter, who married Adriel (I Sam. 18:19). By such retaliation Israel would be taught to respect treaties and oaths. If these men hanged were not actually guilty, then I believe with Clark that there was no call for executing them, but

that by humiliation and prayer Israel might have had the curse removed. After the fall rains began, thus insuring against famine, David had these bodies, and also those of Saul and Jonathan, who had been buried in Jabesh-gilead, all buried in the sepulcher of Kish in the land of Benjamin.

15-22.—Four memorable battles are here described in which four giants are slain. The Philistines had been conquered by David, but when these giants grew up they had hopes of again conquering Israel. After the incident of verses 16 and 17 David was not again allowed to go out to battle. But again the Philistines were crushed and subdued.

Ch. 22:1-4.—This song of deliverance is the 18th Psalm, showing the occasion on which that Psalm was written. The small points of difference are accounted for by the supposition that David revised it somewhat in preparing it to be sung in the sanctuary service. In the first four verses David ascribes to God the supremacy which he holds in David's affections.

Verses 5-7 plainly answer why God holds that place in David's affections. There had been parts of David's life when trouble threatened to swallow him up forever and destroy him from among men. Then he called upon God.

Verses 8-25 describe the impressions made upon David's mind by the success into which God led him. It was answer to David's prayer for protection. Let it be noticed from the history of David's life that God uses simple and natural means to answer the prayers of his servants.

26-31.—We judge a tree by its fruits. We judge the divine character by its manifestations. What God is to those who trust him, and the feeling toward him of those who hate the truth, are the proofs of his character.

32-44.—It should be noticed that God's plan of helping David was in causing to prosper David's attempt to help himself. Thus the warrior by his efforts grew mighty, and so God has ordered in his natural law (God's habits) that a faithful use of that which we have shall increase our possession.

45-51.—The confidence that asserts itself when nothing but failure is visible to other eyes is the faith that most honors God, and he who endured with such inspiration is willing to go forward at God's command is the one whom the Lord can best use.

Suggestions on chapter 22: Verse 2, the first work rock means "a place of concealment." Verse 3, the word rock here means "firmness,"

a different Hebrew word from the first. The "horn" of an animal was its weapon of aggression and defense.

David's wanderings in the wilderness and flights for his life are filling his mind doubtless when he writes verses 5-7. The word "hell" means place of departed spirits, and the word "sorrows" was better rendered "cords;" i. e., death was seemingly making a great effort to catch David. Verses 8 and 9 indicate that human conditions were mightily disturbed and earth governments mightily shaken. Verse 10, God manifested himself so mightily that the dark clouds about David proved to be only God's way of approach to better things for David. Verse 11, and God's manifestations to David were swift like the flight of winged creatures and the winds. Verse 12, who can tell how often the darkness and the waters and the mists aided David in his flights. Verse 15, arrows may refer to any pestilence. Verse 16, "The removing of the waters of the sea so that the bottom is visible may be a general description of any earthly disorder" (J. F. B.) Verse 26, God renders to each according to his work. Verse 27, With the froward thou wilt wrestle, i. e., God resists the one who takes undue liberties, and helps the righteous, as illustrated by his help of David. Verse 34, the hind was noted for its powers of flight up inaccessible heights; so God had helped David when pursued to fly swiftly into places where he could not be found. Verse 35, he also made David a mighty warrior. Verse 36, gentleness here means the kindness of a superior to an inferior. Verse 37, David had been given a broader and safer path in which to walk. Verse 40, the ancient warrior girded himself with a belt to hold out of the way his loose garments, and also as a belt in which to carry his weapons. Verse 42, most people are willing when trouble comes from which their gods cannot save them to turn to the true God. But God will not deliver from trouble those who will not regard him in their prosperity.

Ch. 23:1-7.—In the covenant of God to David, David is made to clearly understand how a ruler should conduct himself. David was conscious (verses 5-7) that he had not always done that, yet he rejoices in the faith that God would keep his posterity on the throne of Judah (as long as there was any throne to be occupied), and out of his house bring the everlasting Savior King. Of course this would involve the cutting off (verse 6) sometimes by violence (verse 7) of such as would not rule justly. Subsequent history of Israel verifies this.

8-39.—The incident of verses 15-17 evidently occurred when David was in exile. He probably never dreamed when he uttered that wish that three of his followers would risk their lives to get him a drink from the

well from which in his youth he had been accustomed to drink. So he refused to gratify his taste with that water which meant so much, and made it an offering to the Lord. This catalogue is valuable only as a list for reference.

Ch. 24:1.—There can be little doubt that Israel was in some way provoking God's anger against them. From their earliest history they had been almost continually doing so. Probably they were now priding themselves on their power and security, and neglecting God's laws.

2-4.—David may have become a partaker of that spirit, and possibly in agreement to suggestions of some of the people forced Joab to do what he did not approve, as shown by his sensible protest.

5-9.—The one million three hundred thousand does not include two or three hundred thousands who were already in military service in the country.

10.—David sees his mistake, and grievously repents of the part he has taken in the matter.

11-14.—When the choice of these evils was extended to David through Gad the prophet he chose the third one, in which it would seem would be offered the easiest way for God to specify and punish the ones most deserving of punishment in the matter. In either of the first two ways the innocent would of necessity suffer with the guilty. The last alternative would reduce to the lowest possible degree the necessity of the innocent suffering with the guilty. Hence David says, It is better to make God the judge of the man.

15, 16.—The death of seventy thousand people would be a great national calamity, equal to that of a great war. The word repent in verse 16 means that God ceased to pursue his course, or "changed his course of operation."

17-25.—David realizes that had he exercised his authority as a king he might have averted this national calamity, and so pleads that the people may not be made to suffer in any degree for any fault of David's. Arunah was one of the ancient inhabitants of Jerusalem who had, it is thought, become a convert of Judaism. David would not take the ground as a gift, but rightly bought it, thus sacrificing to God at his own cost.

I KINGS.

INTRODUCTION TO I AND II KINGS.

These two books continue what is begun in the books of Samuel. In the original Hebrew the two books were one, and there is no apparent reason why they should have ever been divided into two books. The Septuagint and Vulgate call these books III and IV Kings, making the books of Samuel I and II Kings. These books detail the story of God's effort by his law and his prophets to keep his people from sin and its fearful consequences, and shows how their persistence in disregarding God's warnings cost them their national life. The author of these books is unknown, but probably some one (may be Ezra) compiled them from the official records.

ANALYSIS.

Chapter 1.

1-4 The Shunamite damsel brought to David.
5-10 Adonijah makes himself king.
11-14 Consultation of Nathan and Bath-sheba.
15-21 Bath-sheba's appeal to David.
22-27 Nathan's appeal to David.
28-31 David's promise to Bath-sheba.
32-37 David's order to anoint Solomon.
38-40 Solomon anointed king.
41-50 The report carried to the feast of Adonijah. Their fear.
51-53 Solomon's promise to Adonijah.

Chapter 2.

1-9 David's charge to Solomon.
10, 11 Death of David. His reign.
12 Success of Solomon's reign.
13-21 Adonijah's request of Solomon through Bath-sheba.
22-25 Anger of Solomon. Adonijah slain.
26, 27 Removal of Abiathar from the priesthood.
28-34 Slaying of Joab.
35 Successors of Joab and Abiathar.
36-46 Solomon's charge to Shimei. His disobedience and execution.

Chapter 3.
1-3 Solomon's unlawful marriage and sacrifice.
4-15 Solomon's dream. His great choice.
16-28 His judgment about a disputed child.

Chapter 4.
1-6 Solomon's chief officers.
7-19 His twelve provision gatherers.
20, 21 Solomon's subjects. Extent of his kingdom.
22, 23 His daily provisions.
24, 25 Peace of his kingdom.
26-28 Solomon's stables.
29-34 Wisdom of Solomon.

Chapter 5.
1 Hiram's embassy to Solomon.
2-6 Solomon's appeal to Hiram for timber hewers.
7-12 Hiram's acceptance. The reward.
13-18 The number of Solomon's workmen.

Chapter 6.
1-10 Building of Solomon's temple.
11-14 God's promise concerning it.
15-35 The inside finish.
15 Walls.
16-20 The holy of holies.
21, 22 The gold covering. The partition.
23-28 The cherubim.
29, 30 The wall carving.
31, 32 The door of the holy of holies.
33-35 Door of the holy place.
36 The inner court.
37, 38 Time occupied in building.

Chapter 7.
1-12 Solomon's private building.
13-46 Hiram's works for Solomon.
13-22 The brass pillars and chapiters.
23-26 The molten sea.
27-39 The ten bases.
40-46 The sum and place of Hiram's work.
47-51 Making of the temple furniture.

Chapter 8.

1-66 Dedication of the temple.
1-11 Placing of the ark.
12-21 Solomon's introductory address.
22-53 His prayer.
54-61 His exhortation.
62-64 The sacrifice.
65, 66 The feast.

Chapter 9.

1-9 God's covenant with Solomon.
10-13 Solomon's gift to Hiram.
14 Hiram's gift to Solomon.
15-19 Solomon's levy.
20-23 Solomon's bondmen.
24, 25 His offerings.
26-28 His navy.

Chapter 10.

1-5 Visit of the queen of Sheba.
6-9 Her opinion.
10 Her present.
11-13 Solomon's present to her.
14-23 Solomon's riches.
24 His reputation.
25 Presents to Solomon.
26 His horsemen and chariots.
27 Wealth of Jerusalem.
28, 29 Traffic of his kingdom.

Chapter 11.

1-8 Solomon's apostasy.
9-13 God's anger with him. Destruction of the kingdom foretold.
14-40 Solomon's enemies.
14-22 Hadad, the Edomite.
23-25 Rezon, the Damascene.
26-40 Jeroboam, the Ephrathite.
41-43 Solomon's death. His successor.

Chapter 12.

1-4 The people's request of Rehoboam.
5 His request for time to decide.
6-11 His counsel with old men—and young men.
12-15 His answer to the people.
16-20 Revolt of the ten tribes. Jeroboam made their king.
21-24 Rehoboam's army. God's message to them.
25-33 Apostasy of Jeroboam. The golden calves.

Chapter 13.

1-3 A Judean's prophecy against Jeroboam's altar.
4, 5 Withering of Jeroboam's hand. Rending of the altar.
6 Penitence of the king. His hand restored.
7-10 The prophet's refusal of the king's entertainment.
11-19 A Bethel prophet's lie to him.
20-22 God's reproof of the Judean prophet.
23, 24 The prophet slain by a lion.
25-32 His burial by the Bethel prophet.
33, 34 Jeroboam's sinful reign.

Chapter 14.

1-4 Sickness of Jeroboam's son. His mother sent to Ahijah the prophet.
5-16 God's message to Jeroboam by Ahijah.
17, 18 Death of the child.
19, 20 Death of Jeroboam (22 years). His successor, Nadab.
21-24 Sin of Judah.
25-28 Shishak's plunder of the temple.
29, 30 Strife between Judah and Israel.
31 Death of Rehoboam (17 years).

Chapter 15.

1-8 Reign of Abijam, second king of Judah (three years).
9-24 Asa, third king of Judah (forty-one years).
9-15 His character.
16-24 His war with Israel. League with Ben-hadad.
25, 26 Nadab, second king of Israel (2 years).
27-16-7 Baasha, third king of Israel (24 years).
27, 28 His murder of Nadab.
29-31 Destruction of the house of Jeroboam.
32-34 Character of Baasha's reign.

Chapter 16.
1-7 Jehu's prophecy against Baasha. His death.
8-10 Elah, fourth king of Israel (2 years). His murder.
11-20 Zimri, fifth king of Israel (7 days).
11-14 His destruction of the house of Baasha.
15, 16 Omri elected king by the army.
17-20 Tirzah besieged. Suicide of Zimri.
21, 22 The four years' civil war.
23-28 Omri, sixth king of Israel (12 years). Samaria built.
29-22-40 Ahab, seventh king of Israel (22 years).
29-31 His evil reign. Marriage to heathen Jezebel.
32, 33 His Baal worship.
34 Jericho rebuilt by Hiel. The curse.

Chapter 17.
1 Elijah's prophecy of drouth.
2-7 The prophet fed by ravens at the brook Cherith.
8-14 Elijah sent to the widow of Zarephath.
15, 16 Miracle of the meal and oil.
17-23 Restoration of the widow's son.
24 The widow's faith.

Chapter 18.
1, 2 Elijah sent to find Ahab.
3-6 Search of Ahab and Obadiah for water.
7-15 Meeting of Elijah and Obadiah.
16 Ahab brought to Elijah.
17-20 Ahab gathers Baal's prophets.
21-39 The trial by fire on Mount Carmel.
40 Baal's prophets slain.
41-45 Elijah's prayer for rain.
46 His loyalty to Ahab.

Chapter 19.
1, 2 Threat of Jezebel.
3-7 Flight of Elijah. An angel feeds him.
8-18 Elijah at Horeb.
8-14 God's appearance to Elijah.
15, 16 His order to the prophet.
17, 18 Assurance to Elijah.
19-21 Elijah anoints Elisha.

Chapter 20.

1-12 Ben-hadad's war. Correspondence with Ahab.
13, 14 A prophet's message to Ahab about the Assyrians.
15-21 Destruction of the Syrian army.
22 Return of the Syrians foretold.
23-25 Advice of the Syrians to their king.
26, 27 Return of the Syrians. Gathering of Israel.
28 A prophet foretells Syria's defeat.
29, 30 The battle. Destruction of the Syrians.
31-34 Ahab's covenant with Ben-hadad.
35-43 A prophet makes Ahab judge himself.

Chapter 21.

1-16 The murder of Naboth.
17-29 Elijah's judgment against Ahab and Jezebel.

Chapter 22.

1-12 Conference of Jehoshaphat and Ahab. The lying prophets.
13-28 Prophecy of Micaiah. His shameful treatment.
29-40 Battle of the two kings against the Syrians. Death of Ahab.
41-50 Jehoshaphat, fourth king of Judah (25 years).
51-2 K 1-18 Ahaziah, eighth king of Israel (2 years).

LESSON NOTES.

Ch. 1:1-4.—Shunam was a town five miles south of Tabor, in the tribe of Issachar. David was now seventy years of age. "The wear and tear of a military life, bodily fatigue and mental care had prematurely exhausted the energies of David's strong constitution." (J. F. B.) It is said that in the hot climate of the East the people sleep each in a separate bed, departing from the custom only for medical reasons, being aware that the inhalation of a young breath will give new life and vigor to a worn-out frame.

5-10.—Adonijah was the fourth son of David. He is said to have been the oldest then living, and it was natural that he should have been considered the heir to the throne. It is evident, however, from the anxiety and energy shown to get the throne that he knew Bath-sheba's claim on it for Solomon. Probably both Joab and Abiathar thought that Adonijah ought to have the throne. Zadok was a descendant of Eleazar, third son of Aaron, and had been made high priest at Gibeon by Saul when he slew the priests at Nob. (Descendants of Ithamar, Aaron's fourth son, house of Eli.) Abiathar, the only survivor of the massacre,

had been David's priest in the wilderness, and since David became king he had recognized both Abiathar and Zadok as high priests. It is probable that there was more or less friction between the two, hence they are found on opposite sides.

11-14.—Nathan, the prophet, knew of David's promise regarding Solomon, and knew that God approved it. So he felt religiously bound to lead the movement to put Solomon on the throne. Probably Nathan knew also that Adonijah would put to death Solomon as being a rival claimant to the throne. So he arranged with her that she should first go to David and present her case, then he would come to religiously follow up what she began. As verse 20 indicates, the law of succession had not been fixed, and kings often named their successors. If they did not, the throne went to the oldest.

15-21.—Bath-sheba could break the news more gently to the aged king than anyone else. She tells him of the feast that Adonijah has spread, and reminds David that she and Solomon will be counted as traitors and their lives taken by Adonijah. She appeals to David (verse 20) to name a successor.

22-27.—Nathan evidently had much influence with David. He was a good man. When he comes before David he tells him about Adonijah's feast, and mentions how himself and others had not been bidden to the feast, and asks if it was David's will to put Adonijah on the throne. Bath-sheba had evidently retired while Nathan talked with David.

28-31.—David now calls back Bath-sheba and renews his promise to her and to Solomon.

32-37.—The aged kings sees the necessity of hasty and decisive action. So he called Nathan and the other two men he had mentioned as slighted by Adonijah in his invitation, and bids them publicly anoint Solomon king, and put him on the king's mule, and with the use of the trumpets and the royal guards proclaim him king throughout the land, and bring him in and set him on the throne. Anointing was done only in case of a new dynasty or in disputed succession. No subject was allowed to ride the state mule under penalty of death unless by special permission. Gihon was a fountain on the west of Jerusalem.

38-40.—About the close of the feast of Adonijah the shouts of the multitude over Solomon's accession came to their ears.

41-50.—A son of Abiathar came down to the well of Enrogel, where they had been feasting, and tells all the details of David's orders and the crowning of Solomon. All the guests of Adonijah were panic-stricken, and fled home for fear of being counted conspirators. The

altar was probably the altar of burnt offerings on Mount Zion, where Abiathar had been acting as high priest. The altar was counted a most sacred place, so that persons accused of crime frequently fled to it to escape vengeance, since persons would not be taken violently from the altar or slain by it unless their guilt was established. Ex. 21:14.

51-53.—Solomon's promise to Adonijah was straightforward and manly. Evidently Adonijah feared Solomon would slay him, for he wanted a promise that he might be spared.

Ch. 2:1-9.—In David's dying charge to Solomon verses 2-4 are beautiful flowers. Had Solomon heeded them he would have been the greatest king of earth, all things considered. (These three verses are worthy of committal.) His charge about Joab was only dealing out justice to that hoary and impenitent sinner, who had so fully disregarded his king's wishes and violently shed innocent blood. David doubtless thinks that his very presence would be a menace to Solomon's safety. He speaks also of Shimei (the one of chapter 1:8 is a different man) who had cursed David, yet he received David's oath of safety in presence of a strong following. David would consider him a dangerous man and untrustworthy, so that his advice was for the safety of the kingdom.

10, 11.—David had been anointed over the tribe of Judah at Hebron when he was thirty years old. The old warrior king had subdued the enemies of Israel and made his people a great nation. The death of David occurred some six months after Solomon was put on the throne. This time is supposed to have been spent in perfecting plans for the enlargement and glory of the kingdom.

12.—After David's death verse 12 indicates that these plans were carried out successfully.

13-21.—We are left to guess why Adonijah made the request for Abishag. Some think that it was a deep laid and cunning design, possibly inspired by Joab and Abiathar, to gain the kingdom by marrying the wife of his father, since that was one of the main ways by which men were established in a kingdom. If he had design in mind the plot was well concealed, for Bath-sheba, who was at first suspicious of Adonijah, was willing to speak in his behalf.

22-25.—Solomon at once concluded that this was a design on the kingdom, and associated Abiathar and Joab with the scheme. If this was true, then Adonijah was a rank hypocrite (verse 15) and a dangerous man, and deserved his fate. If it was not true Solomon had no right to put him to death.

26, 27.—Solomon would of course regard Abiathar as an accomplice of

Adonijah, worthy of the same fate, but because of his filling the sacred office for David and sharing his privations in the wilderness he merely banishes him to his private estate at Anathoth, three miles north of Jerusalem, in the territory of Benjamin. In depriving him of his office the prophecy was wholly fulfilled against the house of Eli, Abiathar being the last one of his line in the priesthood.

28-34.—Joab seeing the punishment of these two knows his own punishment is at hand. He also flees to the altar, but his fate has been previously passed upon, and when he refuses to leave the altar he is slain there, probably on the assumption that the force of taking him from the altar would be as great violence as his slaying on the spot.

35.—Benaiah and Zadok were made the successors of Joab and Abiathar.

36-46.—Shimei, who had cursed David, lived at Bahurim, a little village not far from Jerusalem. Solomon shuts him up to the necessity of staying perpetually within the gates of Jerusalem. Shimei agreed to the change, but after three years broke his word, and was slain by Solomon's orders. With the death of Shimei all the rival factions of the kingdom were gone, and Solomon enjoyed unbroken quiet.

Ch. 3:1-3.—Here appears the strange mixture of sense and nonsense in Solomon. This incident of marriage shows that Israel as a nation had risen high in the estimation of other nations, and was received on an equality with Egypt, which four hundred years before had held them as slaves. Some think this woman had abandoned idolatry and became an Israelite, but there is neither proof nor likelihood for the supposition, and if she really did the king should not have married her. More likely Solomon's vanity was stirred by the proposed alliance with Egypt by this union, and he neglected to weigh the proposition by the law of Moses and his better sense. No doubt Solomon meant with all his soul to be an upright, God-fearing man, but such weakness in striking down evil tendencies would ruin him. The same weakness is manifest in his sacrificing in high places contrary to the express orders of the law, and allowing the people to do likewise. To keep on in that way would be to make his reign a brilliant failure.

4-15.—At Gibeon the wilderness tabernacle and the brazen altar were located, but the ark was not there and the high priest was not there, and it is difficult to say how much of false religion had crept into the worship of Israel in all these four hundred years of contact with idolatry, which Israel failed to destroy as ordered to do, and for which they so often fell before their enemies. Solomon was now at least twenty years of age.

After the long service in which he offered one thousand burnt offerings his dream would be a most natural one. Beginning to realize as he did the weight of responsibility on him, he feels that above all things he needs wisdom. The dream is a mere picture of what went on in his mind in his waking hours, and in answer to which prayer God granted his request. So earnestly did Solomon pray for this that when he slept he dreamed out what he had done in his waking hours. God's granting of Solomon's waking prayer was signified in this dream. Had Solomon asked in addition courage to piously perform all his known duty it would have pleased the Lord still better and saved Solomon from ruin.

16-18.—It is said that Eastern monarchs frequently appeal to the principle of human nature when at a loss to find a clue to the truth in conflicting testimony, and that modern Eastern history abounds with judicial anecdotes similar to this.

Ch. 4:1-6.—In Solomon's cabinet were two sons of Nathan the prophet. It is of course fitting that any executive should have officers in full sympathy with him. Nathan had been very close to David, had been the first to move in favor of Solomon, and no doubt these boys had grown up with Solomon.

7-19.—The twelve officers gathering the immense amount of food necessary to support royalty was a standing remembrance of Samuel's comment to the people about the result of their demanding a king.

20, 21.—Solomon made tributary to Israel all the little powers from the Euphrates River to Egypt.

22, 23.—The thirty measures of flour meant two hundred and forty bushels. The sixty measures of meal then would be four hundred and eighty bushels.

24, 25.—"The people trained their vines and fruit trees up the walls and stairs of houses so as to make a shady arbor under which to rest and recreate." (Brown.)

26-28.—Horses were not used in Palestine, but Solomon in imitating the splendor of the kings introduced them for his own use.

29-34.—The children of the East meant Arabians, Chaldeans and Persians. Egypt was renowned as the country of sciences. Solomon had most likely as a boy been an ardent student of what learning was available. Ethan was a Levite. Herman was chief of the temple musicians. It seems a pity that of all Solomon's vast writings, for he must have written much, so little should have been preserved to us.

Ch. 5:1.—Hiram was king of the Phœnicians, and the forests of Lebanon belonged to them. The timber which Solomon wanted would

require skilled artisans, which the Tyrians were in this line, and Solomon engaged to furnish the laborers to work with them.

2-6.—Josephus says that this contract was in writing and is preserved both in Jewish and Tyrian records. Solomon furnished food both for the workmen and the palace of Hiram.

7-12.—It is said that one hundred and fifty-three thousand six hundred war prisoners made by David (Canaanites) were employed in the quarries and as carriers of burdens. "Great stones thirty feet in length and five or six feet broad are still seen in the sub-structure about the ancient site of the temple, thought to be these very stones mentioned."

Ch. 6:1-10.—The building commenced one thousand and twelve years before Christ. The work commenced about May 1, the second month of Solomon's fourth year, and was finished in the eighth month (about October) of the eleventh year, taking seven and one-third years or in round numbers seven years to build it. The dimensions were exactly twice those of the tabernacle in the wilderness. Around the outside walls of the temple he built rooms to be occupied by the priest, and things which belonged to the temple service. These additions were three stories high, the lowest story being smallest and the highest story largest, because the wall of the temple became thinner, and the decrease in the thickness of the wall was added to the width of the room in its story. The porch in front was of course just as long as the temple was wide, and half as deep as it was long. It is said that an underground quarry has been discovered near Jerusalem where the temple stones are supposed to have been dressed, and in which were blocks of stone similar in size and nature to the stones of the temple of Solomon.

11-14.—God's promise to Solomon about the temple makes very clear the caution not to presume that this magnificent temple would give any assurance of God's presence unless Solomon and his people kept the commandments of the Lord. The sacrifice which God requires is that of obedience.

15.—The walls were wainscoted with cedar boards. The floor was covered with fir planks, a more durable wood.

16-20.—The holy of holies was twenty cubits (thirty feet) cube. That would of course leave forty cubits (sixty feet) in the holy place. The entire cedar lining of the house was carved with figures of flowers and gourds and cherubim, and all this covered with gold.

21, 22.—"The partition between the holy of holies and the holy place consisted of folding doors opened and shut with golden chains." (J. F. B.) The revised Bible rather indicates that this partition was made of

gold chains, and this itself overlaid, making the chains to answer as a web, and so making a golden partition.

23-28.—The wooden cherubim within the holy of holies were also covered with gold, and their wings doubtless spread over the place where the ark was placed.

29, 30.—Not only the walls, but the floor of the temple was gold covered. The beautiful figures on the walls covered with gold would make a most pleasing effect.

31, 32.—Both the doorway and the doors between the two rooms were made of olive wood and overlaid with gold, having first carved on them beautiful figures of cherubim and vegetation.

33-35.—The door of the holy place was similarly made and decorated, except that the doors themselves were made of cypress instead of olive wood.

36.—The court was an open space around the temple for the priests only. Outside of it was an outer court in which the people assembled for worship.

37, 38.—This seven years of temple building was the grandest era of Solomon's reign. Had his spiritual devotion to God been as great as his outward display of zeal and honor shown toward God in the making of this costly and beautiful structure he would not have become the brilliant failure that he did.

Ch. 7:1-12.—It is a matter of discussion among authorities whether or not these buildings mentioned in verses 1-12 are three different buildings or parts of one grand palace. He took much longer for these than for the temple, because the temple was the nation's place of worship, and much depended on a speedy completion of it. What gave the name to the building of verse 2 is not known, unless it be the amount of cedar wood used in it. In this palace Solomon had his throne, otherwise called the porch of judgment. The magnificence of this palace was in keeping with the splendor of Solomon's reign and reputation.

13-22.—"The Tyrians and other inhabitants of the Phœnician coast were the most renowned of all the ancient world as artists and metal workers." (Brown.) The mother of Hiram seems to have been of the tribe of Dan and had married a Naphtalite, and he having died, she married the father of Hiram. The two pillars here mentioned were the supports of the porch. The chapiters are in these days capitals. They are mere ornamental heads of the columns on which the weight above rests. These pillars and their ornamental heads were beautifully dec-

orated. The words Jachin and Boaz are words signifying the strength and permanence of the pillars.

23-26.—The molten sea took the place of the brazen laver of Moses. When filled full of water it is said to have contained over twenty-two thousand two hundred gallons. This sea was used both for washing the hands and feet of the priests and to wash the parts of the sacrifices.

27-39.—The bases were four-wheeled carriages on which to haul the lavers or vessels of water to fill or empty the molten sea. Tapier says each one when filled would weigh about two tons.

40-46.—The place where this work was done was east of the Jordan River near the mouth of the Jabbok. Clay and sand are here found in abundance to be used for molding bronze.

47-51.—It is supposed that the sacred vessels of the tabernacle were placed as honored relics in the temple. Solomon makes new ones for the temple. They were most likely made after the model of the old ones, but were ten times as many in number.

Ch. 8:1-11.—Now comes the great event of the Jewish nation. The next year after the completion of the temple was the year of jubilee. Solomon chose this time, a few days before the feast of tabernacles, to begin the ceremonies of dedication. That feast commemorated their dwelling in booths in the wilderness. All Israel was gathered together. The ark was brought from Jerusalem, and the old tabernacle was brought, and all its sacred furniture. The ark was put into the holy of holies under the wings of the cherubim which Solomon had made. Verse 9 shows that the other articles mentioned in Heb. 9:4 were not in the ark at least at this time, but in a chest kept beside the ark. The Lord manifested his presence by the cloud, similar to the one that had covered the mount at Sinai and the tabernacle when it was dedicated in the wilderness.

12-21.—Solomon's first address reminds the people first of all of that wilderness experience of Israel communing with Jehovah clothed in thick darkness. In the next expression (verse 13) he reminds them that they are now settled in the land God had promised them. Now he recites the purpose of David to build a temple and God's order to him about it, saying that he had fulfilled that order.

22-53.—Kneeling before God and stretching out his hands toward heaven, Solomon prays a prayer you can well afford to commit. He expresses reverence to God (verses 22-24) and pleads that all his promises to David be verified (verses 25-27), and that Solomon's prayer and the prayer of all Israel toward that house be answered; (verses 28-30) that

it may be a place of justice, (verses 31, 32) a Bethel of promise for the restoration of sin-cursed Israel—emeny smitten, (verses 33, 34) drouth-consumed, (verses 35, 36) or pestilence-plagued; (verses 37-40) that God may adopt the stranger who would cast his lot with Israel, (verses 41-43) may help the supplicating people who pray against their enemies in war, (verses 44, 45) or seek God in a land whither they have been carried captive, (verses 47-50) and forgive and re-establish all these as promised by Moses after the Exodus (verses 51-53). Solomon was on a brass platform built for the occasion in the outer court where the people assembled. The priests were probably in the inner court. This prayer was distinctly a national one. (2 chapter 6:13.)

54-61.—At the close of his prayer the sacrifice which the priest had ready on the altar was consumed by fire sent down from heaven, as had been done in the wilderness at the dedication of the tabernacle, and the king turning blesses the people and strongly exhorts them to obey the Lord that he may maintain the cause of Israel.

62-64.—Here is the greatest number on record of offerings made at any one time, though the heathen on special occasions made very large sacrifices. The entire inner court seemed to be turned into a place of sacrifice, since of course on that occasion the altar would be too small.

65, 66.—The first seven days was devoted to the dedication of the temple. Seven other days were devoted to the feast of tabernacles, though they were not consecutive, because on the tenth day of the seventh month came the great day of atonement, and the last day of the feast came on the twenty-third day of the month. (II Chron. 7:10.)

Ch. 9:1-9.—This covenant of God with Solomon shows that God was pleased with the attitude at that time held by Solomon. Had the king regarded diligently the words of this faithful warning how different would have been the history of him and his people. But his feeling of satisfaction and security almost immediately led the people into the corrupting desire for luxury and show, which turned the king and all the people from God. How wonderfully have verses 7-9 been fulfilled.

10-13.—The cities mentioned in verses 10-13 were inhabited, according to Josephus, by Canaanite heathen, not yet having been conquered, though within the land of Canaan.

14.—Some of the authorities think that the gold mentioned in verse 14 had been given to Solomon for the temple and other buildings. There is, however, no proof of this.

15-19.—The levy spoken of meant both men and money. How remark-

ably was being fulfilled Samuel's prediction to the people of how a king would use them and their resources. (I Sam. 8:10-18.)

20-23.—Solomon made slaves of the foreigners, but put the Hebrews to the more honorable employments.

24, 25.—The three times mentioned were the Passover, Pentecost and feast of tabernacles.

26, 27.—"Ophir was a general name for all the regions lying on the African, Arabian or Indian seas so far as at that time known." (Heeren.)

Ch. 10:1-5.—No one knows where the country of the queen of Sheba was; some think Arabia Felix, others Abyssinia. The ships of Solomon going here and there would carry the news to her.

6-9.—Could she have read deeper she might not have said verse 8 unless assured that Solomon's earthly wisdom would not lead him into forgetfulness and disregard of God and his claims on Solomon and his people.

10.—Her present would amount to near three millions of dollars.

11-13.—There is no statement of what would be the amount of Solomon's presents to her, but doubtless it was near an equivalent of what she brought to him.

14-23.—The gold mentioned in verse 14 would be nearly eighteen millions of dollars.

24-29.—Solomon's reputation for wisdom, the presents he received from his subjects, the horses and chariots which were filling the land, the wealth and splendor of Jerusalem and the great traffic of his kingdom with other nations were the things which begot that self-satisfaction and pride so hard to resist which was the ultimate destruction both of Solomon and his kingdom. It spoiled the king and spoiled his subjects. They were unable to see how true were the words of Samuel and how full of danger was that condition. Happy are the people who, if they cannot always reason for themselves, can at least trust the word of God.

Ch. 11:1-8.—The beauty of picturesque piety with which Solomon began his reign is sadly marred by this wretched fall. Such prosperity had spoiled the noble young king, and he had fallen a prey to his own popularity. He had neglected to hide God's law in his heart, and by so neglecting it he had trampled it beneath his own lusts. Great riches or high position is no safeguard against sin. Doubtless the great number of Solomon's wives was due to the fact that among Eastern kings a number of wives was reckoned as an indication of wealth and importance, and so Solomon was drawn into the false belief that he must conform to custom. Verses 4 and 6 suggest clearly in what respect David was a man

after God's own heart. David sinned, but he repented. Think what he would have said of Solomon doing as recorded in verses 7 and 8. (See Deut. 17:14-20.)

9-13.—The latter clause of verse 9 gives the reason why Solomon's apostasy was inexcusable. He had been favored with an extraordinary amount of light, and he had been especially warned against the snare of idolatry. The kingdom was to be taken away from the house of Solomon, but God, for the sake of his people Israel, in accordance with his promise to David (verse 12) would not let the adversaries which rose against Solomon begin to prevail in his life time. Had they been allowed to conquer and destroy the kingdom in the life time of the king who had made Israel's name so illustrious, all the nations of the earth would have jeered at Israel until the name would have become a synonym for contempt. Of course all the kingdoms around, whose splendor was overshadowed by that of Solomon, would have taken special delight in Solomon's overthrow and reproach. The one tribe which was to remain to the house of Solomon (and so to the house of David) was that of Judah. Benjamin seems to have remained attached to Judah, hence Jerusalem was partly in their territory, and many from the various tribes came to Judah to make it their residence after the split, that they might enjoy the privileges of the temple, especially the Levites (II Chron. 11:13), but all who remained to the house of David were known by the name of Judah, the tribe to which David belonged.

14-22.—Hadad, when he learned of David's death, had left his life of magnificence in Egypt to try to regain his lost throne. Originally Israel had been forbidden to destroy the Edomites (children of Esau), but it is probable that in the course of the centuries the Edomites had become aggressive in their warfare against Israel.

23-25.—The abhorrence of Rezon for Israel is a hint of their kind of treatment which Israel might have expected had Solomon been conquered. No whipped chicken is flogged so hard and by so many as the rooster which has once ruled the poultry yard.

26-40.—Jeroboam was an inhabitant of Bethlehem. He had been appointed by Solomon superintendent of the public engineering works about Jerusalem. Millo was underneath the citadel of Zion. Ahijah was a prophet of Shiloh, where the old tabernacle had so long stood. This prophet tore up his new garment and gave ten pieces to Jeroboam to typify how God would give him ten of the twelve tribes, all but Judah and Benjamin. Verse 32 is explained in a preceding note. Verse 36 refers to the promise made to David that his seed should sit upon the

throne (as long as there was a temporal throne in Israel) until finally the great Antitype (Christ) of the house of David should ascend the throne to reign forever. Jeroboam was to have a similar kingship over ten tribes if he kept the commands of the Lord. (Verse 38.) When the old apostate king, Solomon, heard of this of course he would try to destroy Jeroboam. He saw the threatening signs of the destruction of his kingdom, and knew that it was on account of his own abominable sin.

41-43.—Now that death is at hand the remorse that Solomon must face every instant would far outweigh all the glory of his gold covered throne. Nothing pays like correct living. Rehoboam was the son of Solomon by an Ammonite woman. It is supposed that he was Solomon's only son.

Ch. 12:1-4.—The request of the tribes of the new king was a very reasonable one. Shechem was a central point. The tribes did not meet to select a king, for it was now understood that the seed of David was entitled to the throne, but they met to formally install him.

5.—Rehoboam's request for time was a prudent measure. Had he sought to the Lord for wisdom he would have made no mistake, and the kingdom need not have been divided.

6-11.—The counsel with wise men was also prudent, though the wisdom that would dictate such a course ought to have prevented the forsaking the counsel of old men for that of young men. The advice of those who had grown up with Rehoboam shows that there was in Israel an element full of pride and tendency toward vain show at the expense of the masses. This aristocracy, which had been fostered by the magnificence of Solomon's reign, was one of the conditions which made the prophecy of the revolt a necessity. The last clause of verse 10 is explained by verse 11, viz., All the strength my father showed in this regard shall be exceedingly small beside what I shall show.

12-15.—No doubt it was contended by Rehoboam's young admirers that those who made this request were the unstable element which must be held down by strong law. He made the mistake of not investigating and consulting the law of God. He merely answered according to his own desire and that of those who like him wanted a good time. The scorpion was a kind of whip made with special reference to cruelly lashing slaves. It is not at all unlikely that since Rehoboam possessed the character that he did, God so ruled these proceedings that a foolish, childish answer should effect a bloodless separation rather than to have a deceitful answer of peace and afterward have the tribes rebelling one by one, and the rupture costing a bloody civil war. Verse 12 indicates

that Jeroboam had returned from Egypt and was at this time with the people for the king's decision.

16-20.—The decision of the king was probably received in silent contempt by the people, but they went away declaring their purposes to each other with a determination that left no room for doubt. Possibly the king did not know but what his answer had accomplished its purpose until he sent Adoram to collect taxes, and it is likely that the king's presence with him is accounted for by the fact that Adoram's demands had been resisted, and the king thought to enforce them by his immediate presence. The killing of Adoram would open his eyes and show him that his cause was desperate. By this time it would be thoroughly advertised through all the tribes that Jeroboam had returned from Egypt, and so he was made king according to the prophecy they had heard.

21-24.—Rehoboam was able at once to raise an immense army, but here the Lord interfered and forbade any resort to arms. The prophet Shemiah will be heard of again in connection with the war against Egypt.

25-33.—And now comes the same sickening old story. When Jeroboam came to power he forgot the Lord who put him there, and disobeyed. How many good men are spoiled by place and position. Verse 27 was what he called a stroke of policy—politically; but his fatal mistake was in leaving God out of his politics. He had spent some time in Egypt, where the bulls Apis and Mnevis were sent as symbols of the true God. Doubtless these calves were in imitation of them. How much this idolatry was like that of the people at Sinai when Aaron made the golden calf. Dan was in the extreme north and Bethel was within the territory of Benjamin not far from Jerusalem. The Levites had gone to the kingdom of Judah for the sake of the true religion, so Jeroboam made priests of any who would serve, which would likely be only the reprobate class. The feast of tabernacles was set a month later so as to cut off all connection with the established order and swing the sympathies of the people away from the kingdom of Judah. Such impious innovations would call out great contempt in Judea and make the separation immediate between the two nations.

Ch. 13:1-3.—Who the Judean prophet was is not known. Josiah was about three hundred and sixty years later.

4, 5.—When the king attempted to offer violence to this prophet God at once paralyzed his arm. The rending of the altar was a sign that God was with him.

6.—After the king's arm was healed he probably wants to bribe the prophet into non-activity.

7-10.—The prophet refuses to be entertained by the king, as the Lord had ordered him, knowing the danger of the prophet being influenced by designing men.

11-19.—Why the prophet lied to this Judean prophet is a mystery. Whether he was interested in the message or whether he wanted to defeat the purpose of the prophet is a question about which thinkers disagree. I think the first supposition the more reasonable.

20-22.—While they were at the table this too easily influenced Judean prophet was reproved by the Lord for disobedience. Probably the Bethel prophet began then to realize for the first time the responsibility he himself had in the matter. The latter part of verse 22 was always reckoned a great calamity by an Israelite.

23, 24.—The country abounded in lions. I think neither of the prophets realized how soon calamity was to overtake the disobedient prophet of Judea.

25-32.—I think it likely that when the old Bethel prophet heard of the death of the Judean prophet he was truly sorry. Verses 30-32 indicate it. What he thought of his own part in the matter is not recorded. I doubt if he had any intentions originally to wrong him.

33, 34.—Jeroboam went right on in his sinful career, and so cut himself off from all the blessings promised him by the Lord through the prophet. (Chapter 11:38.)

Ch. 14:1-4.—When the son of Jeroboam was sick he sent his wife in disguise to inquire of Ahijah, who had before prophesied to him about the kingdom. The miserable apostate Jeroboam was afraid to himself face the prophet, whose message he had so outraged.

5-16.—The message to the king was very direct and decisive. Verses 10 and 11 was a fearful message, and the language of verse 12 was a climax, with verse 14 for a barbed point. Behold how God changes his attitude toward men when they sin.

17, 18.—Tirzah was a beautiful town in Ephraim, made the capital of the kingdom of Israel. It is east of Samaria.

19, 20.—The incorrigible king, unmoved by any warning or threatening, even by death in his home, at last comes himself to meet his fate. What will all his kingly glory avail him now? The humblest pious subject in his kingdom is infinitely above him.

21-24.—Rehoboam also, as was to be expected, became an evil king. The Judean nation lapsed into evil. The knowledge of the true God was there, the law and the temple were there, but the people went after their abominable, filthy lusts. Verses 23 and 24 show how they copied

the accursed sins about them, which they should have destroyed with the heathen who practised them.

25-28.—This king of Egypt was not likely the father-in-law of Solomon, but this war was the fruit of Solomon's sinful alliance with Egypt, the result of his disobeying the law of God. The costly furnishing of the temple was taken to enrich and adorn Egypt.

29, 30.—The kingdom of Judah would claim to be better religiously than Israel, because they professed to hold to the law of Moses. There would be a jealous rivalry between the nations, and frequent skirmishes between them. In reality one was about as bad as the other, though doubtless there was a much greater per cent of true worshipers in Judea.

31.—It is small wonder that Rehoboam turned out so, being as he was the product of an apostate father with a heathen Ammonite.

Ch. 15:1-8.—Abijam, the second king of Judah, followed the evils which his father practised before him. If parents wish their children to be right they must themselves be right both before and after their children's birth, and be especially careful to train them in babyhood and the years of childhood which follow. The giving of a lamp is an expression used to denote general prosperity. This chosen people would have been utterly cast off had not God bore with them because of his promises to David, who to the end of his life served the Lord.

9-15.—The character of Asa as set forth in verses 9-15 is very refreshing and hopeful compared with his two predecessors. He looked to the Lord for wisdom, and was careful to do his duty as the Lord showed it to him, even though some of that duty be unpleasant, as for instance the public rebuke of his grandmother's sins. Evidently he had been reared by a better woman than she. Asa should have destroyed all the groves, since they had a tendency to draw the people into the idolatrous practices of the Canaanites. Perhaps that subject had not been forced on his attention, or he was willing for peace sake to conciliate that far the people who inclined toward heathenism.

16-24.—Doubtless Asa had been besieged much to make an alliance with some other government for the sake of safety. The thing would be made to appear very reasonable by those who argued it as a measure of prudence. But it was dishonoring the Lord, even though it seemed to be an outward success. On the whole Asa's long reign of forty-one years was a good one, for he seemed to try to please the Lord.

25, 26.—Nadab's reign over Israel was short and wicked. He met a deserved fate, although that was no excuse for Baasha, who murdered him. The cutting off of the descendants of Jeroboam was a fulfillment

of the prophecy which Ahijah had made against Jeroboam on account of his sins. (Chapter 14:10, 11.)

27-31.—But Baasha was probably no better than the man he had conspired against and murdered. Such as come into power by such foul means never prove to be of any particular good. Had his slaying been zeal for the destruction of evil and the establishment of good the case would have been different. As it was one evil man slew another simply to usurp his place and power. God did not order it, but he permitted, as he often does, one evil to punish another.

32-34.—Tirzah, the capital of the kingdom of Israel, is in the territory of Ephraim, between Mount Ebal and the town of Thebez.

Ch. 16:1-7.—Baasha was of the tribe of Issachar. Jeroboam, whose house Baasha had destroyed, was of the tribe of Ephraim. The Jehu mentioned here was a prophet of Judah, not the Jehu who afterward became king of Israel. This prophet tells Baasha that his house shall be destroyed like the house of Jeroboam, because he had sinned as did Jeroboam. To be unburied in death was counted a most grievous calamity. Jehu prophesied against both Baasha and his son Elah. A part of the judgment against Baasha was because of the traitorous way in which he took the kingdom of Nadab, son of Jeroboam (chapter 15:27, 28). Compare that with David's conduct toward Saul, and even toward Ish-bosheth. Wicked men may help to carry out the plans of God, but that gives no approval to their wickedness.

8-10.—Elah, the son of Baasha, was the second of this second dynasty of Israel. The wretched sinner was killed while in a drunken stupor by one of the captains of his chariots. He was on the throne parts of two years.

11-14.—Zimri was no better than the man he murdered. He began by destroying all the house of Baasha, as Jehu had foretold would be done, not because Jehu had foretold it, but because he wanted to do so. (Jehu had foretold it because the Lord knew Zimri would want to do so.)

15, 16.—Gibbethon was a town allotted to the tribe of Dan, had afterward been given to the Kohathite Levites, and seemed to have fallen into the hands of the Philistines. The soldiers who were here at war chose their captain Omri to be king.

17-20.—Immediately Omri laid siege to Tirzah, and this self-made ruler, Zimri, burned the palace over him rather than let it fall into the hands of Omri. The treasonable wretch took his own life to escape those who successfully resisted his usurpation.

21, 22.—The four years' war was to decide whether Omri or Tibni

should be king. Who selected Tibni, or in what way he died, we are not told, but Omri was finally accepted as king over all Israel.

23-28.—The first six years of Omri's reign was in Tirzah. Then he built the city of Samaria and made it his capital. Samaria is in the northern part of the territory of Ephraim, and from this time forth is the capital of Israel as long as the kingdom lasts. Omri was an evil wretch, like all the kings of Israel before him. When he died he was buried in Samaria, his new capital.

29-31.—Ahab was the worst king that Israel had had up to that time. His act of marrying a heathen woman was the worst possible. This abominable woman, Jezebel, inspired him to every outrage against God which her vile imagination could conceive.

32, 33.—One of the first results of his marrying a Baal worshiper was that Ahab built a house for Baal worship in his new capital city, and planted a grove such as those in which the impure rites of heathenism were usually practised. Eth-Baal, the father of Jezebel, was king of the Zidonians, a successor to the throne of Hiram. He was a king killer and an idol priest, and Jezebel was just like him.

34.—Whether or not Hiel lost all his sons in his attempt to rebuild Jericho we are not informed. It is supposed that in some way the laying of the foundations cost him the life of his eldest, and the completion cost the life of his youngest. (See Josh. 6:26.)

Ch. 17:1.—"Elijah is introduced as abruptly as Melchizedek, his birth, parents and call to the prophetic office being alike unrecorded. He is supposed to be called the Tishbite from Tisbeh, a place east of Jordan." (J. F. B.) It is supposed by some that Elijah was not an Israelite, but an Ishmaelite. Gilead is all that region east of the Jordan between the Arnon and the Hieromax rivers. Suddenly Elijah comes to wicked Ahab and announces a great drouth. The latter part of verse 1 would show that he was on very intimate terms with God.

2-7.—The brook Cherith (now Wady Kelt) is in the eastern part of the land of Benjamin, near Jericho, flowing eastward into the Jordan. The glossy black raven is mentioned in scripture as instances of God's protecting love and goodness. The raven is a meat eating bird, and is almost constantly in motion in search of food. The finding of a raven roost would almost insure a constant supply of meat and other provisions such as a bird could carry.

8-14.—Zarephath is on the coast northwest of the sea of Galilee between Tyre and Sidon. Whether or not this woman had any of Abraham's blood in her veins we are not told, but she was a true believer.

She herself needed help, and in her effort to help another she received the fulfillment of her own desires. There is a world of suggestion in this. Imagine how hungry she would have become had she refused to help Elijah. The language of verses 13 and 14 must have been to that discouraged, hungry woman like the voice of an angel of God.

15, 16.—The miracle of the meal and oil is another very suggestive hint. A great supply was not furnished in advance. It multiplied as used. Many Christians would be willing to attempt work for God would he make them suddenly very eloquent or popular, slay their enemies, etc., but are not willing to use their small resources as God directs and trust him to multiply them.

17-23.—This woman would know the story of this drouth being sent on account of the sin of Israel. Elijah was now in the domains of the heathen father of the sinful Jezebel who had done so much to corrupt Israel and bring about this punishment. She thinks her son's death is due to some sin of hers, and so without stopping to consider what she had said about starving when Elijah first came and how she and hers had been fed as a result of his presence, she complained of the prophet's presence.

24.—The restoration of her son to life and health established her faith, and doubtless made her an unswerving disciple of Elijah and adherent of the true God.

Ch. 18:1, 2.—Elijah had announced this drouth to Ahab, and now that its stinging severity had overspread all the land it was fitting that this kingly old sinner should be reminded by the prophet that the calamity had followed as the result of the king's sinful reign.

3-6.—How the pious Obadiah came to be a servant of the wicked Ahab we are not told. Perhaps, seeing that Elijah's prophesy came true, and not knowing what had become of him, Ahab wanted the presence of some prophet of the true God. So pressing was the famine that the king went out with Obadiah to find water, where grass would be likely to grow. Verse 4 shows how loyal a servant of the Lord Obadiah was.

7-15.—Obadiah knew and reverenced Elijah. But it almost took his breath when Elijah told him to announce to Ahab that Elijah had been seen. Obadiah knew how much Ahab wanted to catch Elijah, and that if he attempted to do so and Elijah escaped him, Ahab would be likely to take his spite out on Obadiah.

16.—When Elijah assured him that he would meet Ahab, Obadiah was glad to announce Elijah's coming to the king. Ahab showed his

faith in Elijah by his anxiety to meet him, knowing his connection with this drouth.

17-20.—Ahab knew well that his own sin had brought Israel into evil and wrought this national calamity. But, sinner that he was, he wanted to lay the blame on the agent of God. Elijah scalds him with an answer, verse 18, and challenges him to a public contest to show on whom the blame rested, and Ahab dared not refuse. Had he refused, the famine would likely have continued. Elijah might have given him three years more to think about it. Mount Carmel was on the sea coast in the southern extremity of the territory of Asher. It was far enough away from Samaria to prevent any interference from Jezebel. Besides it was near the sea, where Elijah's claim about the drouth was about to be vindicated. There representatives of all Israel were gathered with the four hundred and fifty prophets of Baal.

21-39.—When Elijah came to the people he asks them a question over which they stand dumb like a sinner in judgment. Verse 22 must have stung the people with shame when they remembered their conspiracy of silence against the evil and abominable idolatries of Ahab and Jezebel. In this trial Elijah was wonderfully patient. From morning until noon he listened to their wilfully ignorant sniveling to an idol. They had every opportunity to know the true God. The headstrong wretches determined to have their own way, because the knowledge of the true God rebuked their filthy sins. They deserved death without a trial; so did Ahab and Jezebel. At noon Elijah mocked them with bitter irony, yet not so bitter as they deserved. This made them desperate, hence verse 28. There was something ominous to them in Elijah's coolness and confidence. At three o'clock in the afternoon Elijah repaired the altar of Jehovah, which Jezebel had broken down, prepared his sacrifice, and had the people pour water over it to prove that there was no fire about it. Then came the brief, pointed prayer of verses 36 and 37, which brought the lightning of heaven to kindle the sacrifice and make a nation acknowledge God.

40.—The people were now ready to co-operate with Elijah, and he made good use of them. Not a Baalite prophet escaped. Probably the people stoned them to death as the law demanded. Deut. 13:9.

41-45.—Verse 41 shows Elijah's faith. Probably Ahab had eaten nothing all day while he watched the trial. While he was eating Elijah was praying mightily in order that the promise to Ahab (verse 41) might be fulfilled. While he prayed the servant watched for signs of an answer. When the sign appeared (a little cloud rising from the sea, which meant rain quickly) the prophet sent word to Ahab to hurry away.

46.—Now the honest old prophet gives Ahab assurance that he is his most loyal subject by running as a messenger before the royal chariot to clear the way for his hasty drive before the storm. That must have been an exciting chase. He who was soon to go himself to heaven in a chariot of flame was not ashamed to perform the humble duties of a most faithful subject of even a mean, wicked king. He loved God and Israel, and for their sake was faithful to Israel's king. He deserved a chariot of fire in which to go to his mansion in the skies. Jezreel was in Issachar, near Mount Gilboa.

Ch. 19:1, 2.—And now the diabolical wretch, Jezebel, lifts up her vile arm against God. Could she have seen how soon she was to become dog feed she might have felt less confident.

3-7.—But Elijah was afraid and fled for his life. Perhaps we can hardly blame him, for may be it was best that he should run, but it is far more likely that it was God's plan to have him remain boldly there and so follow up the impression he had made on Ahab's mind, and in the temper of the people produced by the scene on Carmel it is probable that had Jezebel attempted violence toward Elijah she would have been dragged from the palace to meet the fate of the prophets of Baal. Some think that feeling this she purposely threatened loudly because she dared do no more. Elijah's feeding by an angel is a touching instance of how God watches over his children. Although Elijah was soon to be honored in the highest way, yet he was now called to pass the severest trials. His faith could bring fire from heaven, but it could not stand before the vain threats of a debauched and debauching queen. Elijah never stopped running until he came to Mount Sinai.

8-14.—When Elijah, in answer to God's question why he was there, told his story, the Lord put before him some object lessons in wind and earthquake and fire, as much as to say, You represent a God who makes these agencies his servants, and yet you are running from a blustering female idol monger. No wonder after such a sight the voice within moved Elijah to restlessness, and when God repeated to him the former question and received the same answer from Elijah, he said to Elijah, Go back again, telling him three men whom he was to anoint, and assuring him that he was mistaken about being the only true worshiper left in Israel. Verse 18.

15, 16.—Elijah was to anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be prophet in his stead.

17, 18.—He assures Elijah that vengeance shall swiftly overtake his persecutors at the hands of the three men named. It transpired, however,

that Elijah anointed only the last named, and Elisha anointed the other two.

Verses 19-21 show that Elisha was a man of some wealth, of Abel-melholah, in the tribe of Manasseh.

Ch. 20:1-12.—Ben-hadad, king of Syria, came against Samaria, the capital city, with a great force. The demand which he made of Ahab, and to which Ahab agreed, showed how low Israel had fallen in their forsaking of God. Think what Joshua or David would have said to such a demand. However, Ben-hadad in his hoggishness made "one too many" demands.

13, 14.—Ahab and the Israelites hurled back defiance, and Ben-hadad had moved against the city, so a prophet of the Lord gives assurance to Ahab that they shall conquer the Assyrians.

15-21.—The two hundred and thirty-two princes lead the attack, each one singling out and killing an Assyrian. This threw the army of Ben-hadad into a panic and they fled. The Israelite army of seven thousand then followed, making a tremendous slaughter. The boasting, drunken Ben-hadad fled for his life.

22.—Now the prophet gives Ahab a timely warning that the Syrians will return again next year.

23-25.—The advice of the servants of Ben-hadad was just such advice as many-god worshipers were likely to give (verse 23). They also suggested that captains be put over the army instead of those petty tributary kings, who were likely to run so easily.

26, 27.—Ben-hadad took the advice, and next year went with a great army.

28.—Again a prophet foretells the defeat of Syria, because of their boast that the God of Israel was not ruler of the valleys as well as of the hills.

29, 30.—Aphek is east of the sea of Galilee. Probably they attempted to make a final stand by crowding onto the walls of that city, at which the wall gave way with terrible results.

31-34.—There was nothing left now but to throw themselves on the tender mercy of Israel. The putting ropes on their heads was a sign that they were Ahab's captives. The contemptible king, flattered by the victory, gave no credit to God nor destroyed these miserable enemies of Israel, as God had ordered.

35-43.—This prophet wanted the other to smite him that he might have an object lesson for a parable by which to make Ahab judge himself for letting Ben-hadad go. His being wounded and having on a sign of

mourning would induce the king to readily listen to him and pronounce judgment. Then the prophet could turn the verdict against King Ahab.

Ch. 21:1-16.—Jezreel was near Gilboa, northeast of Samaria, and seems to have been chosen as the chief residence of Ahab. The refusal of Naboth to sell his possession was not only his perfect right, but the divine law forbade disposing of the paternal inheritance, and if through necessity they must be let go the seller had a right at any time to redeem them, and if he was unable to do so they must be returned to the proper heirs at the year of jubilee. The childish and contemptible king sulked about the refusal until the tigress Jezebel taunted him for his unwillingness to commit high-handed outrage, and took the matter into her own hands. The proclamation of a fast was intended to give an appearance of justice to this diabolism, and pretend that they were religiously seeking an offender. The miserable tools of Jezebel followed her orders. They were probably appointed to their offices by her, and were afraid to go against her orders.

17-29.—Now the old prophet Elijah appears again upon the scene. When the murderous Ahab went to take possession of the vineyard he walked full into the face of a man who, most of all, he did not want to see—Elijah. Verse 20 shows that Ahab knew that Elijah was no humbug. No doubt he expected to hear just what Elijah said to him, for he knew he deserved it. The prophecy meant the total destruction of all the males of Ahab's posterity, but the most richly deserved of all the prophecy was verse 23. She was the arch fiend behind the wickedness of Ahab. She had threatened Elijah with death, and he had carried the complaint to the Lord. Now God sends him back with a fitting reply. The message put Ahab into sackcloth and ashes, and because he humbled himself God said the curse of having all his family destroyed should be deferred until after the death of Ahab.

Ch. 22:1-12.—Ben-hadad, after his severe defeat, had promised to give back the cities taken from Israel, but after waiting three years to gather fresh strength he was ready to dispute with Israel about cities which he had not kept his promise to return. The two kings of the Hebrew people talked together, and the king of Judah was willing to help Israel, but being a godly man, wanted the direction of the Lord about it. Old, lying Jezebel gathered her hireling prophets together, but Jehoshaphat was not satisfied with their prophecy. He wanted to hear a prophet of the Lord, and under protest Ahab called for Micaiah. While he was coming they listened to the lying prophecies of Jezebel's grove prophets. One of

these, "Zedekiah, used a symbol to impart greater force to his language." (Calmut.)

13-28.—When Ahab first asked Micaiah (verse 15) he gave the same answer which the false prophets had given, but must have done it in such a tone of irony that the king could not doubt that he was simply mimicking the hirelings who were falsely claiming to be prophets of the Lord. After verse 16 he tells the king his vision, and then Ahab said to Jehoshaphat, "I told you so." Verses 19-23 give in a figure the details of what the prophet saw in heaven concerning the matter. In verse 17 he had foretold that the king only would be destroyed, and that Israel would return unsmitten. The lying prophet Zedekiah assumed the authority to smite the prophet of the Lord, but was coolly told that he would soon be seeking a place to hide himself (probably from the fury of the people who were advised by him to go to battle). Now the wretched king tries to make Micaiah change the character of his prophecies by imprisoning him. The prophet's answer in verse 28 was worthy of him. Men are always inclined to charge against righteous men the judgments God sends upon them for their sins, and it was so in this case.

29-40.—We are not told just why the Syrian king gave this battle order. Possibly he wanted to kill Ahab, who was the author of the war, and so end the hostilities, and thus leave the cities in question in his possession. He evidently is acting only on the defensive, and does not desire to pursue Israel. Ahab was struck with an arrow and died at evening, after giving orders to Israel to retreat to their homes. The blood was washed from the royal chariot and the dogs licked it, where they had licked the blood of Naboth, the murdered vineyard owner. Justice was beginning to claim its own, and the prophet he had put in the dungeon was right after all.

41-50.—Jehoshaphat was on the whole a good king, yet he lacked force enough to destroy the groves of the abominable idolaters. When his ships were destroyed which were to bring gold, the king of Israel wanted to join with him in this expedition, but he wisely refused to form any alliance with such a king.

51-2 K. 1:18.—The last three verses of this chapter will be taken up in the study of II Kings.

II KINGS.

ANALYSIS.

Chapter 1.

1 Rebellion of Moab.
2 Sickness of Ahaziah. Inquiry of Baal-zebub.
3-5 God's message to him by Elijah.
6-9 Report to the king. His attempt to arrest Elijah.
10-15 Story of the three companies.
16 Elijah's talk with the king.
17, 18 Death of Ahaziah.

Chapter 2.

1-8 The last walk of Elisha with Elijah.
9, 10 Elisha's request of Elijah.
11 Elijah's translation.
12-15 Return of Elisha.
16-18 Search for Elijah by the prophets.
19-22 Elisha heals the water of a spring.
23-25 Bears destroy his tormentors.

Chapter 3.

1-9-24 Jehoram, ninth king of Israel (12 years).
1-3 His evil character.
4, 5 Tribute of the king of Moab. His rebellion.
6-8 Alliance of Jehoram with Jehoshaphat and Edom.
9-12 The water famine. The three kings seek Elisha.
13-20 Elisha's answer to their request.
21-25 Defeat of the Moabites.
26, 27 Mesha's offering of his son.

Chapter 4.

1-7 Miracle of the widow's oil.
8-37 Story of the woman of Shunem.
8-11 Her kindness to Elisha.
12-17 Elisha's promise. Her son born.
18-37 Death of the child. Elisha restores it to life.
38-41 Healing of the poison pottage by Elisha.
42-44 Feeding of one hundred men by Elisha.

Chapter 5.

1-27 Story of Naaman the leper.
1-3 Saying of the captive Jewish maiden.
4-7 Message of the king of Syria to Jehoram.
8-12 Order of Elisha. Rage of Naaman.
13, 14 His obedience. Cure of the leprosy.
15-19 Elisha refuses pay.
20-25 Lie of Gehazi.
26-27 Its penalty.

Chapter 6.

1-7 Elisha causes iron to swim.
8-23 War of Syria against Israel.
8-10 Plot of Syria. Elish warns Jehoram.
11-18 Ben-hadad sends an army after Elisha.
19-23 Elisha's treatment of the army.
24-7-20 Second war against Syria. Siege of Samaria.
24-29 The famine.
30-33 Jehoram threatens Elisha.

Chapter 7.

1, 2 Elisha's prophecy of plenty.
3-11 Story of the lepers. Flight of the Syrians.
12-15 The king's search committee.
16 Spoiling of the Syrian camp.
17-20 Death of the king's doubting servant.

Chapter 8.

1-6 Another incident of the woman of Shunem.
7-14 Ben-hadad's inquiry of Elisha by Hazael.
15 Murder of Ben-hadad by Hazael.
16-24 Jehoram, fifth king of Judah (8 years).
25-9-37 Ahaziah, sixth king of Judah (1 year).
25-27 His evil character.
28, 29 His alliance with Jehoram, king of Israel.

Chapter 9.

1-10 Anointing of Jehu over Israel. Charge to Jehu.
11-29 Jehu's drive to Jezreel.
11-15 Proclamation of the army.
16-20 The two messengers.
21-23 Meeting of two kings with Jehu.
24-26 Slaying of Jehoram.
27-29 Slaying of Ahaziah.
30-37 Slaying of Jezebel.

Chapter 10.

1-36 Jehu, tenth king of Israel (28 years).
1-17 Jehu destroys the house of Ahab and brothers of Ahaziah.
18-28 Destruction of Baal worship.
29-31 Sin of Jehu.
32, 33 Success of Syria against Jehu.
34-36 Death of Jehu.

Chapter 11.

1 Athaliah's destruction of the seed royal in Judea.
2 Saving of Joash (Jehoash).
3 Reign of Athalia (6 years).
4-12 Anointing of Joash by Jehoida, the priest.
13-16 Resentment of Athalia. Her execution.
17-21 Jehoida's covenant.

Chapter 12.

1-21 Reign of Jehoash (Joash), seventh king of Judah (40 years).
1-3 Character of his reign.
4-16 Repair of the temple.
17, 18 Present to Hazael, king of Syria.
19-21 Murder of Jehoash.

Chapter 13.

1-9 Jehoahaz, eleventh king of Israel (17 years).
10-25 Jehoash, twelfth king of Israel (16 years).
10-13 Character of his reign.
14-19 An incident in the reign of Jehoash.
20, 21 Death of Elisha. Revival of a corpse.
22-25 Oppression by Hazael. Recovery from Ben-hadad by Jehoash.

Chapter 14.

1-22 Amaziah, eighth king of Judah (29 years).
1-4 Character of his reign.
5, 6 Execution of his father's murderers.
7 Conquest of Edomites.
8-14 War with Jehoash, king of Israel.
15, 16 Death of Jehoash, king of Israel.
17-22 Death of Amaziah. His successor.
23-29 Jeroboam, thirteenth king of Israel (41 years).

Chapter 15.

1-7 Azariah, ninth king of Judah (52 years).
8-12 Zachariah, fourteenth king of Israel (6 months).
13-15 Shallum, fifteenth king of Israel (1 month).
16-22 Menahem, sixteenth king of Israel (10 years).
23-26 Pekahiah, seventeenth king of Israel (2 years).
27-31 Pekah, eighteenth king of Israel (20 years).
32-38 Jotham, tenth king of Judah (16 years).

Chapter 16.

1-20 Ahaz, eleventh king of Judah.
1-4 His character.
5, 6 Siege of Jerusalem by Pekah and Rezin.
7-9 Appeal of Ahaz to Tiglath-Pileser.
10-16 Ahaz's Damascene altar at Jerusalem.
17, 18 His changes about the temple.
19, 20 His death.

Chapter 17.

1-6 Hosea, the nineteenth king of Israel.
1, 2 Character of his reign.
3 His tribute to the king of Assyria.
4 His conspiracy and imprisonment.
5, 6 Destruction of the Israelite nation.
7-23 Remarks on Israel's captivity.
24 Samaria colonized by the king of Assyria.
25 Story of the lions.
26-41 Mixture of religions.

Chapter 18.
1-20-21 Hezekiah, twelfth king of Judah.
1-8 Character of his reign.
9-12 Note of the captivity of Israel.
13-19-37 War of Assyria against Judah.
13-16 Hezekiah's present to the Assyrians.
17-37 Siege of Jerusalem. Message of Rab-shakeh.
Chapter 19.
1 Humility of Hezekiah.
2-5 His message to Israel.
6, 7 Isaiah's answer.
8 Its fulfillment.
9-13 Sennacherib's threatening letter to Hezekiah.
14-19 Hezekiah's prayer.
20-34 God's message to Hezekiah by Isaiah.
35-37 Destruction of the Assyrians.
Chapter 20.
1 God's message to Hezekiah in his sickness.
2, 3 Hezekiah's prayer.
4-7 God's second message to him.
8-11 The sign of the sun dial.
12 Present of the king of Babylon to Hezekiah.
13 Hezekiah's indiscretion.
14-19 God's message to him about it.
20, 21 Death of Hezekiah.
Chapter 21.
1-18 Manasseh, thirteenth king of Judah (55 years).
1-9 Character of his reign. His acts.
10-16 God's curse upon Judah.
17, 18 Death of Manasseh.
19-26 Amon, fourteenth king of Judah (2 years).
19-22 Character of his reign.
23-26 His murder. Execution of his murderers.
Chapter 22.
1-23-30 Josiah, fifteenth king of Judah (31 years).
1, 2 Character of his reign.
3-7 The temple repaired.
8-10 Finding of the law in the temple.
11-14 The king's inquiry of God by Hulda.
15-20 Her answer to the king.

Chapter 23.

1, 2 Reading of the law to the people.
3 Covenant of the king.
4-20 Destruction of idolatry.
21-23 Observance of the Passover.
24 Destruction of the evils of the land.
25 Character of Josiah.
26-28 God's anger against Judah.
29, 30 Slaying of Josiah by the king of Egypt.
31-33 Jehoahaz, sixteenth king of Judah (3 months).
31, 32 Character of his reign.
33 His imprisonment by the king of Egypt.
34-24-7 Eliakim, seventeenth king of Judah (11 years). (Made king by Pharaoh, named Jehoiakim.)
34-37 Character of his reign.

Chapter 24.

1 Servitude to Babylon. Rebellion.
2-4 The combined enemies of Jerusalem.
5-7 Death of Jehoiakim.
8-16 Jehoiachin, eigtheenth king of Judah (3 months).
8, 9 Character of his reign.
10, 11 Siege of Jerusalem by Nebuchadnezzar.
12-16 Surrender of Jehoiachin and his following.
17-25-7 Mattaniah, nineteenth king of Judah (11 years). (Made king by Nebuchadnezzar, named Zedekiah.)
17-19 Character of his reign.
20 Rebellion of Zedekiah.

Chapter 25.

1-3 The great siege of Jerusalem.
4-7 Captivity of Zedekiah.
8-21 Spoiling of Jerusalem. Captivity of the people.
22-26 Rulership of Gedaliah. His murder. Flight of the people to Egypt.
27-30 Kindness of Evil-merodach to Jehoiachin.

LESSON NOTES.

The senselessness of our divisions is manifest here in ending a book right in the midst of a description of Ahaziah's reign. The narration begins at the fifty-first verse of the last chapter of I Kings and extends

to the eighteenth verse of the first chapter of II Kings. The character of this king is plainly marked in the last three verses of I Kings. He was a miserable idolater like his parents, Ahab and Jezebel.

Ch. 1:1.—When Ahab died the Moabites at once rebelled against Israel. They had no doubt formed a kingdom after the death of Solomon, when the Hebrew kingdom separated, but had not declared their independence until now. Syria had been recognized as independent before the days of Asa, and had made a league with Baasha, king of Israel, against Judah. Asa bribed Ben-hadad to break that league and join with him against Isreal. Moab now declares her independence.

2.—King Ahaziah has met with an accident. He commits the high-handed insult to the God of his fathers and his nation by sending to inquire of an idol of the Philistines as to whether or not he should recover. (Ex. 20:3; Deut. 5:7.)

3-5.—God sends a message to this reprobate king by Elijah, who was sent to meet the messenger on the way to Ekron and turn them back to the king with the message, You shall die, seeing you have turned from God.

6-9.—When the king learned they had turned back and heard their message he knew at once who was the prophet they described. Elijah had been a source of much irritation to Ahab, and now Ahab's son has a taste of that same stern man of faith. So he determines to stop the mouth of Elijah for all time, and sends a captain and fifty soldiers to bring him.

10-15.—Alas for human plans. The captain says to Elijah, "Thou man of God, in the king's name come down." Elijah replies to the captain, "Let fire in the Lord's name come down," and the history of the captain and his company was at an end. The second captain said, "Man of God, in the king's name, come down quickly." Elijah hurls back, "Let fire in the Lord's name come down quickly." God makes the lightnings his messengers when he chooses. The third captain saw that discretion was the better part of valor, and putting aside all pride he begged for Elijah's mercy. And the Lord said to the prophet, Go with him to the king without fear.

16.—Now Elijah pours upon the king in person the same message which he had sent by the messengers and which had so angered the king. His childish rage had only brought the judgment of God nearer.

17, 18.—Ahaziah died, and having no son, his brother Jehoram, another son of Ahab, became king in his place.

Ch. 2:1-8.—At this time Elijah lived at Mount Carmel. We are left

to guess in what way it had been revealed to Elisha and the other prophets that Elijah was about to leave the world. Elisha wished to keep as close as possible to his master. It is thought that Elijah had established a school of prophets at Bethel and another at Jericho. At each of these places the prophets spoke to Elisha about the departure of Elijah. From Jericho fifty of the prophets followed Elijah and Elisha to see the translation of Elijah. "Verse 3 refers to the custom of scholars sitting at the feet of their master, the latter being over their head." (J. F. B.) The two prophets crossed the Jordan to the east side to be away from the crowds.

9, 10.—Elijah has a fatherly solicitude for his disciple and successor. He would give Elisha anything he might be able to give, and no doubt had faith to believe that God would grant him what Elijah could not. The expression "double portion" was applied by usage to the first born, and so was equivalent to being the heir or successor. It did not mean that Elisha was to be superior to Elijah or have greater prophetic spirit, but it was truly asking a hard thing to be as Elijah. The granting of it depended much upon the asker himself, hence verse 10.

11.—In the patriarchal dispensation, Enoch had been translated. Elijah represents the prophetic dispensation, and Jesus the Christian. These three are the only ones who ever left the world except by way of the tomb. Whether or not the chariot and horses mentioned were mere pictures to impress the eye no man can tell, and it matters not. Elijah was taken, and the glory of the Lord was thus manifested.

12-15.—And the watchful Elisha saw it, and cried, "My father (spiritual father), the chariot of Israel and the horsemen thereof." Some think the meaning here is that Elijah had done more to preserve and prosper Israel than all her chariots and horsemen, the things on which kingdoms usually depended for their defense and prosperity. The tearing of his clothes was a sign of his grief, but he took up that mantle which had fallen from Elijah and smote the waters with it as Elijah had done, and went over on dry ground. The prophets who stood waiting for him saw by his actions that he was a worthy successor of Elijah.

16-18.—The search for Elijah by the prophets shows clearly enough that they had not seen what Elisha had seen. Probably they were not in a condition to be able to see it. Elisha protested against the search, but finally, to satisfy them, gave them leave to go.

19-22.—The making of the water fit for use was the direct power of God. Salt was used to preserve from corruption, to freshen and sweeten, and so the casting in of salt was done to indicate how God would make

useful the water, and the doing of it in answer to the prayer of Elisha was a testimony on the part of God that Elisha was his true servant.

23-25.—The expression little children as used in that day would embrace lads, even young men. These were a class of unrestrained savages who ridiculed the idea of Elijah's translation, and followed to taunt Elisha by telling him to "go up," as it had been claimed Elijah had done. They were probably some offshoots of Jezebel's training schools. God interferes in behalf of Elisha in a most decisive way. Probably Elisha went to Carmel to acquaint the friends of Elijah with the fact of his translation (for Elijah lived there), and then returned to Samaria.

Ch. 3:1-3.—Jehoram was not much improvement over his brother. He did abolish the more revolting forms of idolatry, but he was a godless man, and led his subjects into continuous idolatry and sin against God. Possibly his alliance with Jehoshaphat had something to do with his show of reform.

Verses 4 and 5 show one of the reasons why Moab had rebelled against Israel. They occupied rich pasture land, and paid their tax in the produce which they raised. During the reign of Ahaziah this rebellion had been unchecked. Now Jehoram proposes to crush it.

6-8.—Jehoram collects such an army as he is able from his own subjects, then goes to the king of Judah, who had helped his father Ahab, and they two went with their armies through Edom, south of the Dead Sea, and ask the aid of the king of Edom, through whose territories they must pass.

9-12.—While in that territory southeast of the Dead Sea, between the countries of Edom and Moab, they were distressed for lack of water. The king of Judah inquires for a prophet of the Lord, and learns that Elisha is in that part of the country. Just why he was there at that time we are not told, but if the Lord had need for him there he would in some way direct him there.

13-20.—Elisha twits the king of Israel, and bids him go to his idol prophets for help. When Jehoram owns that God's hand is in the matter, Elisha says, Only the presence of Jehoshaphat could induce me to have anything to do with you. The minstrel mentioned in verse 15 means a musician, as such were commonly resorted to to mix praise with the prayer which precedes the directions of the Lord. The ditches dug among the camping hosts would carry water from the mountain stream (when it should rain) to every part of the army. A great rain storm in the mountains afar off would fill the dry bed of the stream with water,

and this would be carried by the ditches to all parts of the allied camp. The storm was too far away to be noticed, but the water came copiously.

21-25.—The sun shining on the water in the ditches led the enemy into a fatal mistake. The sunlight reflected by the water at a certain angle would make it look like blood. Since no storm had been experienced the enemy would feel doubly sure it was blood in the ditches. So when they came out to spoil the camp they found the allied army in good fighting order instead of a field of corpses.

26, 27.—The most reasonable explanation of verses 26 and 27 is that after the allied army had sufficiently chastised the Moabites they, at the request of the army of Israel, continued the siege until the idolatrous Moabite committed a religious act which was an abomination to Judea, and in the storm of indignation which followed the siege was abandoned. Human sacrifice was common among idolaters.

Ch. 4:1-5.—The widow was helped in her time of need because she was a woman of faith and asked help of the right source, and faithfully used under divine direction what means she possessed.

8-11.—The kindness of the woman of Shunem to Elisha was a proof of her character. She had no apparent motive other than to do the will of the Lord. Little did she know what a help to herself her kindness to others would prove.

12-17.—The blessing of the Lord which the prophet promised her was perhaps the greatest conceivable in the mind of a Jewish woman—too great for her to believe. But when the prophet's word came to pass she doubtless reproached herself for her unbelief and doubting language.

18-37.—When the child died she did not even tell her husband about it, but prepared to hasten to the prophet Elisha at Mount Carmel. Verse 24 refers to the custom of having a driver to goad on the animal being ridden when the rider is in a hurry. The answer to the servant in verse 26 was only a partial answer, for she did not desire to tell the servant all she had for the ear of the prophet. The thought of verse 28 is, there is nothing in the promise to me of a son if I must now bury him. The servant, I think, was hurried on to see if the child was really dead, but the mother would not go without the prophet. Elisha's plan was the one which would be most likely to assist in restoring the child's breathing by what might be called artificial respiration.

38-41.—The pottage consisted usually of bits of meat boiled with grain and herbs. There might have been in the meal that quality which would counteract the effects of a poison herb, or at least so dilute it in the food

as to bring it below the danger point. In the same way we sometimes use sweet milk to counteract a poison swallowed.

42-44.—The feeding of one hundred men on the twenty barley cakes and few heads of wheat was a notable miracle of the Lord. The food had been brought to Elisha, but in his unselfishness he had spread a feast for all the company. The prophet ascribed the miracle to the Lord, and the miraculous multiplication of the food took place as they ate. Had they not been willing to exercise faith in the word of the prophet and begin on what was placed before them they would never have received that feast.

Ch. 5:1-3.—The little captive maid of Israel became a missionary unconsciously, simply by telling what she knew. In spite of the fact that she was a slave she did not forget the God of Israel, and returned good for evil by desiring the well being of him who held her a captive.

4-7.—When the child's remark came to the ears of Naaman and Ben-hadad, Naaman brought a great present and a letter from his king to the king of Israel, requesting that Naaman might be healed of his disease. Had Jehoram been a man of faith instead of a sniveling, idolatrous son of Ahab and Jezebel, he would not have rent his clothes and said, "He seeks a quarrel against me," but would have sent him straightway to Elisha.

8-12.—Elisha's order maddened Naaman. It hurt his pride. He thought a great display should have been made in curing him. Instead the prophet did not even come out to Naaman, but sent the direction by a messenger. So Naaman resolved to depart, a leper still.

13, 14.—But a little advice on the part of his attendant convinced him that he was unreasonable, and following the direction, the skin of the leprous general became as a little child.

15-19.—Elisha wanted to show that the blessings of the God of Israel were not to be bought for money. Had Naaman fully understood this and offered the gifts in the right spirit they would not have been refused. The earth which Naaman wanted from this land in which he had been cured was presumably to build an altar to the God of Israel, since he declares that henceforth he will serve no other God.

20-25.—The lie of Gehazi was from pure covetousness. If he was able to see that the honor of God would be magnified by refusing what Naaman considered a return for the healing, it is evident that he did not care. He wanted a gift, and was willing to taint his soul with the moral leprosy of sin to get it. And by so doing he got for himself as well the dreadful disease which Naaman had just escaped.

26, 27.—The servant to carry out his false scheme had used the name of Elisha, and put him in a false light. Elisha now asks him a question, and to cover his former deed Gehazi told another lie. Now Elisha pronounces upon him the awful curse of verse 27.

Ch. 6:1-7.—It is supposed that the place of this event was Jericho. Elijah's school of the prophets had become too large for the building. His miracles would naturally attract to him many young prophets. The word borrowed might be rendered begged, meaning that it has been donated. Whether or not that particular wood had power to attract the iron we are left to guess. The shores of the Jordan were thickly wooded near to the water.

8-10.—The Syrians who had been so badly defeated twice, by the direction of the Lord in the days of Ahab, now came against Jehoram and tried by lying in wait to catch him by stealth, but the prophet Elisha, worth more than all the armies of Israel, told his king the secret design of Ben-hadad.

11-18.—The king of Syria thought there was a traitor in his camp, but one of his servants said, "Elisha, the prophet, tells the king of Israel your plans." Who knows but that servant was the very one who, through Elisha, had been healed of the leprosy. The king of Syria learned that Elisha was in Dothan, a town north of Samaria. Dothan was the town where Joseph found his brothers when they sold him into Egypt. The king of Syria sent an army there to take Elisha, and to make sure of him they surrounded the city by night. The attendant of Elisha, a new man, since Gehazi had been smitten with leprosy, cried out with fear. Verse 17 shows what kind of eyes Elisha possessed, and verse 18 shows the quality of his faith.

18-23.—Verse 19 shows that Elisha could appreciate a joke. Like a commanding general he led the blinded army to King Jehoram, and then prayed that their eyes might be opened, so to show them their dilemma. The king of Israel wanted to slay them since he had them in his power, but Elisha gave him to see that that would spoil the effect of the plan of Elisha, and so he made for the scared soldiers a big dinner and sent them home. (See Rom. 12:20, 21.) So ended Syria's first war.

24-29.—Some time after this Ben-hadad came with his whole force against Israel, and surrounded with his army the capital city, cut off their supply of food until the meanest of unclean food (an ass's head) was sold for about twenty-five dollars. Verses 28 and 29 show to what fearful extremity the people were reduced.

30-33.—The penitence assumed in verse 30 was not very godly, judging

from verse 31. The prophet was in the house of friends, and when the messenger came from the king, probably to arrest Elisha, they held him fast until his master came. The latter half of verse 33 is probably the language of the messenger, and means, "You see what the Lord has brought on us; why should I serve him any longer?" The calamity instead of humbling the king made him bitter against God and his servant Elisha.

Ch. 7:1, 2.—The prophecy of Elisha was another way of declaring how easily the Lord could help if looked to. It amounted to saying, Tomorrow at this time there will be no famine. A self-important servant of the king scoffed at the statement, and for that scoff he died a starving man in sight of that food at whose promise he had scoffed.

3-11.—Lepers were kept shut away from the rest of society. These were probably kept in a pest house near the entrance of a city, where passers by might throw them food. During the siege they stayed by the walls of the city until the food gave out, and then determined to go to the enemy's camp rather than starve. What they there learned (verse 6) had probably taken place in answer to Elisha's prayer. They reported to the city watchman, and word was carried to the king.

12-15.—The king feared an ambush. A servant advised him to send a committee to investigate, which he did, and found it as reported.

16.—Now the famishing people rush out of the city and pillage the deserted camp of the enemy.

17-20.—The scoffing servant of the king was appointed gate keeper, but the desperate masses rushed over him and trampled him to death.

Ch. 8:1-6.—Shunem was a few miles north of Mount Gilboa. The prophet had warned this faithful woman of a seven years' famine which was to come on the land of Israel. She went to the land of the Philistines, and in her long absence her land was occupied by some one else. On her return she went to the king to petition for her rights, and it so happened that the old servant of Elisha, Gehazi, was talking to King Jehoram about the miracles of Elisha. As this woman appeared Gehazi pointed her out as the one whose son Elisha had brought to life. The woman confirmed the report, and the king ordered to be restored to her her land and all it had produced during her absence. Gehazi was at this time a leper, and probably stood outside the wall of the city and talked with the king from a distance.

7-14.—Elisha went to Damascus, and Ben-hadad, who was sick, sent his servant Hazael to inquire whether or not he should get well. Elisha's reputation as a prophet was in all the land round about. A great present

was sent to Elisha by the king, but whether or not he accepted it we are left to guess. The first part of verse 10 was the answer to Ben-hadad's question, the rest was a private remark of the prophet to Hazael. The old prophet knew his evil designs, and looked him out of countenance. He further told Hazael the evil he would do to Israel when he became king of Syria. Why Elijah did not anoint Hazael, as ordered (I Kings 19:15), we are not told. There is no record here of Elisha having anointed him. Verse 13 shows that here, as usual, Hazael was not aware how place and power would spoil him.

15.—Hazael murdered his king, as the prophet had predicted.

16-24.—This fifth king of Judah was also named Jehoram, and reigned eight years during the reign of Jehoram, king of Israel. He married a daughter of Ahab, Athalia, a sister of the king of Israel, and so, as was to be expected, he was an evil king, like the kings of Israel. Edom, which up to this time had been a part of Judah, openly revolted, and much of the idolatry of Israel was introduced into Judah.

25-27.—His son and successor's name was Ahaziah. The word daughter in verse 26 should be rendered grand-daughter. He also was an evil king.

28, 29.—He joined with Jehoram, king of Israel, to fight the Syrians. Jehoram was wounded, and while lying sick of his wounds at Jezreel was visited by Ahaziah. Jezreel is a little northwest of Mount Gilboa.

Ch. 9:1-10.—The anointing of Jehu king of Israel was the last of the three orders given to Elijah in Horeb. Jehu was the commander in charge of the army in Ramoth-gilead. Elisha sent a prophet there, who privately anointed Jehu, and gave him orders to destroy the house of Ahab. Jezebel was now to pay the penalty of her crimes against the Lord's prophets, and was to be eaten by dogs under the walls of Jezreel. The king's summer palace seems to have been here, and here was the vineyard of the murdered Naboth.

11-15.—Jehu immediately drives furiously to Jezreel, arriving there before any messenger could carry the news of his anointing. The army had enthusiastically proclaimed him king, and he takes at once the reins of government.

16-20.—When his approach was discovered by the watchman on the walls at Jezreel a messenger was sent in haste to meet him. When he failed to return the second one was sent. Jehu's reputation as a horseman must have been well known, for the watchman now recognizes him by his furious driving.

21-23.—Ahaziah was with Jehoram, and the two kings go out to meet

Jehu. The meeting occurred on that fatal ground of the murdered Naboth. The answer of Jehu to the king (verse 22) convinced Jehoram of the plan of Jehu.

24-26.—The death of Jehoram (verse 24) fulfilled the prophecy of Elijah (I Kings 21:29).

27-29.—Ahaziah, king of Judah, was also slain by Jehu, for he was the grandson of Ahab, and nephew of Jehoram.

30-37.—Jehu now drives into Jezreel, where old Jezebel from an upper widow reminds him of the fate of Zimri. Jehu orders her thrown from the window, and drives his team over her. When he orders her buried in the evening the dogs had eaten all except her skull, hands and feet.

Ch. 10:1-17.—Jehu was the beginning of the fourth dynasty of Israel. Jeroboam's house had been destroyed, Baasha's house had been destroyed, and now Jehu destroys all the house of Ahab. Jehu first challenges the people to assemble the house of Ahab and fight for the throne, but since the people refuse to take the part of Ahab's descendants, he ordered them to bring the heads of Ahab's male descendants to him at Jezreel next day. When the people had slain seventy of his sons, Jehu slew the remainder of his house in Jezreel. On his way from Jezreel to Samaria Jehu met forty-two relatives of Ahaziah, king of Judah, who were on their way to visit Jehoram, and slew them also. When he came to Samaria he slew what remained of Ahab's house there.

18-28.—Jehu now lays a deep plot to root out the worshipers of Baal. It is contended by some, however, that this was not a religious, but a political motive. The interests of Baal and those of the house of Ahab were identical, and to destroy one both must be destroyed. Jehonadab was a scribe and a worshiper of the true God. When the Baalites were gathered they were ordered to make sure that no worshiper of the God of Israel was among them. At Jehu's order every Baalite was slain, and all the relics of their idolatry were destroyed.

29-31.—But it is sad to record that this ruler who had begun so well held to the calf worship of Jeroboam. He probably wanted to keep his subjects from going to Jerusalem, and so after all proved to be an evil king.

32, 33.—The success of Hazael against Israel proved how the Lord was displeased with Israel. He took from them all their territory east from the Jordan.

34-36.—Jehu was buried in Samaria after he had reigned twenty-eight years.

Ch. 11:1.—When Athaliah, the mother of Ahaziah, heard that her son had been slain, she attempted to slay all his descendants.

2.—Jehosheba, a daughter of the Judean king Jehoram by another wife, took little Joash, a son of Ahaziah, and hid him in one of the priest's bed chambers of the temple.

3.—For six years Athaliah reigned, a worthy representative of the tigress Jezebel, her mother, no doubt seeking to fasten upon Judah the Baal worship which Jehu had destroyed in Israel.

4-12.—The young King Joash (Jehoash) was kept secreted by the priest Jehoiada, and in the seventh year the priest, probably under the guise of a religious festival, brought together the rulers of the people, took them into his confidence, and showed them the young king. He arranged with them a plan by means of which the young king was crowned and protected by these captains.

13-16.—When the news came to Athaliah she came running to the temple, saw at once the nature of the occurrence, and raised the cry of treason. At the priest's request she was dragged from the temple and slain.

17-21.—The high priest now covenants with the people that they should be true to the Lord, and they destroyed the worship of Baal, slaying their priests. So Joash was put upon the throne at the age of seven years.

Ch. 12:1-3.—Joash was a good king. His mother was Zibiah of Beersheba. So long as Johoiada lived to counsel the young king he did right. His failure to destroy the groves in which heathen ceremonies were performed left the seed of idolatry in the land. Joash reigned as long as King David.

4-16.—One of the events of his reign was the repairing of the temple by the priests under his direction. The manner of collecting money for it is shown in verse 9. It is evident from verse 15 that the men to whom this work was committed were honest.

17, 18.—But for the sin of Joash after the death of Jehoiada, Hazael, king of Syria, was allowed to devastate Jerusalem, and Joash took all the treasures of the temple to bribe Hazael to end the siege.

19-21.—The murder of Joash by his servants was the result of his sinful and heartless murder of the son of Jehoiada.

Ch. 13:1-9.—The son of Jehu was an evil king. On account of his leading the people into sin, Hazael, king of Syria, was allowed to completely crush them. When the king turned to the Lord, Israel was delivered, not because they were worthy, but because of the promise made

by God to their fathers. The nations were stinging them with the taunt that God had forsaken them. But their deliverance left them still impenitent.

10-13.—Jehoash was another evil king, leading the people into the idolatry of Jeroboam.

14-19.—In the midst of his reign the old prophet Elisha came down upon his death bed. King Jehoram wept over him, saying in substance, You are a greater protection to Israel than all her horses and chariots. The incident of the bows and arrows was a prophecy to the king of how he might have conquered his enemies had he been a man of faith. A lack of faith in God accounted for his lack of energy.

20, 21.—This incident in the burial of Elisha was a most remarkable testimony of the Lord to Elisha's faithful life.

22-25.—Hazael oppressed Israel all his days, but after his death Joash took from his son Ben-hadad what Hazael had taken from Israel in war.

Ch. 14:1-4.—The reign of Amaziah over Judah was on the whole a good reign. As usual he failed to destroy the groves of the idolaters.

5, 6.—One of his first acts was to execute the murderers of his father, a worthy observance of the fifth commandment.

7.—He also crushed the rebellion out of Edom.

8-14.—Why he made this request of Joash, king of Israel, we are not told. It is suggested by some that he cherished a little secret hatred of Israel because Jehu had destroyed some of his ancestors, and flushed by this victory over Edom, he thought to demand satisfaction. The king of Israel sent him a stinging reply, but Amaziah persisted until they met in battle, and Joash broke down the walls of Jerusalem and pillaged the temple.

15, 16.—After his death Jehoash was buried in Samaria with the kings of Israel. His son was Jeroboam II.

17-22.—Amaziah was slain fifteen years later at Lacish, a town of the Philistines, but was brought and buried at Jerusalem. His sixteen-year-old son was made king in his place.

23-29.—Jeroboam reigned long and wickedly. He was a worthy successor of the first Jeroboam. But for the promise of God made to the patriarchs he would have long since blotted out the name of Israel.

Ch. 15:1-7.—Azariah, next king of Judah, who began to reign at the age of sixteen, was on the whole a good king. But in the course of his reign, as we are elsewhere told, waxing proud, he entered the holy place, and was smitten with leprosy.

8-12.—The reign of Zachariah, the fourteenth king of Israel, was short and evil.

13-15.—Shallum slew Zachariah and reigned in his stead one month.

16-22.—Menahem, the sixteenth king of Israel, was a general over the armies of Israel, who when he learned of Shallum's conduct, slew Shallum and took the throne. He had an evil reign of ten years, and bribed Pul, the king of Assyria, to help confirm the kingdom in his hands, wringing the money from his subjects.

23-26.—Pekahia, seventeenth king of Israel, had an evil reign of two years, following the sins of Jeroboam. He was slain by his general, Pekah, who reigned in his stead.

27-31.—Pekah reigned twenty years evilly. In his days Tiglath-pileser, king of Assyria, carried a large part of Israel captive to Assyria. He was slain by a conspirator, who reigned in his stead.

32-38.—Jotham was the tenth king of Judah. He reigned sixteen years righteously. During the latter part of his reign he began to have trouble with Syria and Israel.

Ch. 16:1-4.—The close union which would naturally be between Judah and Israel had a telling effect on Judah. Jeroboam, the first king of Israel, had led them into idolatry in an attempt to make a separation between Judah and Israel, so that Israel would not go to Jerusalem to worship. Judah as a nation had deplored the idolatry of Israel, but by their close association with them had also been led into idolatry. This king of Judah was much like the heathen around him. The passing of children through fire in honor of Molech was a most abominable and barbarous custom.

5, 6.—Rezin, king of Syria, and Pekah, king of Israel, united in a siege against Jerusalem. They took some outlying cities of Judah, but were not able to take Jerusalem.

7-9.—Ahaz appeals for help to the king of Assyria, a new empire which has risen to power since the settlement of Canaan. Babylon was at this time the capital, the Chaldean empire having been captured and turned into the Assyrian empire. The king of Judah gave as a present to this strange king all the treasures of the temple and the king's house, and in return the king of Assyria captured Damascus and slew Rezin, its king, carrying its people captive.

10-16.—Ahaz went to Damascus to meet the king of Assyria. While there he saw an altar, the pattern of which pleased his eye, and sent a description to the priest Urijah at Jerusalem. By the time the king returned from Damascus the priest had built an altar like it at the temple,

and the king made offerings upon it. The king gave orders that hereafter the offerings should be made upon this altar, and that the brasen altar should be used only to inquire of the Lord. This shows how low the nation had fallen religiously.

17, 18.—The bases (I Kings 7:27-37) made for hauling water to the brasen sea of the temple and the brasen oxen under the brasen sea were taken by the king to furnish brass, it is supposed, for his own private palace. The covert (verse 18) seemed to be a portico through which the priests entered the temple on the Sabbath. There was also a private entrance for the king, and authorities suppose that the king's object for removing these was a fear that in case of a siege the king of Assyria might get possession of these entrances of the temple.

19, 20.—As verse 20 indicates, the kings were buried in a sepulcher at Jerusalem. It was considered a great honor to be buried here, and a great dishonor to be denied burial with the fathers.

Ch. 17:1, 2.—Hoshea was the last king of Israel. Like nearly all before him his reign was an evil one. The nation of Israel had outraged God in every conceivable way, and its end is now at hand.

3.—The king of Assyria, who had lately conquered Damascus, now came against Israel and put the nation under tribute.

4.—After a few years of this subjection Hoshea made an alliance with the king of Egypt, and withheld the tribute from Assyria, and for this cause the king of Assyria took him prisoner.

5, 6.—For three years the Assyrians besieged Samaria, the capital of the Israelite nation, and in the ninth year of Hoshea carried Israel captive into Assyria.

7-23.—The people whom God intended to be the leading nation of the earth, and to whom were given all the promises of the divine word, because of their secret sins (verse 9) and the open sins which grew out of them, were now carried captive by heathens because they would not hear the voice of God's prophets (13, 14). God had intended them to be right and rule all the nations about them. Instead they chose to be wrong, and as a result were ruled by the most abominable idolaters. Such is the difference between God's plan for his children and the children's treatment of God's plan. Practically only the tribe of Judah was left. The chosen family had been divided by sin, and its greater division had gone into captivity through the same sin. Even Judah had so far forsaken God that it was fighting for an existence; sin had well nigh overcome them.

24.—The kingdom of Israel was blotted out, and the king of Assyria

had colonized the deserted cities of Israel with people from his own kingdom. The poorer and lower classes were left in Israel, and they mingled at once with these new colonists, making in the land a mongrel population and a mongrel religion.

25.—The wild beasts of the land would at once multiply because of depopulation, and when many were slain by the lions they regarded it as a judgment of God upon the land for wickedness.

26-41.—The people appealed to the king of Assyria for one able to teach them of the God of that land. At the king's command they return one of the captive Jewish priests with a command to teach the people of Israel's God, but each nation represented in this mongrel population had the idols of his own land. He did not acknowledge the God of Israel as the only God. Verses 30 and 31 refer to the names of the idol gods which they served. They simply included God as one of many deities. The first clause of verse 34 refers to the time of the captivity of Judah some years later, when this book is supposed to have been written. Verses 35-40 contrast God's plan concerning Israel with their treatment of his orders. This is the people who were afterward called Samaritans by Israel. The kingdom of Israel had lasted two hundred and fifty-six years.

Ch. 18:1-8.—The rest of our history deals with the kingdom of Judah. Doubtless many of the devout Israelites, when they saw their nation about to be destroyed, took refuge in Judah. Hezekiah was a good king. By comparison with chapter 16 it will be found that Ahaz, the father of Hezekiah, could not have been more than fourteen years old, and some writers think not more than eleven, when Hezekiah was born. The warm climate of the South hastens such maturity, as here implied. This king destroyed the images and cut down the groves in his war against idolatry, and had destroyed also the brasen serpent made by Moses in the wilderness, which had become an object of idolatry—calling it a piece of brass. The king of Assyria attempted to enslave him, but Hezekiah would not submit. Because he served the Lord his nation prospered, and he extended the borders of Judah.

9-12.—A note is made here of the captivity of Israel, which took place in the reign of Hezekiah. The history has already been given in a preceding chapter.

13-16.—And now appears the folly of making alliance with a heathen king. The father of Hezekiah had called upon the king of Assyria to aid him against the kings of Syria and Israel, and now the king of Assyria, having defeated both of the above named kings, attempted to conquer the son of Ahaz, the king of Judah, whose father had despoiled

the temple to enrich Assyria's king. Many cities of Judah were taken by the king of Assyria, and Hezekiah took all the treasures of the house of the Lord, even cutting the gold from the doors of the temple and from the gold covered pillars, to bribe Sennacherib to take away his army from Judah. The amount raised was about one million and a half dollars.

17-37.—Soon after this the king of Assyria sent a huge army under three generals against Jerusalem. One of these generals, Rab-shakeh, called to the king of Judah, and three officers of the king went out to receive his message. Rab-shakeh ridiculed Hezekiah's faith and the king of Egypt, with whom he had made an alliance, and contended that God had forsaken Judah. He tried to persuade them into the service of the king of Assyria, and pretended that if they refused the God of Israel had sent him against Jerusalem to destroy it. These officers of the king tried to persuade him to give his message in a language in which the Jerusalemites on the wall would not understand. Rab-shakeh said, I want the men on the wall to understand it, and then began to discourse to the Hebrews on the wall, urging them to forsake Hezekiah and God, and give themselves to Assyria, promising to take them to a better land than that of Judah. The people were silent, as Hezekiah had bidden, and the three men reported to Hezekiah the word of Rab-shakeh.

Ch. 19:1.—Hezekiah, like a true man of faith, went to the house of the Lord before making reply to the message. No better place would be found for men to go who are in search of wisdom.

2-5.—His second step was to send a delegation to the prophet Isaiah, reciting the trouble and requesting his prayer for deliverance.

6, 7.—Isaiah was the prophet of Judah in these days.

8.—The answer of the prophet was full of inspiration and assurance. He assures the king that it was God who had been blasphemed, and that God would deal with the army of Sennacherib.

9-13.—The prediction of Isaiah was quickly fulfilled. The king of Assyria had been at Lachish, west of Hebron, when he sent this army against Jerusalem, and when Rab-shakeh heard that Sennacherib was warring against Libnah, a neighboring town, he hastened back to his king.

14-19.—The rumor foretold in verse 7 is explained in verse 9. It was told to Sennacherib that the king of Ethiopia was coming out against him. Ethiopia was a powerful kingdom south of Egypt on the upper Nile. The king of Assyria now becomes alarmed and sends messengers to the king of Judah to try to frighten him into an immediate surrender to Sennacherib, citing instances of kings already conquered by Assyria in order to discourage any resistance from Hezekiah. The king went into

the temple and spread the letter before the Lord, making that sublime prayer in verses 15-19.

20-34.—The Lord sent Isaiah to the king with an assurance that he had heard and would answer the prayer. He shows the regard in which the boasting king of Assyria is held by the Lord, and that his boasting was against the God of Judah (verses 21-27). He sends a threat against Assyria (verse 28) and a promise of peace and plenty to Judah (verses 29-34).

35-37.—Next morning one hundred and eighty-five thousand Assyrian soldiers were dead, having been slain by the angel of the Lord in the night. He hastened back to Nineveh with the remainder of his army, and while worshiping in the house of his idol god two of his sons slew him.

Ch. 20:1.—We have a right to believe that God intended that in this sickness Hezekiah should die had it not been for his prayer of faith.

Verses 2 and 3 indicate the desperate earnestness of the king. It is of great value to anyone to find confidence in time of supplication through consciousness of duty well done (verse 3).

4-7.—God changed his expressed plan concerning the king, and turned back the prophet to announce that the prayer was heard, that fifteen years would be added to his life, and that he and his city should be defended against Assyria. He instructed the prophet as to what means to use for the king's recovery. There is no better instance in history of prevailing prayer.

8-11.—When the king asked for a sign it was granted; that the shadow should go back ten degrees on the sun dial.

12.—The king of Babylon here mentioned was one who had been made vassal of Assyria, but had rebelled. The seat of the Assyrian government at this time was Nineveh.

Verse 13 indicates how easily a careful man may make a mistake. The king of Judah was flattered by the attention paid him, and very foolishly showed treasures which tempted his enemy to war against him.

14-19.—The message of God to the king was an exceedingly sad one. It foretold how that Judah in future should be despoiled by Babylon, and its people go into captivity to that great city. Years after this same thing came to pass.

20, 21.—Hezekiah died in peace and was buried in the sepulcher of the kings.

Ch. 21:1-9.—Hezekiah had been a good king, but now his son, Manasseh, born three years after his father's miraculous cure, proved to be the worst king, perhaps, that Judah ever had. Probably this was because he

was brought up by those who were enemies of true religion. If we would have the future man right, too much pains cannot be taken in rearing the youth. He undid about all the good his father, Hezekiah, had done. He was not content to make groves in which to practice evil rites, but even made a graven image of his grove and put it in the temple. Verse 9 teaches that Manasseh made his people do more evil than the nations who had been destroyed before Israel.

10-16.—The Lord sent to this people fearful warnings. The prophets of Manasseh's day were Isaiah, Hosea, Joel, Nahum and Habbakkuk. The language of verses 12 and 13 should have been appalling to the nation. Verse 16 indicates that he persecuted good men who would not conform to his evil rites. Among these it is supposed was Isaiah, who was sawn asunder at the age of ninety years. The acts of this wretched king were largely responsible for the final captivity of Judah. The great length of his reign gave ample time to perfect his abominable plans.

17, 18.—This king, when he died, was buried in the garden of his own house.

19-22.—Amon was like his father. His abominable reign led the heathen still further into idolatry. He took up the work where his father had left off and followed in his evil footsteps.

23-25.—Amon was slain by his own servants in his own house. The people of the land slew the conspirators, an act right enough in itself, and yet it is probable that their vengeance on the conspirators was not so much a desire for justice as a desire to avenge the death of one whose reign suited them. The people, like most of their kings, had become the most abominable idolaters.

Ch. 22:1, 2.—Amid all this wilderness of sinful kings here appears a fertile oasis. Josiah was put on the throne at eight years of age. He had evidently been carefully trained, and his long reign was a thoroughly good one.

3-7.—His first act was to repair the temple, and he put over the work men of such sterling integrity that no secretary was necessary to keep the records.

8-10.—Now comes an incident of far reaching importance. Under the two evil kings before Josiah the ark had been moved from its place and a copy of the law kept in a chest beside it had become lost. In the repairing of the temple the high priest found it and showed it to a scribe. When this scribe reported to the king the progress of the work he mentioned the book and read from it before the king.

11-14.—The king was greatly moved by the words of the law. He saw

from it the just wrath of God which hung over the nation because of its sins, and ordered the scribe, the high priest and other servants of the court to go to a certain prophetess, Huldah, to inquire of the Lord for him. This woman was held in great veneration as a servant of the Lord. It is said that she and the high priest, Jehoiada, were the only persons not of the house of David who were ever buried in Jerusalem.

15-20.—Verse 13 indicates that the king read of the woes which were threatened upon the land in case the people sinned. The Lord's answer confirmed the woes threatened in the book, but assures the pious king because of his piety the punishment would be deferred until after his death.

Ch. 23:1, 2.—The king now gathers the elders and people together and had the law read to them. No doubt he feels that if his own reading and obedience could turn the catastrophe from him it could do the same for the people, and there is no doubt that it would have done so had the people done as the king.

3.—The king's public covenant was subscribed to by all the people. Had they continued to stand to that covenant through the years, the history of Judah would have been entirely different.

4-20.—The king now begins a determined war against idolatry. All relics of idolatry were taken from the temple and destroyed. The groves were destroyed. The resorts of the idolaters were broken up. The heathen customs were forbidden. Even the high places which Solomon had built to idols were destroyed. The grove and altar of Jeroboam at Bethel were destroyed, and the idolatrous priests were slain.

21-23.—Now for the first time since the days of the judges a Passover was commanded to be observed by all the people. This feast called to remembrance the plagues of Egypt by which God set the Hebrews free and made them a nation nearly nine hundred years before.

24.—The destruction of the evils of the land was according to the requirements of the law. It should have been the work of every king of Israel to have destroyed the first appearance of any one of these things. The abstaining from the first appearances of evil in each case would have saved all the difficulties which had now accumulated until the life of the nation was virtually destroyed.

25.—Verse 25 was a tremendous compliment to this just king. He probably did the best that could be done under the circumstances, and what he failed to do was not lack of desire, but because the evil was so thoroughly entrenched in the character of the whole nation.

Verses 26-28 show how deep must have been the degradation of King

Manasseh, and how his evil had lived after him. The people were outwardly conforming to these reformations because they could not well help it, but in their hearts they were clinging to those deadly sins which had undone them as a people.

29, 30.—It is likely that Josiah felt himself bound to assist the king of Assyria, since Judah had been a dependency of Assyria since the days of Manasseh, but in the act this king met his death. It would have been far better if Josiah had followed the example of Hezekiah and looked to the Lord for protection rather than to Assyria.

31, 32.—Jehoahaz was an evil king. It is probable that in this case the training of the child had been left to those who secretly if not openly opposed the reforms of Josiah. Those who look upon evil with allowance or who allow their children to be trained by those who do are sure of trouble.

33.—The reign of Jehoahaz was short and evil. The king of Egypt, having conquered Josiah, now takes his son off the throne and puts him in prison, and lays the land of Judah under tribute.

24-37.—The king of Egypt then takes another son of Josiah and puts him on the throne of Judah. The land was taxed to support the country from which the Hebrews had come out of captivity, and this Egypt-made king went on sinning against God, as most of the kings had done before him.

Ch. 24:1.—This country of Judah was now the border land between the two powerful nations of Egypt and Assyria. Egypt was defeated by Nebuchadnezzar, who now comes against Judah, and reduces it to submission for three years.

2-4.—When Jehoiakim rebelled against the king of Babylon he sent against Judah not only Chaldees and Syrians, but the old enemies, Moabites and Ammonites. While these armies moved in obedience to their king, yet their conquest against Judah was permitted of God only because of the detestable sins of God's chosen people. Manasseh's shameful murder of God-fearing people had been so outrageous as to make his reign notorious for wickedness and so detestable that neither God nor good men could forget its evils.

5-7.—By the time Jehoiakim died the king of Egypt had been thoroughly conquered by the king of Babylon, so that he did not again trouble the kingdom of Judah.

8, 9.—Jehoiachin began to reign evilly. He copied the sins of his father before him. His evil reign was doomed to a speedy end.

10, 11.—Nebuchadnezzar, king of Babylon, now lays siege to Jeru-

salem. He knows something of the riches of the place, for they were shown to his servants by Hezekiah some time before. At that time Isaiah told Hezekiah that for that indiscreet act those treasures would be carried to Babylon.

12-16.—That sad prophecy is now fulfilled. The king of Judah, his servants, princes and officers surrender to the king of Babylon, and the treasures of the temple are carried away and captives made of the best people of Judah, about ten thousand of them. This is said to have been in the springtime.

17-19.—The nineteenth (and last) king of Judah was Mattaniah, whom the king of Babylon set over the land and called him Zedekiah. He was the third and youngest son of Josiah, the full brother of Jehoahaz, and so the uncle of Jehoiachin. He, like most of the kings before him, was a miserable sinner. The name Zedekiah was, according to the custom of conquerors, chosen by this new king and confirmed by the king of Babylon. It meant "righteousness of God," but the wretched king was the very opposite of righteous.

Verse 20 shows how God can make even the wrath of man to praise him. The prophets had foretold disaster to Jerusalem on account of its sin, and it was God's course that the very evil policy of this puppet king should prove the final means of carrying out the calamity threatened upon Judah. The impenitent conduct of God's chosen people had called out the prophecies, and their persistent impenitence in spite of all the warnings was the very means through which God's final punishment fell. Not only so, but the punishment came through the very evil ones with whom the chosen people had cultivated associations in the face of all the divine protests.

Ch. 25:1-3.—Now comes the deplorable end. For more than a year, nearly eighteen months, the city was besieged, until children ate the bodies of their own parents, and parents ate their own children. Mothers ate their infant babes, roasting or boiling their flesh. No one was allowed to go out or come in. The walls of the city were so strong that if they had been well manned it would have been impossible to overcome the city in any siege.

4-7.—When a breach was made in the wall by the armies of Babylon, King Zedekiah and his company fled. The king of Babylon had left Jerusalem and gone to oppose the army of Egypt, who had marched to the aid of Jerusalem. He did not return to Jerusalem, but stopped at Riblah (a place between Jerusalem and Babylon) while his generals carried on the siege of Jerusalem. When Zedekiah was captured he was

taken before Nebuchadnezzar at Riblah, his sons slain before him, his eyes put out, and he taken to Babylon in chains.

8-21.—The king of Babylon now sends a general to utterly destroy the city. The houses were burned, the wall broken down, the people were carried away, except the very poorest, who were left to till the land. All the metal in the temple was cut away. All the vessels of the temple and ornaments of the building were carried away from it. The chief officers of the temple and prominent supporters of Zedekiah were taken to the king of Babylon at Riblah and slain there.

22-26.—Gedaliah was made ruler over those who remained in the land. But very quickly some of the royal descendants of the line of Judah's kings slew him and his supporters, and then a vast army of the resident Hebrews fled to Egypt to escape the wrath of the king of Babylon.

27-30.—Evil-merodach was put in prison after Nebuchadnezzar's seven years' illness, and while in prison seems to have formed the acquaintance of Jehoiachin, the king who had surrendered at the first siege of Jerusalem. After the death of Nebuchadnezzar when Evil-merodach came to the throne he took this exile king out of prison and fed him at the royal table of Babylon.

I CHRONICLES.

INTRODUCTION TO I AND II CHRONICLES.

It is commonly supposed that Ezra compiled the matter contained in these two books. These records of individuals, with the tribes and families to which they belonged, were kept with great care, for the Hebrews attached much importance to them. These records were regarded as a kind of supplement to those kept in the books of the kings. They show the line of descent, beginning with Adam, and extending to the time of the captivity. Many of the facts they give have already been given in the Samuels and Kings, but a few additional facts are added. They are valuable chiefly as books of reference.

ANALYSIS.

Chapter 1.

1-4 Descent from Adam to Noah.
5-7 Descendants of Japheth.
8-16 Descendants of Ham.

17-27 Descendants of Shem to Abram.
28 The two sons of Abram.
29-31 The sons of Ishmael.
32, 33 Descendants of Keturah.
34 The two sons of Isaac.
35-54 Descendants of Esau.

Chapter 2.
1, 2 The twelve sons of Israel.
3-12 Descendants of Judah to Jesse.
13-15 The seven sons of Jesse.
16, 17 The two daughters of Jesse. Their sons.
18-55 Descendants of Hezron.

Chapter 3.
1-9 The seventeen sons of David. Their sister.
10-14 Descent from Solomon to Josiah.
15-24 Descendants of Josiah.

Chapter 4.
1-23 A list of Judah's descendants.
24-43 Descendants of Simeon.

Chapter 5.
1-10 Descendants of Reuben.
11-17 Descendants of Gad.
18-26 The two and one-half tribes east of Jordan.

Chapter 6.
1-53 Descendants of Levi.
1-15 The priestly line.
16-19 The three sons of Levi. Their children.
20, 21 Some children of Gershom.
22-28 Some children of Kohath. Samuel's descent.
29, 30 Some children of Merari.
31-48 David's songsters and tabernacle servants.
49-53 The office and children of Aaron.
54-81 Settlement of the Levites.
54-61 The Kohathites' location.
62 The Gershomites' location.
63 The Merarites' location.
64-70 Cities of the Kohathites.
71-76 Cities of the Gershomites.
77-81 Cities of the Merarites.

Chapter 7.
1-5 Descendants of Issachar.
6-12 Descendants of Benjamin.
13 Descendants of Naphtali.
14-19 Descendants of Manasseh.
20-29 Descendants of Ephraim.
30-40 Descendants of Asher.

Chapter 8.
1-40 A list of the Benjamites. Saul's descent.

Chapter 9.
1 Genealogical records of the children of Israel.
2-34 Inhabitants of Palestine after the exile.
2 The returned exiles.
3-34 The dwellers at Jerusalem.
3-9 The common people.
10-13 The priests.
14-34 The Levites.
35-44 The descent of King Saul.

Chapter 10.
1-7 The last battle and death of Saul and his sons.
8-10 Public display of their bodies.
11, 12 Kindness of the men of Jabesh-gilead.
13, 14 Reason of Saul's downfall.

Chapter 11.
1-3 David anointed king by all Israel.
4-9 Moving of the capital to Jerusalem.
10-47 A list of David's mighty men.

Chapter 12.
1-22 The army which gathered to David in exile.
23-40 The hosts which came to anoint David at Hebron.

Chapter 13.
1-8 Attempt to bring the ark to Jerusalem.
9, 10 Death of Uzza.
11-14 Fear of David. Place of the ark for three months.

Chapter 14.
1 Hiram's help of David.
2-7 David's wives and children.
8-17 David's two great victories over the Philistines.

Chapter 15.
1-29 David brings the ark to Jerusalem.
Chapter 16.
1 Placing of the ark at Jerusalem.
2, 3 David's treat to the multitude.
4-6 Appointment of Levite singers.
7-36 David's psalm of thanksgiving.
37-43 Appointment of tabernacle attaches.
Chapter 17.
1, 2 David's resolve to build a temple.
3-15 God's message to him by Nathan.
16-27 David's prayer.
Chapter 18.
1-6 David's conquest of Philistia, Moab, Zobah and Syria.
7-11 The spoils dedicated for a temple.
12, 13 Conquest of the Edomites.
14-17 A list of David's officers.
Chapter 19.
1-20-3 Indignity of Amnon to David. Their conquest.
4-8 Three Philistine wars.
Chapter 21.
1-6 Numbering of the people.
7-17 The plague.
18-30 David's sacrifice on the threshing floor of Ornan.
Chapter 22.
1-5 David's preparation for a temple.
6-16 His charge to Solomon about it.
17-19 His charge to the princes.
Chapter 23.
1 Association of Solomon with David in the kingdom.
2-32 Number of the Levite families and their duties.
Chapter 24.
1-31 The twenty-four orders of Aaron's sons. Other Levites.
Chapter 25.
1-31 The two hundred and eighty-eight singers. Their twenty-four divisions.
Chapter 26.
1-19 The division of the porters.
20-28 The treasurers of God's house.
29-32 The officers and judges.

Chapter 27.
1-15 David's twelve captains.
16-22 The thirteen tribe rulers.
23, 24 The minors in Israel. Failure of the numbering.
25-34 A list of David's officers.
Chapter 28.
1-8 David's declaration and exhortation to the assembly.
9, 10 His exhortation to Solomon.
11-21 His specifications about the temple.
Chapter 29.
1-5 David's appeal to the people.
6-9 Offering of the people.
10-21 The public praise and prayer service.
22-25 Recognition of Solomon as king.
26-30 Death of David.

LESSON NOTES.

Ch. 1:1-4.—In this table of descent none of the offspring of Adam are named except the particular son who was in this direct line of descent to Abram. Adam had many other children besides Cain and Abel, but it was not pertinent to the purpose to name them here. These four verses cover the history of the world from the Garden of Eden to the flood.

5-7.—Since the whole earth was destroyed in the flood except Noah, his wife, his three sons and their wives, it is proper to have here a very brief statement of those who founded the New World. The sons of Japhet, from whom the white nations have sprung, went northward.

8-16.—The descendants of Ham mostly went southward, the tribe of Canaan settling in Palestine, giving their name to the land. The Hamites are found mostly in Africa and southern Arabia. The Philistines belong to the Hamites.

17-27.—Shem's descendants were the Elamites, Assyrians, Syrians, Chaldeans, Lydians, etc. The three sons of Noah doubtless settled in Armenia near Mount Ararat, where the ark rested, and from there their descendants spread as indicated. The immediate group from which Abram descended were Chaldeans.

28.—Nothing is here said of the going of Abram from Ur to Canaan, since it has been related elsewhere in the history, and this being only a book of reference; but the two sons are named Isaac and Ishmael, Isaac, the younger, being named first because he was the heir and the son of the legal wife, though Ishmael was thirteen years the elder.

29-31.—The sons of Ishmael are named here because of their connection with Abram. They inhabited the most of Arabia, and to this day bear out the prophecy of Gen. 16:12 and 21:13.

32, 33.—Keturah was the second wife of Abraham. The sons of Abraham by this woman must have founded very important tribes. From Shuah, mentioned in verse 32, Bildad is said to have sprung, mentioned in Job 2:11.

34.—The two sons of Isaac, Esau and Jacob, are notorious in Bible history from the fact of Esau's base disregard of the value of his birthright, and the deception used in attempting to obtain the birthright for Jacob.

35-54.—The very close relation between the offspring of Esau and those of Jacob (Israel) made the Israelite nation somewhat closely attached to the peoples mentioned in verses 35-54. These people are met with in the future history of the Israelite nation. The people of Esau were the Edomites, and they formed a nation south of the Dead Sea. They would not allow Israel to go through their territory on their way to Canaan. They were a part of Solomon's empire, having been subdued by David, but after Solomon's death they rebelled and became independent again. All these are specially mentioned because they are children of Abraham.

Ch. 2:1, 2.—Six of the twelve sons were the children of Leah. Two were the sons of Rachel. The other four were children of the two handmaids. Besides these Jacob had daughters, Dinah and others.

3-12.—Three sons of Judah mentioned in verse 3 are notorious as figuring in the history of Gen. 38, in connection with which comes the story of the birth of Pharez and Zerah. (Verse 5.) From Pharez came the line from which Jesse descended, and of course Christ descended from the same.

13-15.—Here is given a list of the seven sons of Jesse, of whom David was the youngest. Some of these were the ones to whom David came with provisions when he challenged Goliath. They were fighting in Saul's army.

16, 17.—The three sons of the older daughter of Jesse were famous for their station among their uncle David's warriors, especially Joab. Amasa, son of the second daughter, was made captain of Absalom's forces when he rebelled, and was afterward slain by Joab in a most hypocritical manner. (II Sam. 20:4-13.)

18-55.—These descendants of Hezron were prominent families in the tribe of Judah. Every true Hebrew was careful to keep his family

descent. These records were useful for keeping track of the family relationships, and so of the family inheritance, which might be at any time redeemed, and which at all events went back at the year of jubilee (every fifty years) to the legal heirs.

Ch. 3:1-9.—Seventeen sons of David are here named, six born in Hebron and eleven after David made Jerusalem his capital. In this list of those born at Jerusalem for some reason the names of two are repeated. The word "nine" in verse 8 evidently refers to the nine names mentioned in verses 6-8, but since two are repeated, only seven is to be added to the four named in verse 5, making eleven, which added to the six above makes seventeen in all. Seven wives are mentioned beside the mother or mothers of the last seven sons. Tamar was a full sister of Absalom.

10-14.—From the days of David to the exile to Babylon is said in Matt. 1 to be fourteen generations. Counting both Solomon and Josiah, there were sixteen descendants of David on the throne after him. This covers the period in which the independence of the Hebrew nation lasted. Part of it (Israel) had already gone into captivity, the rest (Judah) was soon to go—all on account of sin.

15-24.—After the death of Josiah the people made his son Jehoahaz king, but captivity began here, and after three months the king of Egypt took him captive and put the land under tribute. Another son of Josiah was put on the throne. He was finally conquered by Babylon, but rebelled, and after his death his son (Jehoiachin) reigned three months, and was carried captive to Babylon. Now Zedekiah, a third son of Josiah, was put on the throne of Judah, and when he rebelled Jerusalem was destroyed and nearly the whole of Judah carried captive to Babylon. There the remainder of the descendants of Josiah were born, beginning with Salathiel.

Ch. 4:1-23.—Some difficulty exists in tracing the royal line after this point. No doubt Matthew's account in chapter 1 is correct, though it is very doubtful if he names all the links in the chain. No one can say that he pretends or attempts to do so, but simply names enough links to serve his purpose in showing the direct descent of Christ from David through the kings. It would be seen that this table is introduced here to name and trace his descent of persons who were prominent in the history of the chosen family. Jabez is honorably mentioned because of his great faith and the reward which it brought. Kenaz was the grandfather of Caleb, and from this name sprang the term Kenezite.

24-43.—Simeon had his allotment of territory within the bounds of the territory of Judah. They seem to have been as a tribe negligent and

cowardly about possessing the territory allotted to them. "Some of the cities were never taken from the Philistines until the conquest of David, when the Simeonites having forfeited all claim to them, David assigned them to his own tribe of Judah. (I Sam. 27:6.)" (J. F. B.) Thus the Simeonites, being crowded for room, went to Gedor, but were soon driven away and finally forced a settlement at Mount Seir.

Ch. 5:1-10.—Reuben, the oldest son of Jacob, lost his birthright through his heinous sin (Gen. 35:22), and it was given to the house of Joseph. The birthright implied a double portion in the inheritance, and this was granted by taking both of Joseph's two sons and allowing them to share equally with the sons of Jacob. But the honor of the royal line was for some reason given to Judah, and from him came the Christ. Reuben at the close of the wilderness wandering settled east of the Jordan, in the land of Gilead. It was Reuben who prevented the angry brothers from killing Joseph when he came to them at Dothan. It was the descendants of Reuben who, when Saul and his sons were nailed to the wall at Beth-shan, went by night, took down the bodies of the children of the beloved baby Benjamin, and gave them burial.

11-17.—Gad was the son of Leah's handmaiden, Zilpah. Verses 11-17 give their genealogy, and locate them with Reuben, east of the Jordan.

18-26.—The tribes of Reuben, Gad, and the half tribe of Manasseh, who settled east of the Jordan, had forty-four thousand seven hundred and sixty warriors, and putting their trust in God, as they ought, they completely conquered the dwellers in the land. The Manassites reached northward to Mount Hermon, and did well until they fell into the sins of the dwellers in the land, and were carried captive by the Assyrians.

Ch. 6:1-15.—Verses 1-15 of chapter 6 give a line of the priests from Aaron to the captivity. The three sons of Levi were the heads of the three great families into which the tribe of Levi was divided. Pupils who have studied the book of Numbers will recall that these divisions of the Levites, Gershomites, Kohathites and Merarites had charge of the tabernacle in the wilderness. Aaron and Moses were the grandchildren of Kohath. It will be noticed that the line of high priests mentioned are descendants of Eleazer. It is said that from Uzzi down to Zadok the high priesthood was for some reason transferred to the family of Ithamar, and so it is likely that those mentioned in verses 6 and 7 never occupied the office. Eli, the high priest, belonged to the family of Ithamar. I Kings 2 shows why the priesthood was transferred back to the house of Eleazar. The last of the family of Ithamar (Abiathar) was put out of office by Solomon. (I Kings 2:26.) At that point Zadok took the priesthood.

(Verse 8.) From Zadok to Seraiah (counting these both) makes twelve priests who officiated in Solomon's temple, then came the captivity and the temple's destruction. This book was probably written after the temple was rebuilt by consent of Cyrus.

16-19.—The three sons of Levi mentioned in verses 16-19 were probably born before Jacob and his family went to Egypt, and their children mentioned here were doubtless born while the Israelites were in Egypt. About eight generations would be born during the stay there.

20-30.—It is probable that the descendants of Gershom, verses 20 and 21, and of Kohath (verse 22) to the eighth generation, and those of Merari, verses 29 and 30, were all born in Egypt. The list of Kohath, verses 22-28, are valuable as showing the descent of Samuel, the last judge of Israel.

31-48.—David brought the ark to Jerusalem and put it in a tent. These three persons mentioned in verses 31-48, Heman of the Kohathites, a grandson of Samuel (verse 33); Asaph, a Gershomite, and Ethan, a Merarite, seemed to have charge of the singers of David's great choir. Other Levites were variously employed in the different departments of the tabernacle service.

49-53.—It will be well remembered by those who have studied Exodus, Leviticus and Numbers that Aaron was set apart as high priest, his duty being to superintend all the offerings and other tabernacle services. His sons were priests under his direction, but only the high priest was anointed. He only could go into the holy of holies, and certain privileges and prohibitions are attached to him. When he died a successor was anointed. A list of Aaron's successors are mentioned here, as already noticed, the line of descent being given unbroken in order to show the genealogy.

54-63.—The Kohathites who belonged to the family of Aaron were assigned thirteen cities within the territory of Judah and Benjamin. Eleven are named here, the other two in Josh. 21:16, 17. One of these cities was Hebron, a city of refuge. To the rest of the Kohathites were given ten cities in the territory of the half tribe of Manasseh, west of the Jordan. To the Gershomites were assigned thirteen cities in the territories of Issachar, Asher, Naphtali, and the half tribe of Manasseh east of the Jordan. To the Merarites twelve cities were assigned within the territories of Reuben, Gad and Zebulun. The exact cities which were given to the Kohathites are here named and located. They were chosen by lot.

64-70.—Verses 64-70 are valuable simply for reference.

71-76.—The cities of the Gershomites are named and located in verses 71-76.

77-81.—The cities of the Merarites are named and located in verses 77-81. Many of these cities named in verses 64-81 differ from the names given them in Josh. 21:9-40. This difference is easily explained when we remember that several centuries had at the time of this writing gone by since the days of Joshua, in which time much change would take place in dialect and pronunciation.

Ch. 7:1-5.—Here the fact is brought out that the tribe of Issachar was notorious for polygamy. A notoriety for better things would have insured to them life and prosperity as a nation instead of the rottenness and decay and destruction to which they came.

6-12.—Benjamin will be remembered as the tribe which was so nearly destroyed from Israel for their great crime (Judges 20). This enumeration was probably made in the days of David.

13.—Naphtali was a son of Bilhah, Rachel's maid. His children were of course her grandchildren, but according to the Hebrew way of writing it, are called her sons.

14-19.—It is contended by some authorities that the rendering of verse 14 should be, "Ashriel whom his Assyrian concubine bare to him, and Machir, the father of Gilead" (whom his wife bare to him).

20-29.—The incident mentioned in verse 21 happened while in Egypt. The Hebrew particle rendered "because" may with propriety be rendered when. It is thought that the men of Gath were the aggressors, and that "making a sudden foray on the Ephraimite flocks, killed the shepherds, including several of the sons of Ephraim." (J. F. B.) These last two tribes, Ephraim and Manasseh, were the two sons of Joseph.

30-40.—Asher was the son of Zilpah, Leah's maid.

Ch. 8:1-40.—This chapter 8 gives a list of the Benjamites made up after the long captivity in Babylon. What of difference there is between these names and those given by Moses may be accounted for by the fact that many of the persons had more than one name. Sometimes also the word "son" is used for "grandson" or other more remote descendant. Many mentioned here were born in captivity. Ehud, verse 6, probably refers to the first judge of Israel. This table is valuable in leading up to the story of Saul, who was of this tribe.

Ch. 9:1.—The book of the kings of Israel refers to the official copies of the public records kept under the care of the kings. In these records was kept an entry of the name of every individual and the tribe and family to which he belonged. When the nation Israel was carried captive by the

Assyrians numbers of them took refuge in Judea and carried the public records with them. These records were kept with great care, for every Hebrew attached much importance to them. The tables in these chapters are made from the national records of both these nations. Private records were also kept by individuals who desired to preserve their pedigree.

Verse 2 refers to the first exiles who returned after the captivity in Babylon. There were four classes—priests, Levites, Israelites, Nethinims—the last class being Canaanites or slaves taken in war, who were appointed by David and his successors to do the rougher work of the temple and so enable the Levites to take a higher position as the religious instructors of the people. After the first set of exiles returned it will be found later that others returned with Ezra, and still others with Nehemiah and others.

Verses 3-9 give a list of the common people who settled in Jerusalem. It will be found in the study of some of the other books that certain ones were chosen by lot to dwell at Jerusalem. The others dwelt in various parts of the land.

10-13.—Seventeen hundred and sixty priests are mentioned as among returned exiles.

Verses 14-34 give a list of the returned Levites and their employment. This list practically completes the record of Jewish descent from Adam to the return from captivity.

35-44.—Now that the remainder of the book of I Chronicles may be introduced (the record of Saul's and David's reigns) this special table is given (verses 35-44) to specially call attention to the extraction of Saul, first king of Israel after the days of the judges.

Ch. 10:1-7.—The events of Saul's kingship have been noticed in I Samuel. Here is noticed his last battle. His armor bearer was Doeg, who slew the priests at Nob by Saul's order. It has been noted as probable that Saul took from Doeg that same sword with which he had slain the eighty-five priests and fell upon it, and that afterward Doeg took the same sword and slew himself.

8-10.—The Philistines carried about the head and armor of Saul and fastened the bodies of Saul and his sons to a wall in Beth-shan, a town west of the Jordan in the territory of Manasseh.

11, 12.—The men of Jabesh-gilead were in the territory of Gad east of Jordan.

13, 14.—Verses 13 and 14 show plainly why Saul was not continued as

king of Israel. He had light, but he refused to walk in it, and obstinately closed his ears to all warning.

Ch. 11:1-3.—Here the same story is told in almost exactly the same words as II Sam. 5:1-3. Ish-bosheth was dead, and all the tribes felt that David should be their king. This was David's third anointing, first by Samuel at David's boyhood home, second by the men of Judah immediately after Saul's death, while the other tribes held to Saul's son, third, by all the tribes on the death of Ish-bosheth (II Sam. 4).

4-9.—The incident of making Jerusalem the capital shows how Joab (the nephew of David) came to be David's chief warrior. He was a very brave and very successful warrior. The latter part of verse 8 shows that he also had good executive ability for business. David is nearly thirty-eight years old when he takes Jerusalem and moves the capital there. Before that he had reigned for seven and a half years over Judah in Hebron. It is not clear as to what Millo was, but what evidences there are leaves us free to infer that Millo was that part of the fortification of the city which was its stronghold, which led the Jebusites to say to David, "Our blind and lame can keep you out" (II Sam. 5:6).

10-47.—The two men mentioned in verses 10-14 are mentioned in II Sam. 23:8-10. It is likely that they were under David's command when he had charge of Saul's army. The third one was Shammah (II Sam.23:11). It is supposed that the events of verses 11-14 occurred while David was in command of Saul's army. Brown says, "It is generally taken for granted that those who fought a way to the well of Bethlehem were the above three, but this is far from clear, and on the contrary it would seem that three different heroes are referred to, for Abishai (verse 20) was one of them." It would seem that the second class were Abishai, Benaiah and Asahel. These composed the second degree of military rank. The third degree, of which men Asahel was chief, is the forty-eight persons named in verses 26-47.

Ch. 12:1-22.—While David was in the Philistine town of Ziklag (I Sam. 27) these Benjamites joined him. Men were constantly becoming dissatisfied with Saul's reign, and were more and more convinced of the justice of David's cause, and convinced that God was with him. Verses 8-15 tell of the Gadites who came from the country east of the Jordan to David while he was hiding in the wilderness. Verse 15 seems to indicate that their purpose was known and that they had to fight Saul's forces on both sides of the Jordan. When the Benjamites and Judaites came to David, and he was suspicious of their intent, the assurance of his nephew, Amasa, led him to receive them with a warm welcome. The

Manassites, who came to David either just before or just after Saul's last battle, could plainly see that Saul's cause was a lost one, and that David was the hope of the Hebrew nation. Verse 21 is explained by the account of I Sam. 30.

23-40.—The sum of all the warriors who came to Hebron to anoint David was nearly three hundred and forty thousand. A great feast was prepared, and the occasion was one of rejoicing throughout all Israel. This is the event referred to in the first theme of this lesson. The giving of the list of David's mighty men carried the thread of this narrative back to the time of David's exile. After naming some of those perilous days and speaking of the hosts which from time to time gathered to David, this event of the third anointing brings the thread of history back to the eighth year of David's reign at Hebron, after the murder of Ish-bosheth, and shortly before the moving of the capital to Jerusalem.

Ch. 13:1-8.—Shortly after the taking of Jerusalem and the moving of the capital there, David arranges to have the ark brought there. It had been at Kirjath-jearim since the days when the Philistines sent it back on a cart drawn by two cows, in the days of the beginning of Samuel's judgeship. This town was a little northwest of Jerusalem. The neglect to put the ark in its proper place in the tabernacle and to make it the center of religious activity as commanded by Moses helped to account for that low condition in religion into which Israel had fallen through the three hundred years of the judges and the reign of Saul. David meant to remedy this, and to interest all Israel in the proposed reform he gathered and consulted with the leading men of all Israel. They heartily approved it, and so they began to move the ark.

9, 10.—Strange it is that men so careful and zealous on some lines should be so careless in other matters. David utterly disregarded the law about carrying the ark. The priests should have carried it, but David put it on a new cart. The ox stumbled, the ark tottered, and Uzza, attempting to steady it with his hand, met sudden, relentless death.

11-14.—David was startled and frightened. Whether or not he at once perceived the mistake he had made we are not told, but if he did not, someone would soon suggest it. Obed-edom was a Levite. The ark had been in the house of Abinadab in Gibeah, or Kirjath-jearim, since its return by the Philistines.

Ch. 14:1.—At this time Tyre, on the coast, was flourishing under Hiram. This king was a great admirer of David, and volunteered to build him a house, furnishing both the material and the workmen.

2-7.—Here follows the same account as that of II Sam. 5:11-16.

David had entered the abomination of polygamy, and once begun it is very difficult to stop the infamy.

8-17.—The two victories over the Philistines are also described in II Sam. 5. The order of events given there show these victories to have been won before the ark was brought to Jerusalem, shortly after David had captured that stronghold. The sound in the mulberry trees was probably some sign by which God signified to David when to attack the enemy.

Ch. 15:1-29.—David after three months' reflection not only understands how the ark ought to be moved, but is capable of making others understand it. Israel is again gathered together, a great company of priests detailed for the duty, and so in the act of putting the ark in its proper place before the Hebrew nation the Levites also were accorded their proper estimate and the Mosaic order of things pressed on the attention of the nation.

Ch. 16:1.—David set up a special tent for the ark at Jerusalem. It is not known why he did not bring the tent which had been made in the wilderness. Some think it was because the people of Gibeon were unwilling to part with it. Others think he had no need of it since he intended building a better place. But it is altogether likely that in the long time since its construction the skins and woven material had by age become of little use, possibly had all been replaced by new stuff from time to time.

2, 3.—David made the occasion memorable by treating the assembled multitude with food. There is no evidence in the original that David gave the people wine. I think those supplied words are wrongly supplied. The word rendered flagon were better rendered "a cake."

These named in verses 4-6 were the leaders of song. They used cymbals and harps and trumpets to accompany the voice in the praise of God.

7-36.—The psalm of praise here appointed for this first public service is found mostly in Psalms 96, 105 and 106. It may have been made by David for this occasion. It opens with thanksgiving to God (verses 8-11), and shows a reason for it in the marvelous leading of the Hebrew nation (verses 8-22). Again it declares for the praise of God, and discourses on his character (verses 23-27), calling upon all the earth, animate and inanimate, to render the glory due him (verses 28-33), and charging Israel to beseech divine help that they may continue in the fear and favor of the Lord (verses 34-36).

37-43.—It can readily be seen here that David had a disposition to serve the Lord, for here he makes provision for the tabernacle for the

first time since the days of Joshua. A great number of priests, singers and other tabernacle servants are now definitely provided for, who make it their business to attend the divine service.

Ch. 17:1, 2.—It was worthy of David's devout spirit to conceive that the house of God ought to be not only a substantial building, but beautiful. Nathan, the prophet of that day, when spoken to about the matter, encouraged David to build such a temple.

3-15.—But God had other plans. Immediately he appeared to Nathan with a message for David, telling him not to build the house. The language of verses 5-15 clearly indicate that God wanted the successful old warrior David to give all his attention and energies to thoroughly subduing all the enemies of Israel and compacting the Hebrew kingdom. Otherwise a temple such as was to be built at Jerusalem would not long be safe. Everything depended on a thorough subjugation of the land, and the latter part of verse 10 promises that a line of kings shall descend from David. Had the Hebrew nation kept the faith of David, banished their enemies and kept peace and pure religion, that kingdom and the temple would not have been destroyed.

16-27.—David accepted the message with perfect good nature, and bursts out in praise to God for what he has done, and for the divine promise concerning David and his offspring, and prays earnestly that it may come to pass. Such a character as that made him the mighty David that he was.

Ch. 18:1-6.—Chapter 18 shows how David extended his kingdom. The Philistines on the southwest, the Moabites on the east, the kingdom of Zobah and the Assyrians northeast, were conquered and made a part of his kingdom. For hundreds of years since the days of Joshua, Israel had neglected to do this, and these enemies had been constantly rising to give trouble. David puts an end to all that now. There is no proof that David disabled the horses; the translators have supplied that word. He probably destroyed all the war chariots except a few (one hundred) for himself.

7-11.—The gold and the brass taken in these wars was set aside by David as material for the temple. David was not to be allowed to distract his attention by building it, but in a most devout spirit he collected the necessary means.

12, 13.—David's general, Abishai, conquered Edom, southeast of Palestine.

14-18.—Verse 14 shows something of the character of David. A few

of his chief officers are named here, and the fact stated that his sons were in responsible positions in the kingdom.

Ch. 19:1-20-3.—This story of the Ammonites shows the character of that people. They were descendants of one of the sons of Lot by his daughter, and lived in the country of the Moabites largely. The money mentioned here amounted to about one million and a half dollars. The warriors of David were between the Ammonites and their hired help. Joab was to attack the stronger force and his brother the weaker one. The enemy fled, but came back with a greater force, and then David went out against them and utterly crushed them. Joab was afterward sent into the territory of the Ammonites to utterly spoil it. Verse 3 of chapter 20 should be rendered "put them to saws, etc.," i. e., he made slaves of them.

4-8.—It was in these Philistine wars that David came near losing his life. At this time he was getting old and unfit for war. II Sam. 21:16, 17.

Ch. 21:1-6.—Here we have a statement which does not appear in the account of this transaction in II Sam. 24. Satan was in this transaction. And he could not have been in it had Israel been following God as they ought. The whole context indicates a pride which had grown upon the nation as the military work of David grew more and more brilliant, until they were now on the point of leaving God out of their computation as they figured out the greatness to which they had come. David's order was only a crowning act growing out of the popular condition of mind. Joab seemed to see in it a snare to the people, and verse 6 indicates that he purposely slighted the work when he thought he dared.

7-17.—David evidently knew better than to act the part which he did in the matter. Verse 7 refers to the plague described in the following verses. David was at once shown that calamity was to follow. Gad, the seer here mentioned, is said to have joined David while David was in exile. When David saw the vision of the destroying angel and the work he had done, he acknowledged his own responsibility in the matter and pleaded for the people. What he said of himself was true, but that did not lessen the responsibility of the people in the matter also.

18-30.—The angel had orders at the threshing floor of Ornan to stay his destructive work. Ornan and his sons saw him there and were afraid. When King David came asking to buy the spot on which to build an altar Ornan was ready to present it to him, but David rightly persisted in paying for it. Reference to II Samuel will show that about thirty dollars was paid for the oxen and wooden instruments, while about five thousand dollars were paid for the site. This Mount Moriah, on which this

threshing floor is situated, was outside the city at that time, and was the spot where Abram built the altar on which to offer Isaac. Afterward the temple was built here. It was peculiarly fitting. Here Isaac, the child of promise, was really offered by his father to that extent which made Abraham the father of the faithful. Here the temple was built whose daily offerings were a shadow of that great offering, faith in whom is set to our credit for justification. For that sacred spot it was right that David pay a price. In answer to David's prayer fire came from heaven and consumed the offering. It is most likely that Ornan and his sons were converts to the Hebrew faith.

Ch. 22:1-5.—Here is the account of David's careful preparations for the building of the temple. It is probable that the work referred to in verses 3 and 4 is some of the timer hewing and stone dressing elsewhere referred to as taking place under Solomon. Doubtless David took the opportunity while Solomon was associated with him on the throne to set the work going under Solomon's direction that he might the more easily continue it after David's death.

6-16.—This charge to Solomon was made shortly before David's death. Having pushed the work as far as he himself could, using as workmen the remnant of the Canaanites and the war captives, he now calls for Solomon, and most likely in a public assembly, that the effect may be all the greater, charges him solemnly to make it his business to build the temple to the God of heaven, laying it upon him as a sacred duty as David's son and successor. Had Solomon kept the charge of verse 12 the future would have been different. The amount of precious metal mentioned in verse 14 would be, of gold two billion six hundred and twenty-eight million dollars, and of silver one billion six hundred and forty-two million dollars.

17-19.—David's charge to the princes reminds them of their happy condition and exhorts them with heartiness to serve the Lord. Here is a good index of David's general character. He had his fall, but he rose again, and we find him here at the end of his life a man of faith and exhorting others to faith. How different from most of the kings of Judah and Israel.

Ch. 23:1.—The statement of chapter 23:1 is a sufficient explanation of all the preceding statements. Solomon was associated with his father on the throne, as explained in I Kings 1. Hence this charge to him and the princes of Israel.

2-32.—At thirty years the Levite might enter the duties of his priestly office. All those who had come to that age were set to some religious duty. David's orchestra of four thousand would be a most impressive

company. All these filling these different offices were arranged by courses so as to come on duty at regular intervals. The method of organization showed great ingenuity and skill on the part of David. As verse 24 indicates, the Levites being no longer obliged to carry the tabernacle about, David reckoned them fit for the lighter service at an earlier age. These religious services instituted by David were most refreshing and useful. Compare them with the idolatrous rites of the later kings.

Ch. 24:1-31.—The immediate descendants of the two sons of Aaron had charge of the more important duties pertaining to the tabernacle worship. The priests were divided into twenty-four groups or courses, and each group served in its turn. The priest had charge of the slaying and putting upon the altar of the daily offerings.

Ch. 25:1-31.—The musicians had as leaders the twenty-four sons of the chief musicians. Asaph had four sons, Heman fourteen and Jeduthun six. It is likely that these two hundred and eighty-eight were leaders of that immense orchestra, the two hundred and eighty-eight being divided into twenty-four companies of twelve each. If the orchestra was divided similarly there would be nearly two hundred players on duty at once, presided over by the twelve leaders.

Ch. 26:1-19.—The porters mentioned were a sort of military guard about the tabernacle to defend it against any violence and properly protect its treasures. There were in all four thousand of them, divided into courses similar to the singers.

20-28.—Such a vast array of gold, silver and other valuables would require a large number of responsible men to properly care for it. There would of necessity be a chief of these treasurers, so that in their official duties they might act in concert and to the best advantage. These treasures were those that had been set aside as belonging to the house of the Lord and its worship.

29-32.—One part of these officers and judges gave attention to the affairs of the government in its relation to the people, another part to the religious duties of the people and their obligations to the king. Of the latter group there were two divisions, one for the country west of the Jordan and another for that east of the Jordan.

Ch. 27:1-15.—These captains mentioned refer to David's standing army. Throughout his reign he had a military force of twenty-four thousand men from each tribe. Each one of these twelve legions served a month in its turn and then went back to their private duties. In case of necessity the whole twelve legions could be summoned, making an army of two hundred and eighty-eight thousand men. By this simple system

David was able to keep an effective military force without proving a burden to the nation. Had Solomon given more of David's kind of attention to such methods his reign would not have proved the burden that it did to Israel.

16-22.—The tribe rulers were civil rulers. For some unexplained reason Gad and Asher do not appear on the list, but two are named for the tribe of Manasseh, two for the tribe of Levi, and since the counting of Ephraim makes another extra for the descendants of Joseph, these rulers, had Gad and Asher been counted, would have been fifteen in number.

23, 24.—Those under twenty years of age were not counted. It was the fighting strength of Israel which was being sought for. In course of the work of numbering, the evidence of the divine wrath began to be so plain that Joab had a good excuse for slighting the work, and David ere long was only too glad to abandon it.

25-34.—The treasurer mentioned in verse 25 had charge of David's private treasures. The other officers here mentioned had charge of his various private enterprises. He set the people a good example in doing himself what he encouraged them to do.

Ch. 28:1-8.—No brighter picture could be drawn than that of verses 1-8. Here was a mighty king who was not ashamed to be religious before all the mighty men of his kingdom, even though they all knew David to be a man who had grievously fallen. He could not be kept down. Because he was willing to confess his error and look to God for forgiveness he rose again, and here he stands before all his great men charging them in view of all his own experience to faithfully keep God's commandments. (Compare him with Saul or Ahab.) David has the good of his people at heart, and his advice is for the lasting good of Israel.

9, 10.—In precisely the same strain he exhorts Solomon, his successor. Had Solomon taken and kept the advice of a man of such a character as David displayed his reign might have been one of the greatest successes of history. The language of verses 9 and 10 are worthy of being committed to memory. David was not afraid to try again even though he had once been a failure. Doubtless this exhortation was given in the hearing of all the people.

11-21.—It is not generally remembered that from a human standpoint David was the architect of the temple of Solomon. Solomon made it according to David's plans. The language of the Hebrew of verse 12 is, "The pattern of all that was with him in spirit," i. e., all that was

formulated in his mind. Verse 19 indicates that these suggestions were the Lord's doings, and David's formulating them in writing showed that the Lord's hand was upon him.

Ch. 29:1-5.—The appeal of David to the people was a most effective one because he set the example. Describing the proposed work in a most pleasing manner, he showed what he himself would do for it as a man, over and above what he had done as a king.

6-9.—Stirred by this address and encouraged by this example these prominent men of Israel gave largely to make the king's beautiful picture of the temple a reality. The most valuable and beautiful of all the things they could find were put in the temple, so that it became the pride of the Hebrew nation and wonder of the world.

10-21.—The public praise and the public prayer was a fitting end of all this great public service. It had brought prominently before the public mind the great temple scheme of David, had called attention to what David had done, and insured general interest by having every prominent Hebrew subscribe to the enterprise. Solomon had been charged in their hearing, they had been charged to help Solomon, and all were assured that God was demanding of them this service, and that obedience to him was the condition of safety and national prosperity. At the close of the rejoicing which followed, David poured forth his soul in praise and prayer (verses 10-19), and the people worshiped and a great service of sacrifice was held.

22-25.—Now before representatives of all the nation Solomon was put upon the throne and received due recognition. He had for some time (since the attempt of Adonijah) been associated with David. Now David puts him in his room, and pratically retires from kingly duties.

26-30.—The long reign of David thus ends well, and in spite of all his faults he goes hence to be written a man after God's own heart, a king of whom the Hebrews had reason to be proud, an inspiration to the whole human family.

II CHRONICLES.

ANALYSIS.

Chapter 1.
1-6 Solomon's offerings at Gibeon
7-12 His choice of wisdom. God's commendation.
13-17 The splendor of his reign.

Chapter 2.
1, 2 Solomon's laborers for the temple.
3-10 His message to Hiram.
11-16 Hiram's reply.
17, 18 Nationality of the laborers.

Chapter 3.
1, 2 Date of the beginning of the temple.
3-10 Dimensions and finish of the building.
11-13 Description of the cherubim.
14 Description of the veil.
15-17 Description of the pillars.

Chapter 4.
1 Size of the altar for burnt offerings.
2-5 The molten sea.
6 The ten lavers and their use.
7, 8 The ten candlesticks, ten tables and the bowls.
9, 10 The courts. Placing of the sea.
11-18 The articles made by Hiram. Place.
19-22 The articles made of gold.

Chapter 5.
1-10 Bringing of the ark to the temple. Its contents.
11-14 The praise. The cloud.

Chapter 6.
1, 2 Solomon's declaration.
3 His benediction.
4-11 Praise for God's fulfillment of his promise.
12-42 Solomon's dedicatory prayer.

Chapter 7.
1-3 The fire from heaven. The glory of the Lord.
4-7 The sacrifices.
8-11 The feast.
12-22 God's promise and warning to Solomon.

Chapter 8.
1-6 Solomon's city building.
7-10 The Gentile slaves.
11 Solomon's wife. Pharaoh's daughter.
12, 13 The regular offerings.
14-16 The courses of temple officers.
17, 18 Solomon's navy.

Chapter 9.
1-12 Visit of the queen of Sheba.
13, 14 Solomon's foreign income.
15-28 The riches and splendor of Solomon's court. His wisdom.
29-31 Solomon's death.

Chapter 10.
1-5 Request of Israel of Rehoboam at Shechem.
6-15 His answer.
16-19 Revolt of the ten tribes.

Chapter 11.
1-4 Rehoboam's army. God's order.
5-12 Rehoboam's fortified cities.
13-17 The gathering of Israelites to Judah.
18-23 Rehoboam's polygamy. His family.

Chapter 12.
1 Rehoboam's open apostasy.
2-12 God's punishment by Egypt.
13-16 Rehoboam's reign and death.

Chapter 13.
1-14-1 Abijah, second king of Judah (3 years).
1-3 War between Judah and Israel.
4-12 Abijah's address to Israel.
13-20 The defeat of Israel.
21-14-1 Family of Abijah. His death.

Chapter 14.

2-16-14 Asa, third king of Judah (41 years).
2-5 Character of his reign.
6-8 His public improvements.
9-15 His victory over Ethiopia.

Chapter 15.

1-7 Azariah's prophecy.
8-15 Asa's covenant with God.
16, 17 Rebuke of his mother's idolatry.
18, 19 His care for the temple.

Chapter 16.

1-6 His trouble with Baasha. Asa's blunder.
7-9 Hanani rebukes Asa.
10 Asa's anger and retaliation.
11, 12 Asa's disease.
13, 14 His death.

Chapter 17.

1-20-37 Jehoshaphat, fourth king of Judah (25 years).
1-6 Character of his reign.
7-9 His school of the law.
10, 11 Regard of the surrounding nations.
12-19 Jehoshaphat's greatness. His chief men.

Chapter 18.

1-3 His league with Ahab.
4-11 The lying prophets of Israel.
12-22 Prophecy of Micaiah.
23-27 His shameful treatment.
28-34 Result of the battle.

Chapter 19.

1-3 Reproof of Jehoshaphat by the prophet Jehu.
4 His regard for the people.
5-7 His charge to the judges.
8-11 His supreme court.

Chapter 20.
1, 2 Gathering of enemies against Judah.
3-13 Jehoshaphat's fast. His prayer.
14-17 Prophecy of Jahaziel.
18, 19 Praise of the king and people.
20-25 Destruction of the enemy.
26-30 Return and joy of Judah. Its effect.
31-34 Statement of Jehoshaphat's reign.
35-37 His league with Ahaziah. Its result.
Chapter 21.
1-20 Jehoram, fifth king of Judah (8 years).
1-7 Character of his reign.
8-10 Revolt of Edom and Libnah.
11 Idolatry of Jehoram.
12-15 Elijah's letter to the king.
16-20 Fulfillment of the prophecy.
Chapter 22.
1-9 Ahaziah, sixth king of Judah (1 year).
1-4 Character of his reign.
5-9 Manner of his death.
10-12 Usurpation of Athaliah.
Chapter 23.
1-21 Jehoiada's restoration of the kingdom and worship.
Chapter 24.
1-27 Joash, seventh king of Judah (40 years).
1-3 Character of his reign.
4-14 Repair of the temple.
15, 16 Death of Jehoiada.
17-22 Apostasy of Judah. Their outrages.
23-27 God's judgment.
Chapter 25.
1-28 Amaziah, eighth king of Judah (29 years).
1-4 Character of his reign.
5-10 Incident of the hired army of Israel.
11, 12 Victory over Seir.
13 Devastation of the army of Israel.
14-16 Idolatry of the king. God's warning.
17-24 War against Israel.
25-28 Death of Amaziah.

Chapter 26.

1-23 Uzziah, ninth king of Judah (52 years).
1-15 His character, works and prosperity.
16-21 His apostasy, sacrilege and leprosy.
22, 23 His death.

Chapter 27.

1-9 Jotham, tenth king of Judah (16 years).

Chapter 28.

1-27 Ahaz, eleventh king of Judah (16 years).
1-4 Character of his reign.
5-15 Punishment.
16-25 His appeal to Assyria. Closing of the temple.
26, 27 His death.

Chapter 29.

1-32-33 Hezekiah, twelfth king of Judah (29 years).
1, 2 Character of his reign.
3-11 His order to cleanse the temple.
12-19 Execution of the work.
20-36 The king's sacrifice. Result.

Chapter 30.

1-12 His invitation of Israel to a Passover.
13-27 The Passover feast.

Chapter 31.

1 Destruction of idolatry.
2-21 Re-establishment of the tithing system.

Chapter 32.

1 Coming of Assyrians against Judah.
2-8 Defense of Hezekiah.
9-19 Siege of Jerusalem. Message of Sennacherib.
20-23 Prayer of Hezekiah and Isaiah. Its answer.
24-26 Hezekiah's sickness. His pride.
27-30 His riches and prosperity.
31 His mistake.
32, 33 His death.

Chapter 33.
1-20 Manasseh, thirteenth king of Judah (55 years).
1-10 Character of his reign.
11 Result.
12-17 His repentance.
18-20 His death.
21-25 Amon, fourteenth king of Judah (2 years).
Chapter 34.
1-35-27 Josiah, fifteenth king of Judah (31 years).
1-7 Character of his reign. His reforms.
8-13 Repair of the temple.
14-28 The law found. The king's inquiry of the Lord. Answer.
29-33 The king's covenant.
Chapter 35.
1-19 Josiah's Passover.
20-27 Death of Josiah. Jeremiah's lamentation of him.
Chapter 36.
1-3 Jehoahaz, sixteenth king of Judah (3 months).
4-8 Eliakim, seventeenth king of Judah (11 years). (Jehoiakim.)
9, 10 Jehoiachin, eighteenth king of Judah (3 months).
11-21 Zedekiah, nineteenth king of Judah (11 years).
11-13 Character of his reign.
14-16 Character of the people.
17-21 Punishment.
22, 23 Proclamation of Cyrus.

LESSON NOTES.

Ch. 1:1-6.—The old tabernacle which Moses had built in the wilderness was yet at Gibeon, and the young King Solomon in his determination and zeal to serve God conceived that it would be a helpful thing to take his chief men and make a great season of sacrifice at the same altar at which Moses sacrificed when this law was given at Mount Sinai. It would bring vividly before their minds the whole history of the law and renew in the minds of the people all the facts about the making of this new nation Israel. The ark had been taken to Jerusalem by David, and was there in a tent which had been erected for it.

7-12.—The request of Solomon for wisdom was a sincere one. He was young and doubtless had been well trained. He felt his lack of maturity, and knew that he might make fatal mistakes without being able to detect

them. The blunders we make without recognizing are the most troublesome of all. The latter clause of verse 8 was spoken not because no other king of Israel needed such wisdom, but because no other king would, like Solomon, seek for it. Our needs may not be regarded unless our asking and our faith are in line with them.

13-17.—The splendor of Solomon's reign was a verification of the promise of verse 12. But this picture has a dark side. Solomon went beyond the bounds of propriety, so that, as will appear later, his reign became a burden to the people. Deut. 17:14-20 gives rules which, had they been followed, would have made the reign of this king a thing of joy as well as a thing of splendor. But he did multiply horses and he did multiply wives, with the result that when he died that splendid kingdom gained by the old warrior David was ready to drop to pieces, and did so. Solomon did not realize that the fear of the Lord is the foundation of all wisdom.

Ch. 2:1, 2.—Solomon now begins the great work for which he had been especially consecrated. One hundred and fifty-three thousand six hundred men were engaged in the getting out of timber for this splendid temple which had been planned by David.

3-10.—Solomon sends to Hiram for an overseer who is able to take charge of the various details. He wanted a substantial house in which to keep up the worship of God through all the years to come. By comparing I Kings 5:11 it will be found that in addition to the supply of food and drink here mentioned for these laborers of Hiram, that Solomon sent a yearly supply of wine and oil for Hiram's court, probably as a return for the timber which Hiram gave to Solomon.

11-16.—The man which Hiram sent to Solomon was a descendant of a woman of Dan and a man of Tyre. Hiram's reply to Solomon was a written message.

17, 18.—Here it will be seen that this one hundred and fifty-three thousand six hundred laborers were not Israelites, but the other nationalities which were left in the land. Probably all the original tribes of the land were represented in this company of workmen.

Ch. 3:1, 2.—The exact place on Mount Moriah where the temple stood no one knows. The building began in the second month of the fourth year and was completed in the eighth month of the eleventh year, being seven and one-half years in building. The other name of Ornan was Araunah.

3-10.—It is undecided whether the cubit here mentioned was eighteen or twenty-one inches. The first seems more likely. The length and

breadth was twice that of the old wilderness tabernacle, about ninety feet long and thirty feet wide. The finish of the building inside was that of the purest gold. Kitts thinks verse 6 means that he paved the house with precious and beautiful marble, but the language may refer to beautiful variegated stones placed in the walls for ornaments.

11-13.—The cherubim were made of olive wood and overlaid with gold. Just what position they occupied it would be impossible to determine. Many conjectures are made. Their object seemed to be to screen the ark with their wings.

14.—The veil of verse 14 was to hang between the holy place and the holy of holies.

15-17.—The two pillars mentioned are supposed to be some forty feet high and eighteen feet in circumference. They were richly ornamented, and formed the entrance to the temple. The two words, Jachin and Boaz, are about equivalent to "strength" and "permanence."

Ch. 4:1.—The altar of burnt offerings would be some thirty feet long and broad and fifteen feet high. Of course it would be approached by flights of steps.

2-5.—The molten sea is here said to hold three thousand baths (about twenty-two thousand gallons). The two thousand baths mentioned in I Kings 7:26 is the amount supposed to have been commonly kept in the vessel.

6.—The lavers were for washing the sacrifices. The sea was for the priests to wash in.

7, 8.—The ten lamp stands would be needed to give light in this large structure, and the ten tables also would be needed to hold the large amount of shewbread which would be stored there for the large number of priests which would be employed about this new temple. The bowls would be necessary for use at these tables.

9, 10.—The sea was set between the altar of burnt offerings and the temple porch.

11-18.—As already explained in I Kings 7, the workmen of Hiram made these brass castings on the east side of the Jordan River, where the clay soil was specially favorable for the work.

19-22.—The number or articles here mentioned which were made of gold, together with the fact that the most of the inside of the building was overlaid with gold, shows what a magnificent and costly interior the temple possessed. The effect would be brilliant and awe inspiring beyond description.

Ch. 5:1-10.—The work being finished, Solomon now assembles all

Israel and brings the ark of the covenant out of the tent where David put it, to its place in the new temple under the wings of the cherubim. It was a great day for the Hebrew nation. It is not certain that the ark ever contained anything save the two tables of the law here named. The articles mentioned elsewhere as in the ark are supposed to have been kept in a chest which stood by the ark.

11-14.—As described in I Kings 8:10, 11, at the dedication of the temple God manifested himself to the people in a cloud, just as he did when Moses dedicated the tabernacle in the wilderness, thus showing his pleasure in the building to him a house of worship.

Ch. 6:1, 2.—This declaration of Solomon prepares the way for what follows. It is a fitting introduction to the dedicatory service which was to follow. It was meant of course not a house to contain the God of heaven, but a headquarters of the nation where God would manifest himself to those who were accustomed to assemble there.

3.—The service opens with the benediction.

Verses 4-11 explain themselves. The solemn charge which David had laid upon Solomon had been faithfully discharged, and in this full view of the consummation of the enterprise Solomon thanks God publicly for the great privilege of carrying out this expressed will of God.

Verses 12-42 is that remarkable prayer of Solomon elsewhere analyzed. You could make no mistake in committing that prayer. (See I Kings 8:22-53.) It would become, perhaps, the spiritual ballast of a lifetime. In this case Solomon used a pulpit or platform erected for the occasion.

Ch. 7:1-3.—When God answered the prayer and the fire fell upon the sacrifice the effect upon the people was overpowering. The people were on their faces upon the ground and the priests could not enter the temple.

4-7.—The entire middle of the court was made a place of sacrifice. The altar could not contain all that the people were minded to offer at this time, so extra places of offering had to be put up in the court for the occasion. It was a great day for Israel.

8-11.—The feast here mentioned would be the feast of tabernacles (I Kings 8:2), corresponding to our September—October. The twenty-third day of the month would be the last day of the feast of tabernacles.

12-22.—Now Solomon is faithfully promised the good for which he has been asking on condition that the people keep his commandments, but solemnly warned of what will be the consequence if the king or his people turn away from God. In spite of all, Solomon and the whole nation turned from God.

Ch. 8.—Verses 1-6 give a list of the cities which Solomon built or repaired.

Verses 7-10 show the distinction which Solomon made between his own people and the strange nations of which remnants were left among them.

11.—But in spite of all his wisdom and the warnings of the law, verse 11 shows where Solomon's fall began.

Even the regular services of verses 12 and 13 did not avail to stay the tide of apostasy induced by the act of verse 11 and similar acts.

Verses 14-16 indicate that David had given directions concerning all this work and the divisions of the priests. Solomon followed directions.

17, 18.—Solomon's intimacy with Hiram led to the establishment of the navy. Hiram's people were a sea-going people, and by joining with him Solomon developed a large force of ships for foreign trade.

Ch. 9:1-12.—As to where the queen of Sheba reigned no satisfactory knowledge is to be had.

13, 14.—The stupendous prosperity of Solomon from year to year no doubt helped him to forget God when it ought to have helped him to remember. Too often prosperity proves to be a curse.

Verses 15-28 tell of what the world called prosperity. It proved to be adversity to Solomon and all his nation. Less of riches and more of attention to God's laws would have insured the prosperity of king and people.

29-31.—Solomon died after having reigned forty years. Verse 29 tells of other books which have not come down to us.

Ch. 10:1-5.—The request of the people of Rehoboam was a most reasonable one. Verse 4 shows that Solomon did not regard the people as he ought.

6-15.—The answer of Rehoboam was an insult to the people, and it cost him the greater part of his kingdom. This incident alone shows that Solomon's son had received poor training, and was wholly destitute of religious principle.

16-19.—Rehoboam probably did not know the real temper of the people until he came to collect taxes. Then he learned that the greater part of the kingdom left him by Solomon was no longer his.

Ch. 11:1-4.—Rehoboam determined to whip the ten tribes into subjection. One hundred and eighty thousand warriors was a mighty army, and might have worked great ruin had not God forbidden any war. This prophet who brought the word of God to Rehoboam will be heard from again in the next chapter.

5-12.—The zeal which he showed in building cities to defend the nation was commendable. Israel had now become a foe to Judah, and the king was moved to fortify cities to protect against Israel, just as Israel was doing to protect against Judah.

13-17.—Here was a great exodus from the kingdom of Israel to Judah. Jeroboam in his attempt to make sure that, by his people going three times a year to Jerusalem to worship, as the law demanded, they should not be won back to Judah, set up his idolatry, and when the Levites and true men of faith refused to have part in that, he expelled them, and they took refuge in Judah. Such an exodus weakened the kingdom of Israel immeasurably, and strengthened Judah as much. No wonder Israel was destroyed so long before Judah.

18-23.—Solomon's abominable example was followed by his son. Polygamy has cursed everything it has ever touched. David suffered from it; Solomon was led astray by it, and we need hardly expect that with it Rehoboam would be other than a miserable, idolatrous failure. His polygamy was a direct violation of the law of God and man and common decency.

Ch. 12:1.—Like most men, Rehoboam was entirely spoiled by place and power and prosperity. For three years he had encouraged the true religion. The prosperity it brought him proved ruinous, for the ease and decline into which he fell led to his open apostasy in the fourth year, and the very next year Egypt was sent against him.

2-12.—Here was a sorry spectacle. This chosen nation which had gone out of Egypt carrying along the wealth of the land now must be humbled by those old oppressors, the Egyptians. What would Moses and Joshua have said to this? How could it have happened in the time of David? The temple was despoiled of much of its wealth and Judah made a sort of tributary to Egypt.

13-16.—The lesson which God sent to Rehoboam by the Egyptians was disregarded. "None are so blind as they who do not wish to see." The king had repented, so God changed his purpose about destroying Jerusalem, but now instead of turning to the Lord and keeping his commandments, he showed his mean character by pleading for and accepting divine care and protection and then turning his back on God. He showed clearly his Ammonite origin. Judah so sinned that God intended to visit great wrath upon them. They repented, and God changed his purpose. Then they took advantage of God's indulgence to sin again. Verse 15 shows that there was continual trouble between the two kingdoms.

Ch. 13:1-3.—Now Abijah, the son of Rehoboam, raises an immense

army to go against Israel. Israel on the other hand raises one twice as large.

4-12.—The address of Abijah to the army of Israel was pointed and in the main correct. Jeroboam and his kingdom had become abominably corrupt. True, Rehoboam was responsible for the revolt, as were also the sins of Solomon. This address took place on a hill near Bethel.

13-20.—While this address was going on Jeroboam sent a detachment of his army behind the army of Abijah, and attacked it both in front and rear. The crying of the Judaites to the Lord and the sounding of the trumpets (which was God's pledge of help, Num. 10:9) roused the spirits of the army of Judah, and they slew five hundred thousand Israelites. Probably this same token caused a panic among the Israelites. This crushing defeat of Jeroboam was simply an execution of the calamities threatened him for his sins. He did not die, however, until two years after Abijah.

21-14-1.—In spite of the great speech to the Israelites professing loyalty to God, Abijah was a filthy polygamist, and so was himself a continuous breaker of God's law. I Kings 15:3 shows that he was an evil king, and so his professed loyalty to God would call forth only contempt from Israel on that occasion. He had twenty-two sons and sixteen daughters.

2-5.—Asa, one of these twenty-two sons, had evidently been carefully brought up. He was a good man, and faithful to God. The great battle which had been lately fought between Judah and Israel gave quiet to the country, and Asa gave his attention to destroying idolatry in his kingdom. What a quiet, restful picture is this.

6-8.—Asa also gives attention to the strengthening of the kingdom against the day of need. Five hundred and eighty thousand men were made ready for war in case of future need. But had he given more attention to instructing the people in the law of God it would have been a far more certain defense to the nation.

9-15.—Authorities suppose that these were not Ethopians from south of the Nile cataracts, but Arabian Ethiopians—wandering tribes. The battle took place in the southern part of Judah. Gerar was one of the dwelling places of the patriarch Isaac. The Judeans took a great amount of spoil.

Ch. 15:1-7.—The prophecy of Azariah was a strong commendation of Asa's course in looking to God for help. Benjamin clung to Judah in the separation.

8-15.—Verse 8 shows that idolatry was in the midst of the nation and

kept lifting its slimy, snaky head, having constantly to be watched and put down. King Asa repaired the temple porch, gathered his people, offered sacrifices to God, and made a covenant with all the people that whoever would not serve the Lord should be put to death. Many came from Israel to Judah when they saw how Judah prospered.

16-17.—Even his mother was degraded from her station because she had been guilty of idolatry. The idolatry in the royal household was the curse of the nation. It made it very difficult to banish from the people. Verse 17 indicates that these high places (groves for idolatrous worship) which Asa had once destroyed kept springing up in spite of his vigilance. Asa meant to do right, but there were enemies in his own household.

18, 19.—Asa's care for the house of God showed the general trend of his character. Had he always sought diligently to God for direction he need not have made some blunders which he did later.

Ch. 16:1-6.—Biblical critics think this thirty-sixth year was calculated from the separation of the kingdoms, and that this event occurred in the sixteenth year of Asa's reign. The great number of Israelites who were coming to Judah led the king of Israel to make a military station at Ramah, six miles from Jerusalem, a point which the people must pass on the road to Judah, so that he might stop the flow in that direction. Now Asa makes his great blunder. Instead of looking to the Lord for help, he sends and hires the Syrians to fight Israel, so as to draw their attention away from Judah and stop the building. While the king of Israel was thus diverted Asa destroyed the work at Ramah and used it to fortify two cities for himself near Jerusalem.

7-9.—The rebuke of the Lord's prophet ought to have been taken to heart by a man like Asa. The prophet intimates that both Syria and Israel would have been delivered into the hand of Asa had he relied on God, but that now the gift from the temple to Syria would rouse Syria's avarice and the act would make Israel only a more bitter enemy, and give him future trouble with both, instead of having both delivered into his hand and made powerless to molest him in future.

10.—But Asa fell from his royal dignity and went into a rage. Who else he punished besides this seer and how, we are not told.

11, 12.—The disease mentioned is thought to have been gout. The physicians of those days were generally Egyptian charm doctors, practising incantations and magic. Such senseless quackery was a shame to a man of God, yet such were often employed about royal courts.

13, 14.—It is shown here that Asa prepared a sepulcher for himself in Jerusalem. Whether the burning mentioned refers to the burning of

spices or the cremation of the corpse it is impossible to say, but the former is far more probable.

Ch. 17:1-6.—Jehoshaphat was also a good king. He followed up the work his father Asa had begun. He copied after David (verse 3). He destroyed the worship of idols.

7-9.—His school for instructing the people in the law was the first systematic attempt of the kind of which we have any record, and no greater work could have been done to insure the perpetuity of the nation. Had that work been continued Judah never would have fallen.

10, 11.—The teaching of the people produced immediate fruits. Respect and fear at once began to be shown to Judah by all the surrounding nations. Along with that respect came presents.

12-19.—Jehoshaphat's greatness was a mighty comment. Why was Judah so blind and foolish as not to continue so valuable a line of work? He was the greatest king as to his resources since the days of Solomon.

Ch. 18:1-3.—Now Jehoshaphat makes the mistake of his life in joining with the abominable Ahab. This identical story has been given in I Kings 22. Jehoshaphat wanted the word of the Lord back of what he did. (But why did he not seek it in regard to joining with Ahab?) Ahab called Micaiah under protest.

4-27.—The lying imp, Zedekiah, who had tried to make a great impression with his iron horns, resorted to the argument of blows when this prophet of the Lord exposed his hypocrisy. Verse 24 was a sharp retort, and would furnish material for future thought on the part of Zedekiah. Ahab tries to vent his spleen upon the prophet by putting him in prison, but the prophet's final crushing shot showed no fear.

28-34.—Ahab was slain, as he deserved to be. Only the policy of the battle (verse 30) saved Jehoshaphat from fatal results of his evil company.

Ch. 19:1-3.—Jehoshaphat was rebuked by the prophet Jehu when he returned to Jerusalem for the evil company he had been connected with. Verse 2 was a most stinging rebuke, and but for verse 3 would have been crushing.

4.—Possibly the experience of the above made the king all the more diligent to help the people, as recorded in verse 4.

Verses 5-7 are fully in line with verse 4. The masses should be instructed, and those in authority commanded as in verses 6 and 7, and immediately deposed and punished if they do not obey. No authority should be allowed to command other than righteously.

8-11.—The supreme court of Judaism consisted of representatives

from Levites, priests and chiefs of the fathers. The king arranges and sets this court to its function, charging it similarly, to be just, and do its work in the fear of God.

Ch. 20:1, 2.—The old enemies of Israel now rise again. Moab and Ammon were the two children of Lot by his daughters after the destruction of Sodom.

3-13.—The king's fast and prayer was indicative of the true faith. He was in earnest. He accorded to God the power and pleaded the promises.

14-17.—The prophecy of Jahaziel was God's assurance to the king and his people that all would go well. The Lord gives instructions about how to proceed.

18, 19.—The public praise on the part of the king and his people was comely. It showed faith. It inspired all Judea with hope and confidence. It called attention to God as the protection of Israel.

20-25.—The Judeans went out against the enemy not as a fighting army, but as a triumphal procession. In just what way the enemy were turned against each other we are not told, but they destroyed one another and left Judah the work of gathering the spoils.

26-30.—Berachah means "benediction." Such a method of having victory would have the effect of throwing into a panic the surrounding nations and insuring peace to Jehoshaphat.

31-34.—Certain high places would be retained in spite of all the king's vigilance, because many of the people were vile idolaters.

35-37.—This league with a wicked king was a disgrace to Jehoshaphat. About some things he learned wisdom slowly. The prophet foretold the disaster to the ships, and it happened as he foretold.

Ch. 21:1-7.—Here it becomes evident that Jehoshaphat had made a great mistake by associating with the depraved Ahab. His son Jehoram had married Athaliah, a daughter of Ahab and the virago Jezebel. That union immediately bore fruit. Athaliah was a red-handed murderer like her old brute mother, and Jehoram was soon about as bad as either, as verses 4-6 show. Verse 7 shows the far reaching influence of a godly life.

8-10.—Edom had been made a tributary of the Hebrew kingdom in the days of David, and had remained so until now. Libnah was on the southern border of Judah. It had been conquered by Joshua, and was assigned to the Levites.

Verse 11 shows exactly whither the king was tending. The mark of old Jezebel was set upon Jehoram, and Judah was going with a high hand to destruction by the same route by which Israel had gone. Jezebel was leading Israel into her hell-born idolatry, and all the while was counseling

Athaliah to drive Judah into the same condemnation. No doubt Jezebel was an oft visitor to the court royal of Judah.

12-15.—That heaven-directed messenger Elijah, who had rebuked Israel by the trial of fire on Mount Carmel, who had slain Baal's prophets there, whom Jezebel had tried to kill and failed, whom Ahaziah's war captains and their fifties tried to take and failed, sends a written message to this reprobate King Jehoram, scathing him without mercy and denouncing judgment paralyzing to contemplate.

16-20.—The incorrigible king even in the face of such calamity would not repent. (Hardened by the deceitfulness of sin.) Philistia and Arabia came, fulfilling the decree, spoiling the king's house and carrying captive his family, and yet he was impenitent. Finally came that loathesome disease which made him a pitiable object to be abhorred, and from which he died unwept and unhonored, the first of the seed of Abraham whose children had gone into captivity since the Exodus.

Ch. 22:1-4.—Ahaziah, the only son of Jehoram, who had escaped, followed the abominations of his accursed mother, who seems to have escaped the captivity of her dead husband's family, probably because at the time of that trouble she had taken refuge with her old mother in the kingdom of Israel. Far better would it have been for Judah had they both been slain with the rest of their evil company.

5-9.—His going with his uncle Joram, king of Israel, to fight the Syrians, and his visiting that wounded king, proved his deserved destruction. Jehu slew Joram, king of Israel, and old Jezebel and the family of Ahab, and Ahaziah, king of Judah, and forty-two of his relatives (not brothers), who had just then gone to visit the house of Ahab. Only respect for his grandfather, Jehoshaphat, allowed Ahaziah to be taken to Jerusalem and given burial.

10-12.—The wretch Athaliah seeing that Jehu had destroyed the family of Ahab, resolved to destroy the royal house of David, even though to do so she must slay her own grandchildren, who were probably all of tender age. The baby, Joash, was hid from her. She was trying to fasten Baal worship on Judah, as her mother had done upon Israel. The pity is that Jehu did not find and slay her with the rest of Ahab's house. In case one of the young princes became king she knew that his mother would take her place as queen mother.

Ch. 23:1-21.—Jehoiada was high priest. He took into confidence with him a certain five men, collected the Levites for a guard, and put the young king on the throne. When Athaliah heard the noise and came to the temple shouting "treason" they dragged her out and slew her.

Jehoiada then made a covenant with the people to serve the Lord, and they destroyed the place of Baal worship and killed the priest of Baal. The high priest tried to restore the order of things set by David.

Ch. 24:1-3.—This young king who had been hid in the temple, and whose authority was upheld by the priests and Levites, makes a good ruler under the eyes of Jehoiada, and things prospered in the kingdom of Judah.

4-14.—After the six-year usurpation of Athaliah the temple would be likely to need repair. Everything which could be carried off and destroyed would be taken and turned to use in Baal worship, and the temple would be neglected. For some reason, however, the gathering by the Levites for that purpose was not a success. The young king then took the work of collecting under his own special charge. Money came in abundance to repair the house and to replace the vessels of the temple which had been carried away or destroyed.

15, 16.—The old high priest died at one hundred and thirty years of age, full of honor. When he died he was ten years older than Moses when he died. Burial within the cities was prohibited, but in Jerusalem exception was made for the royal family and persons of distinguished merit.

17-22.—For fifteen years, during the reign of her husband Jehoram, her son Ahaziah and herself, Athaliah had been fastening idolatry upon Judah. The princes and chief men had no doubt become largely addicted to it. Now that the firm hand of grand old Jehoiada was removed, these princes with a great show of loyalty ask the privilege which their fathers had, of worshiping at home, without being compelled to go to Jerusalem. The granting of the request had the effect of bringing on another scourge of idolatry. Jerusalem itself was full of it. The warnings of the prophets were unheeded, and when at length the high priest sounded mighty warnings against them, they conspired against him and stoned him to death. And the king was involved in this deviltry. Place, power and the deceit of smooth villains had drawn him into ingratitude toward the family of the high priest deserving of everlasting contempt, and as the dying martyr said, "The Lord did look upon it and require it." Judah was soon to drink a bitter cup.

23-27.—A little army of Syrians came against Jerusalem, slew the princes and carried away their spoil. They had shed the blood of God's prophet, and their sin brought upon them their own richly deserved death. Had they obeyed the priest instead of slaying him, no such calamity would have come upon them. The king, already smitten with loathesome

disease, was slain by two half-breeds, who were probably his nurses. He was denied burial among the kings.

Ch. 25:1-4.—Amaziah began his reign as a reasonably good king. He slew his father's murderers, a just act, for although Joash deserved death, yet they had no right to kill him.

5-10.—The king was about to go on an expedition against Seir. He made the mistake of hiring from the king of Israel an army to help his own. At the request of the prophet he dismissed them because of their idolatrous character. They were very angry (for the price had been paid to their king and the soldiers must depend upon spoils for their pay.

11, 12.—Amaziah was successful in his battle, as the prophet had foretold, conquered Seir and took large spoil.

13.—After the army of Judah had gone on this expedition the hired Israelite army took revenge on the defenseless cities of Judah on their way home, murdering and pillaging.

14-16.—How the king was led into the false worship of Seir is beyond comprehension. It shows what a hold idolatry had upon the nation. The Lord's prophet was unheeded, and he could clearly see that after such treatment the Lord would destroy this fool king. It would have been an act of mercy to Judah could a Moses have arisen to have slain every person in the kingdom who was even tolerant of idolatry. It was greater mischief to let them live and do their dirty work than it would have been to sweep them into their graves. It was costing the lives of thousands in every generation.

17-24.—This war between Judah and Israel probably grew out of the late devastation of the Israelite army. The king of Judah desired to punish the act. The answer of the king of Israel showed that he was angry with Amaziah. But the king of Judah did not consider that he had grossly insulted God since the battle against Seir. The result of that battle with Israel ought to have brought this quack king to his senses, but it did not. It took the conceit out of him, and he lost his treasures and captives, and had his city wall spoiled and the temple stripped of its valuables. But sad to say, his meanness seemed to be left intact.

25-28.—Amaziah was also slain by conspirators. What a sad condition has settled down on the kingdom of David. One word answers all inquiries—SIN.

Ch. 26:1-15.—In the reign of Uzziah one expression is very significant—as long as he sought the Lord, God made him to prosper. He was helped at home and abroad, in great things and in small. Note carefully verses 1-15.

16-21.—Verse 16 states a lamentably sad fact. Many people can withstand adversity—few can withstand prosperity. The loathesome disease of leprosy was put upon this sacrilegious king when his anger rose against those whose authority he had set at naught. God smote him for his contemptible conduct, and he was forever after denied access to the house of God as well as to society. Jotham, his son, began to exercise the duties of king.

22, 23.—The king was buried not in the sepulcher of the kings, but near it. What an exceedingly sad history that the man of these first fifteen verses should be the outcast of verse 21 because of his sin.

Ch. 27:1-9.—Jotham was a good king. Verses 5 and 6 show something of his prosperity. We have every assurance that faithfulness to God will count quite as much for prosperity in this day as in that. The man who faithfully serves God will be faithfully prospered by the power of God.

Ch. 28:1-4.—The miserable Ahaz was an idolater, and used his royal power and influence to establish this rotten and execrable curse on Judah. He himself set the example of this heathen worship before his people.

5-15.—Judgment followed swiftly. Judah was defeated by the combined forces of Syria and Israel, and a second time the Hebrews went into captivity. A great amount of spoil and two hundred thousand captives were carried to Samaria, but a prophet of the Lord stirred up the godly portion of the kingdom of Israel, and made them see that such a violation of the law of God (Lev. 25:46) would recoil in curses upon them, hence verses 14 and 15.

16-25.—The abominable idolater Ahaz did not learn from this experience. He sends to God's enemies, Assyrians, for help against Edomites and Philistines. His hired help only distressed him, and his idolatry crushed him into ruin. He was a poor, idolatrous fool, and worst of all, had not common sense enough to see it.

26, 27.—When he died he was denied burial with the kings because of his contemptible character.

Ch. 29:1, 2.—Hezekiah was another good king. He patterned after David. It becomes easier to understand why it is stated that David was a man after God's own heart when we compare David's reign with the most of the kings of Israel and Judah. When the kings did right, it was always said that they did according to David, showing the esteem in which his general character was held.

3-11.—His miserable father, Ahaz, had closed the temple and established idolatry. The temple and the worship of God had been neglected, and the vessels of the temple taken for other uses. It is almost needless

to say that under such circumstances the temple would become filthy. Hezekiah properly ascribes the national calamity to their neglect of their duty to God, and proposes to immediately reform.

12-19.—The Levites were not allowed in the temple, but the priests brought the sweepings out to the Levites and they carried it away.

20-36.—Now that the temple was ready for occupancy the offerings were made for the kingdom, for the temple, for the priests and for the people. The number seven signified completeness. Levites were put in place to lead the praise service with musical instruments. While the offerings were being made, the praise continued. After that, all the people, led by the king, bowed in worship, after which the singers sang again. The king now calls these reconsecrated priests to offer the people's voluntary sacrifices, and so many had been brought that Levites had to be called to help the priests prepare the offerings for sacrifice. This remarkable revival of true worship was a most refreshing experience for all the people as well as for the king.

Ch. 30:1-12.—This invitation to the Passover was sent out in the reign of Hoshea, last king of Israel after some of the people had been carried captive, but before Hoshea and the whole kingdom was carried captive by Shalmaneser. Since they could not make ready for the feast in the fourteenth day of the first month, it was resolved to keep it on the fourteenth day of the second month, a liberty which being allowed sometimes to individuals (Num. 9:6-14) was assumed under such circumstances to be allowed to all. The character of the people of the northern kingdom was shown by their way of treating these messengers (verse 10), but that there were faithful ones left in Israel was shown by verse 11.

13-27.—The altars which Ahaz had built in Jerusalem were broken down. Many, especially of the Israelites, had not properly prepared themselves for the service as the law demanded, but at the earnest prayer of Hezekiah they were spared from disastrous results for their neglect, and the occasion became one of long-to-be-remembered gladness. The law provided for seven days of the feast, but the time was doubled on this occasion because of the long previous neglect of the feast.

Ch. 31:1.—After the inspiration of this assembly the people went out through Judah and destroyed the altars and places of idolatrous worship which had been set up under Ahaz.

2-21.—The king now uses care to provide for the continuance of worship. The priests and Levites, who had been forced to get their living in some other way, were provided for, that they might give their whole time and attention to their sacred duties. When the people saw that the

true worship was to be revived they brought willingly. These supplies were kept about the temple to feed all those employed about the temple duties.

Ch. 32:1.—The Assyrians were anxious to conquer Judah. An immense army was sent into the Hebrew kingdom, fully expecting that only a short time would be required to conquer the country.

2-8.—King Hezekiah at once set to work to strengthen his kingdom. By reference to II Kings 18:13 it will be found that many cities were taken, and Hezekiah doubted his ability to hold out against him, and even sent him a large present from the temple. Nevertheless, the king of Judah looked to God for deliverance, which came speedily.

9-19.—The greed of the king of Assyria was his destruction. He determined to conquer and subject Judah to his tribute. The force which he sent against Jerusalem reviled God and the king and the people, and threatened the city with destruction. But they had not taken into their fighting calculations the God of Abraham. Hezekiah had.

20-23.—The prophet Isaiah and King Hezekiah cried to the Lord for help. As an answer there came that terrible slaughter mentioned in II Kings 19:35-37. The defeated old king of Assyria went home to be slain, and the nations around learned to honor Judah.

24-26.—The fact comes to light here that this honest king could not stand success. In great danger he called upon the Lord and was delivered. Large prosperity spoils more men than it makes. The Lord knows his creatures too well to allow us too much greatness. But the king saw his mistake and humbled himself again. Verse 12 speaks of the sickness from which he recovered when occurred the incident of the sun dial. (II Kings 20:1-11.)

27-30.—This king was a man of much public spirit. He spent great labor in caring for public interests. The man who is careful and solicitous about his private business will be likely to be diligent in his public capacity.

31.—Verse 31 states a great truth. After the king's recovery from sickness an embassy was sent to him from the king of Babylon congratulating him on his recovery. It was a good chance for Hezekiah to impress upon them a knowledge of the true God, by whose care the king had come back again to life. But instead he foolishly attempted to entertain them by showing them his treasures, so tempting their greed and bringing about a plot to afterward destroy Jerusalem for its wealth.

32, 33.—Because of his great goodness and diligence in the service of God and of his people, Hezekiah had large honors showed him at his

death. No doubt his close association with the prophet Isaiah helped to make him the good king that he was. A wise person seeks good companions.

Ch. 33:1-10.—Manasseh began his reign as an evil king, introducing all the abominations of idolatry. Evidently he lacked proper training, and was doubtless greatly worked upon by a strong party which must have existed in favor of idolatry.

11.—But God's judgment was swift. Verse 12 may be read, "Took Manasseh alive." This smart king who had proposed to govern Judah his own way tasted his folly.

12-17.—The lesson had its effect. The king was brought to his senses. What follows shows that he became truly repentant. God was merciful, and Manasseh had opportunity to try his powers at undoing his own meanness. Verse 17 shows, however, that he had started a fire which he could not put out.

Verses 18 and 19 suggest other writings which have not come down to us.

21-25.—Another evil result of Manasseh's wicked course cropped out in the character of his son. His early course of evil had stamped itself on his son Amon, and doubtless the idolatrous party used that fact to fasten the evil course upon Amon, carefully remitting any reference to God's judgment and Manasseh's repentance. His evil career was brief, and the death he suffered was as good as he deserved. That, however, did not justify the conspirators in their unlawful course, and they, too, deserved their fate.

Ch. 34:1-7.—The character of Josiah was refreshing. He heaped infamy upon the graves of those abominable personages who had contended for and taken part in idolatry. And they deserved it. Their bones had no right to remain in honorable graves. It was a frightful thing to an ancient to think of desecrating a grave, and Josiah's act would set his people to reflecting on the evil of idolatry and the everlasting disgrace of their dead relatives and friends who had practised it. Such a course would deter the living from a similar course.

8-13.—Idolatry being destroyed, the king now turns his attention to the repair of the neglected temple. It is to be noticed that the money for this purpose was raised from among those who had belonged to the upper kingdom (Israel), as well as from Judah. Although that people had about one hundred years before been carried captive, yet numbers of them had been sent back, while the poorer people of the land had been left from the first as vine dressers and tillers of the soil.

14-28.—In his righteous act of repairing the temple another blessing came to the king and his people. The neglected law was found, brought to the king and read to him. He at once saw the evil which it threatened, and sent to inquire of a prophetess of the Lord concerning it. Her answer was that the evil which it threatened would come, but for the sake of Josiah's just character the judgment would be deferred until after his death.

29-33.—The king had this book read to the collected nation, and caused them to take a solemn pledge. The energy which he displayed in this regard prepared the nation for his next great act.

Ch. 35:1-19.—In the law were given directions about the yearly observance of the Passover. It is supposed the ark was removed from its place while the temple was being repaired, and the king now urges the Levites, who were relieved of the work of carrying it as the law demanded them to do in the wilderness, to give their attention to other religious duties. Verse 7 indicates that the king gave lambs to such as could not furnish them, the Israelites, for instance, whom the Assyrians had stripped of everything valuable.

20-27.—The reign of this king might have been much longer had he kept himself free from entangling alliances. It is supposed that Josiah recognized his kingdom as a tributary to Assyria, so that he felt himself in duty bound to oppose the march of Egypt against Assyria. But he had no right to consider himself a vassal of any power, or to be obligated to fight any of the devil's battles. His blunder at this point cost him his life. The prophet Jeremiah greatly lamented him because of his just character.

Ch. 36:1-3.—The people made Jehoahaz king, but after the king of Egypt had finished his expedition against Assyria he took Jehoahaz off the throne of Judah and put the kingdom under tribute.

4-8.—The king made Eliakim king, and took Jehoahaz to Egypt. After eleven years the king of Babylon carried Eliakim captive to Babylon. Two kings of Judah (brothers) were now in captivity, one in Egypt, the other in Babylon.

9, 10.—The son of the Babylon captive was now put on the throne of Judah. Most of the valuable things of the kingdom of Judah had been carried to Babylon. Jehoiachin was evil, like the two before him (his father and his uncle), and so God permitted that after three months the king of Babylon should carry him away also. His brother, Zedekiah, was put in his place.

11-13.—Zedekiah reigned eleven years wickedly. He had taken a

solemn oath to be faithful to the king of Babylon (Nebuchadnezzar), but he broke his word.

14-16.—The picture of the pollution of the temple by the people and their villainous treatment of the messengers of the Lord who warned them of their iniquity is a full explanation of the calamity which follows.

17-21.—In that great punishment mentioned in verses 17-21 the whole kingdom was made desolate, everything of value was carried to Babylon and the temple destroyed. The havoc was frightful. The warning of the prophets was fulfilled, and the land lay desolate for seventy years.

22, 23.—After Babylon was destroyed by Persia, as Daniel foretold to Belshazzar, Cyrus proclaims himself about to build another temple to the God of heaven at Jerusalem and calls for volunteers to go and do the work.

EZRA.

INTRODUCTION TO EZRA, NEHEMIAH AND ESTHER.

These three books tell us of things which came to pass after Israel and Judah have been carried into captivity and Palestine made a wilderness. At this time all the books of the Old Testament have been made except the last three. Ezra shows how a certain prince, by the consent of the Medo-Persian Cyrus who had conquered Babylon, was allowed to bring the Jews back to Jerusalem and rebuild the city and temple. Ezra soon after brings back another company of Jews to Jerusalem and assists in the work of making them into a nation. Soon after this Nehemiah, a Jew who was an officer of the Persian court, was commissioned to rebuild the city walls at Jerusalem, and the events of Esther come in between the sixth and seventh chapters of Ezra, happening in the land of captivity and supposed to be a part of the records of that heathen government, which accounts for the book not containing the name of God.

ANALYSIS.

Chapter 1.

1-4 Proclamation of Cyrus.
5-11 The offerings. Return of the sacred vessels.

Chapter 2.

1-70 The list of Jews who returned to Jerusalem with Zerubbabel.

Chapter 3.
1-6 Their observance of the offerings and feasts.
7 Preparation of material for the temple.
8-13 Foundation of the temple laid. The rejoicing.

Chapter 4.
1-3 Request of the Samaritans. Its refusal.
4-24 Spite of the Samaritans. Hindering of the work of building.

Chapter 5.
1, 2 Prophecy of Haggai and Zechariah. Result.
3-5 Attempt of the enemies to hinder the work.
6-17 Letter of Tatnai and Shetharboznai to Darius.

Chapter 6.
1-5 Search of Darius. Its result.
6-12 Decree of Darius.
13-15 Completion of the temple.
16-22 Its dedication. The Passover.

Chapter 7.
1-10 Going of Ezra to Jerusalem.
11-26 Letter of King Artaxerxes sent by Ezra.
27, 28 Ezra's thanksgiving.

Chapter 8.
1-14 The list of Jews who returned with Ezra.
15-20 The priests brought by him.
21-23 Ezra's fast and prayer for protection.
24-30 Committal of the treasures to the priests.
31, 32 Time of the departure for Jerusalem.
33-35 Delivery of the treasures at the temple. The offerings.
36 Delivery of the king's commissions.

Chapter 9.
1, 2 Complaint of the princes to Ezra.
3, 4 Ezra's astonishment and grief.
5-15 Ezra's confession.

Chapter 10.
1-4 Confession of the people. Their request of Ezra.
5 The covenant.
6-9 The assembly called by the princes and elders.
10-14 Ezra's charge. Confession of the people. Their proposition.
15-17 Execution of the reform.
18-44 A list of the transgressors.

LESSON NOTES.

Ch. 1:1-4.—In the year 536 B. C., Cyrus founded the Persian empire by consolidating with his own country (Persia) the countries of Media, Babylon and Chaldea, which he conquered. This was seventy years after the spoiling of Jerusalem by Babylon, and, as the prophet had foretold (Jer. 25:12, also 29:10), Babylon was conquered and the conqueror, Cyrus, was very kindly disposed toward the Jews, and favored them as shown in this proclamation. It is likely that the language of verse 2 grew out of the impressions made upon Cyrus by Daniel, who was a chief officer at Babylon at the time of its conquest by Cyrus. He had explained the handwriting on the wall on the night before Cyrus took the city. Daniel could show Cyrus how Isaiah had, more than two hundred years before Cyrus was born, prophesied of him by name, and it was most likely at the instigation of Daniel that Cyrus made this decree.

5-11.—Judah and Benjamin had composed the kingdom of Judah. The Levites from the northern kingdom (Israel) had nearly all gathered to the kingdom of Judah. Verse 6 indicates that some who were not Jews aided the enterprise by their gifts. Cyrus returned to the Jews the vessels of the temple which Nebuchadnezzar had taken from Jerusalem. Sheshbazzar was the Persian name given to Zerubbabel. He was born at Babylon, but was of the royal line of David and heir to the crown of Judah.

Ch. 2:1-70.—Chapter 2 gives a list of those who returned to Jerusalem with Zerubbabel. They were reckoned as a colony of Persia, subject to Cyrus. It is likely that these separated as far as possible to the cities of their ancestors. The whole company amounted to about fifty thousand. Of course great numbers of the captive Jews preferred to remain in the land of captivity rather than leave their positions and the wealth they had gathered to return to the land of their fathers. Verse 68 indicates that the sight of the temple in ruins stirred the spirit of the returned captives so that they offered freely for its restoration.

Ch. 1:6.—The seventh month of the Jewish sacred year corresponded to the latter part of September and first of October. As soon as the returned captives had built for themselves temporary habitations they cleared away the rubbish and reared the altar on its old foundation. They felt their need of God, especially because of their fear of the people around them. They wanted protection. They wanted their sins forgiven and the divine blessing upon their national work and their preparation to rebuild the temple. The law required a burnt offering both morning

and evening each day. The feast of tabernacles was at the end of the grain and grape harvest in the autumn. Five days before this feast week was the great day of atonement. The returned captives carefully observed all the Lord's commandments now. The captivity entirely cured them of idolatry. Verse 5 shows how willingly they offered to the Lord, and verse 6 indicates that after they began it they kept it up regularly.

7.—They opened a contract with the Tyrians for workmen and timber, just as Solomon had done.

8-13.—In the second month of the second year after the return the foundation of the temple was laid. Jeshua was high priest, but the one mentioned in this 8th verse was not the high priest, but the Jeshua mentioned in chapter 2:40. He was probably a skilful workman, and so was set with the Levites to oversee the work of building. The language of verse 12 is supposed by many to indicate that the contrast between this temple and that of Solomon was painful because of the inferiority of this one to the former one. But while some who knew of the glory of departed days may have had that feeling, the majority of the returned exiles, being born in captivity and having had no experience of the former glory of this chosen family, hailed the new temple enterprise with unmixed joy, and shouted their gladness vehemently.

Ch. 4:1-3.—Two hundred years before this time, when the northern kingdom (Israel) was carried captive, their country, which had now come to be named Samaria (from its capital city), was colonized by people from Babylon, Cuthah, Ava, Hamath and Sepharvaim. They were idolaters, but had of course some of Israelite descent among them. After their colonization in Samaria by the king of Assyria they had been so wicked that the ravages of wild beasts among them was so manifestly the judgment of God upon them that they appealed to the king of Assyria, who sent them a captive priest of Israel to mix the worship of God with their idolatry. So they "feared the Lord and served their graven images." These Samaritans wanted the returned captives from Babylon to allow them to help in the temple building, but were flatly and finally refused. The Jews evidently thought they had more than enough of association with idolaters. This refusal greatly angered the Samaritans.

4-24.—These Samaritans now try to stop the Jews from building. Cyrus was engaged with wars in the east of his empire, and left the affairs of his government in the hands of his son, Cambysses, who was hostile to the Jews. About six years later Cyrus died (529), and

Cambysses (called in verse 6 Ahasueras) reigned about eight years. Then Gomati (who falsely passed himself off for Smerdis, another son of Cyrus who had been murdered) seized the throne of Persia and reigned for eight months. He is called in verse 7 Artaxerxes. In his short reign occurred the incident of verses 7-24. In order to secure himself in his stolen throne he had remitted the taxes of the people, and it was but natural that he should take the side of the Assyrian complaints against the Jews. Hence the order of verse 21. However, there need to have been but very brief delay in the work, if indeed any at all. The order of Cyrus to them to build was positive. During the remaining six years of his reign and the eight years of Cambysses that order was in force, and the Jews should have followed it, and paid no attention to the vaporings of the Samaritans. Now comes the first positive order to stop the work, but the usurper was soon removed from the throne of Persia, and in 521 Darius took the throne, who proved to be a friend of the Jews. For one year of the reign of Darius the Jews let their work of temple building lay idle, making in all fifteen years since the Samaritans began to hinder their work.

Ch. 5:1, 2.—Just here should be read the books of Haggai and Zechariah. These two prophets were captives who had returned to Jerusalem. The returned Jews had been busy in these twenty years in building for themselves good houses. As usual in such cases they were neglecting the work which they owed to the Lord. The prophecies of Haggai and Zechariah stirred them up to see the falsity of their position. The people pretended to believe that the time had not yet come for rebuilding the temple, and relaxed into religious sloth, negligence and selfishness. Now they are set to work again in the matter of rebuilding.

3-5.—Immediately the Samaritan enemies challenged their right to work at the temple building. Tatnai governed the Persian empire west of the Euphrates subject to Darius, and Palestine was at this time part of it. The work of the prophets in stirring up the people from their religious lethargy had been so well done that they worked right on now while Tatnai, the governor, was investigating the truth of their answer to his questions. They gave proper answer to the governor's questions, and worked right on while he satisfied himself regarding it. Tatnai's method of investigation seems to have been a discreet one.

Verses 6-17 is a copy of Tatnai's letter to Darius. In it he states the progress of the building, his questions to the Jews, their answer (verses 11-16), and requests that search be made in the government records to find whether or not these things be correct.

Ch. 6:1-5.—The king was Darius Hystaspes. The suggestion of Governor Tatnai was followed by the king, and the result of the search was of course favorable to the Jews. The decree of Cyrus was found among the records of the kingdom, and so the Jews were shown to have warrant for what they had done, and full authority to carry their work through to a completion.

6-12.—In view of this Darius orders Tatnai not to interfere with the work. Moreover, he makes a new decree, ordering Tatnai to take of the public income west of the Euphrates River and pay the expenses of this building and also of the sacrifices which the Hebrew law commanded them to offer, that the priests might pray daily for the king. The additional decree of verses 11 and 12 was made no doubt in view of the mean opposition of the Samaritans. The meanness and audacity of their methods had reacted upon them, and now the king's decree not only obliges them to assist in paying for the continuance of the work, but puts their lives in immediate danger if they attempt to delay it. And they were ordered to aid it speedily.

13-15.—The prophecies of Haggai and Zechariah had stirred up the people to activity in the matter of building the temple, and this favorable decree still further roused the spirits of the people, and they speedily completed it. Lightfoot says, Its foundation was laid in April, B. C. 536, and it was completed February 21st, 515, twenty-one years after it was begun. The aged ones who had wept at the laying of the foundation would now most of them be dead. Adar was the name given after the Babylonian captivity to the twelfth Hebrew month.

16-22.—The dedication was an occasion of exceeding great joy to the Jewish people. In the midst of the rejoicing over the restored temple and hearty expression of piety among the people in sacrifices, the Passover season comes, the fourteenth day of the first month, and all the multitude who had prepared themselves by separating themselves from their evil associations and who had been circumcised, kept the feast. The king of Assyria meant Darius, who was now king over Assyria because that kingdom was now a part of the kingdom of Persia.

Ch. 7:1-10.—Ezra, it will be seen, was a descendant of Aaron. This Artaxerxes mentioned here was a son of Darius, and now that Darius was dead he is on the throne of Persia. Ezra seems to have been a man high in authority under the king. He was very learned in the law, and so was highly reverenced by the Jews. In 458 he took another company of Jews from Babylon to Jerusalem. The journey occupied four months.

Verse 10 shows the qualities of a great leader. Ezra had prepared his heart to seek the law, to do the law and to teach the law.

11-26.—The letter which the king sent by Ezra gave perfect liberty to all the Jews who wished, to go to Jerusalem with Ezra. It commissioned Ezra to inquire and report to the king about Judah and Jerusalem. It gave into his hand the offering of the king and his counselors to the God of Israel, and also that of all the Jewish people. It gave to Ezra the privilege of the king's treasury for any additional needs. It made a decree to the treasurers west of the Euphrates River to aid Ezra with anything he needed up to a certain amount. (Verse 23 indicates their faith in the God of the Jews.) The decree exempted the temple attaches from tax, and commissioned Ezra to institute a government according to the laws of the Hebrews.

27, 28.—Ezra recognized God as the giver of all these favors, and renders devout thanksgiving such as was becoming to him in view of these benefits.

Ch. 8:1-14.—The number in this list amounts to seventeen hundred and fifty-four. That means adult males. Counting women and children the whole company would amount to nearly seven thousand.

15-20.—It cannot be told where was the river mentioned in verse 15. It was the place where Ezra gathered them together to prepare for the departure. Ezra, finding no Levites in the company, sent especially for some. The Nethinims were the descendants of the Gibeonites, who performed the slave duties of the temple. (Josh. 9:27.)

21-23.—Ezra before starting holds a fast and prayer meeting to ask the Lord's direction as to the route and also his protection. He had undoubtedly spoken much to the king about the Lord's protection of his people, and did not want to ask for an escort. The Lord graciously heard and prospered him.

24-30.—Ezra wisely put the collected treasures into the care of twelve selected Levites, making careful record of the amount. He charged them to keep it safely and carry it to Jerusalem to be delivered at the temple. The combined amount would aggregate about two and one-half millions of dollars. This public act would prevent all suspicion of irregular dealing by Ezra and the chief priests as well, for the amount was made public, and had to be accounted for at the temple in Jerusalem.

31, 32.—The time of the departure for Jerusalem was two days before the Passover. It is evident from the language that bands were lying in wait along the way which would have plundered this company had they dared to do so.

33-35.—When the treasure was delivered at the new temple in Jerusalem it was weighed and a record kept of the weights, so making it tally with Ezra's record. A great number of burnt offerings were offered at the time by these returned exiles. Gladness was increasing as these wanderers kept gathering, after their seventy years of punishment for sin, to the land of promise. The journey as already noted took four months.

36.—When the message of the king of Persia was delivered to the territorial officers west of the Euphrates they were obliged to immediately give aid. The law of the Medes and Persians was extremely severe on those who failed or refused to obey.

Ch. 9:1, 2.—The great joy of Ezra and his company at so large evidence of divine favor was soon to be changed into mourning. Numbers of the people, even of the priests, had been guilty of marrying Gentile women, contrary to the law. No doubt such began to copy the manners and religion of the heathen around them. Had not this matter been speedily corrected the nation would soon have lapsed again into that sin for which they had been carried captive to Babylon.

3, 4.—When he learned this, Ezra at once saw the great danger, and was overwhelmed with astonishment and grief. It would indeed be a hard thing to reform these evils, because the reform would involve the breaking up of relations, family ties and affections already formed. It was a most trying ordeal, and Ezra, to show how consuming was the grief upon him, rent his garments and plucked out his hair and beard, sitting paralyzed by his grief until the evening sacrifice (three p. m.) Those who feared the Lord gathered about Ezra, and much public attention would be directed to him and the cause of his trouble.

5-15.—Now Ezra goes to his knees before God, and by his example in so doing led the people to offer to God the sacrifice which was better than the blood of slain beasts, viz., a broken and penitent spirit. In his confession Ezra owns the enormity of their sins since they began to be as a nation, and that their captivity had been sent as a just punishment for those sins (verses 6 and 7); that by the mercy of God a few of them have been allowed to return again to inhabit the land of promise and rebuild the temple (verses 8 and 9), and declares there can be no excuse for breaking again the plain command of God (verses 10-12), especially since they could see that these things brought calamity upon them (verses 13-15).

Ch. 10:1-4.—This object lesson had its effect. Ezra's trouble had produced a sensation. The people were now truly penitent. A proposition came from a leading man, whose father and five uncles were

guilty of this matter. The suggestion was a good one and radical, and Ezra was asked to head the work of reformation.

5.—This gave Ezra a good chance, and he was not slow to use it. He answered the request made of him by compelling all Israel, priests and all, to take a solemn oath to do as Shechaniah had suggested.

6-9.—A proclamation was now made throughout all the land that all the Hebrew people should be gathered together at Jerusalem within three days. Those who would not come were to lose their property and place among the Hebrew people. Not all those returned exiles were of the tribes of Judah and Benjamin, but they lived in a territory formerly occupied by these tribes, and so are here called the men of "Judah and Benjamin." The time was about the end of our December. This was the rainy season in Palestine.

10-14.—Ezra's charge was direct and pointed. He asked them to confess their sins and turn away from them. The people promised to do as he had said, confessed their error, but pleaded that because of the vast number of transgressors and the state of the weather they be allowed to return home and come by appointment before the authorities until all the offenders be dealt with.

15-17.—This suggestion was adopted by Ezra, a commission was appointed, and three months spent in the execution of the plan.

18-44.—According to Ezra's careful custom an accurate record was kept of the transgressors. This record would give ample opportunity for action in case any of these lapsed again into this forbidden practice. "Doubtless an adequate provision was made for the repudiated wives and children according to the means and circumstances of the husband." (J. F. B.)

NEHEMIAH.

ANALYSIS.

Chapter 1.

1-3 Report of Hanani to Nehemiah.
4-11 Nehemiah's grief and prayer.

Chapter 2.

1, 2 The king's inquiry of Nehemiah.
3-8 Nehemiah's answer and suggestion. The king's grant.
9, 10 Effect of the king's order to the governors.

11-16 Nehemiah's night ride about Jerusalem.
17, 18 His address to the Hebrews. Their indorsement.
19 Ridicule of their enemies.
20 Nehemiah's answer.

Chapter 3.
1-32 The wall builders. Their order.

Chapter 4.
1-3 Wrath and mockery of their enemies.
4-6 Prayer and progress of Nehemiah.
7-11 Conspiracy of the enemies.
12-23 Nehemiah's armed guard.

Chapter 5.
1-5 Complaint of the people about their debts.
6-13 Nehemiah's correction of the abuses.
14-19 Nehemiah's governorship.

Chapter 6.
1-14 Attempts of the enemy to harm Nehemiah.
15, 16 Finishing of the wall. Result.
17-19 Secret correspondence of some Jewish nobles with the enemy.

Chapter 7.
1-4 Nehemiah's order about the opening of the gates.
5-73 The captives who returned with Zerubbabel.

Chapter 8.
1-8 Reading of the law to the people by Ezra.
9-12 Consecration of the day.
13-18 Observance of the feast of tabernacles.

Chapter 9.
1-10-39 The great fast.
1, 2 The assembly and separation.
3 Reading of the law and confession.
4-37 Confession of the nine Levites. Historic review.
38 The covenant.

Chapter 10.
1-28 The subscribers to it.
29-39 Points of the covenant.

Chapter 11.
1-3 Selection of dwellers at Jerusalem.
4-19 Their names.
20-36 Other residences of the people.

Chapter 12.

1-9 Names of the priests and Levites who came with Zerubbabel.
10-21 A priestly line.
22-47 Other Levites and their duties. Dedication of the walls.

Chapter 13.

1-3 Separation from the mixed multitude.
4, 5 Quartering of Tobiah in the temple.
6-9 Nehemiah's reformation of the abuse.
10-14 Appointment of the portion for the Levites.
15-22 Nehemiah prohibits Sabbath desecration.
23-31 His heroic treatment of the marriage law breakers.

LESSON NOTES.

Ch. 1:1-3.—This first part of verse 1 shows who is the author of this book. Chisleu corresponded to the latter part of November and the greater part of December, B. C. 446. It was the twentieth year of the reign of Artaxerxes, ninety years after the first Jews returned under Zerubbabel, and thirteen years after Ezra took his colony to Jerusalem. Authorities quite generally agree that the incident of Esther took place within the dates covered by Ezra, shortly after the first Jews returned and before the going of Ezra to Jerusalem. Shushan was the capital of ancient Susiana, east of the Tigris River, a province of Persia. Hanani had gone to Jerusalem and returned to Persia. Verse 3 indicates that the returned captives were scoffed at and reproached by the tribes about Jerusalem because their authority to rebuild had been extended only to the temple and the private dwellings, while the walls that defended the city were lying in a heap of ruins as Nebuchadnezzar had left them at the destruction of Jerusalem one hundred and sixty years before.

4-11.—Nehemiah was grief-stricken. He was burdened for the honor of God's cause. He fasted and prayed, and in his prayer confessed the sin of his people, pleaded the promises of God for pardon, and asked the Lord to give him favor with the king, whose cup bearer he was, that the king might grant him his request.

Ch. 2:1, 2.—Esther was at this time queen. Nisan was about four months later than the month Chisleu, in which Nehemiah had heard the report. Generally the immediate servants of the king were very cheerful. They were expected to be. When the king noticed and inquired about Nehemiah's grief, he had reason to be afraid, for that generally meant imprisonment or death.

3-8.—Nehemiah's ready and earnest answer commended itself to the king, and he asked Nehemiah what was his desire in the matter. The cup bearer had a plan, and was ready to go and work it out when opportunity offered. He made respectful request of the king to that end. The queen being Esther, probably emboldened Nehemiah to make his request, and may have influenced the king much in granting it. Mordecai was at this time the king's prime minister, Haman having been hanged. The king granted Nehemiah's request, and at his suggestion wrote letters to the governors west of the river to give protection to Nehemiah on his way to Jerusalem and to the keeper of the king's forest to give timbers for the walls. Nehemiah recognized in all this the hand of God, as shown by the last expression in verse 8.

9, 10.—The word Horonite may be properly translated Moabite. These old enemies of the Hebrews when they saw this Hebrew made deputy governor of Judah, accompanied with military guard and invested with authority to rebuild the walls of this ancient city of Jerusalem, were filled with rage. They remembered their former experience with this nation in the days of Saul and David. No doubt in these days they were boldly proclaiming that the Hebrews were getting their just dues for driving the original inhabitants out of Canaan.

11-16.—Nehemiah kept his plans concealed until he was ready to act. His counselors were few and confidential ones meanwhile, and he went out by night so as to attract no notice to his proposed work. After he had matured his plan of operation he would make it known to the returned exiles through their proper authorities. This survey of the conditions would enable him to speak from personal knowledge when the matter was discussed with the authorities.

17, 18.—Now that he was ready for a forward move in the matter, Nehemiah proposed his plan to the people, calling attention to the condition of the city walls and offering to lead the work of building them. The sight of a devout Hebrew, fresh from the Persian capital, high in favor with the king and having authority and resources to back his proposition, being also humble and pious enough to himself take the lead in the work, powerfully moved the people, and with one accord they said, Let us build.

19.—At first the enemy tried to kill the enterprise by ridicule. In addition to that they attempted to add the element of fear by suggesting treason and rebellion.

20.—Both elements of the attack failed utterly. Nehemiah looked to

the Lord of heaven for encouragement and protection, and his answer showed it. Determination is unmistakable here.

Ch. 3:1-32.—Eliashib was grandson of Jeshua, the first high priest after the return from captivity. He and his priests take the lead and set the example in this good work. The sheep gate was near the temple, and was probably named from the sheep brought through it for sacrifices. It is claimed by authorities that the word Meah here means a hundred, and so the sense is that the priests built a hundred cubits of the wall, as far as Hananeel. The men of Jericho refers to the returned captives who had settled in Jericho. The names of those who builded were kept because it was an act of great honor to take part in this noble task. The broad wall mentioned in verse 8 was a piece of wall broken down by Joash, king of Israel, and rebuilt by Uzziah so strongly that the Chaldeans found it so hard to demolish that they left it standing. The daughters mentioned in verse 12 were probably rich women who made themselves responsible for the expense of a certain part of the wall. All classes, from the richest to the poorest slaves, had a share in this great work. The rebuilding of the wall would make Jerusalem begin to look like its former self.

Ch. 4:1-3.—The success of the wall building put Sanballat and Tobiah in a frenzy. Sanballat in the presence of his people and his army ridiculed the feebleness of the Jews, and mocked at their sacrifices and the haste with which they builded the walls. He insinuated that they were using rubbish out of which to build the walls. Tobiah added that a fox climbing over it would break down the wall.

4-6.—The prayer of Nehemiah shows that their provocation must have been very great. Such prodigious and persistent taunts coming from the rulers of the land, and of course from all their underlings as well, would tend to greatly discourage the builders. But Nehemiah's faith and earnest encouragement, however, kept the people to their work, and the wall rose to half its height about the entire city. Those who pray always progress.

7-10.—When the enemies saw that their ridicule and taunts failed to stop the work and that the wall was really and rapidly growing, they became desperate and resorted to violent methods. Nehemiah met their conspiracy with prayer and with armed watch. Verse 10 indicates that the builders were sometimes much discouraged, and their Samaritan enemies were persistent in their determination to stop the work by force, and boldly announced their plan to kill the builders. Josephus says that many Jews were killed. It was such experiences as these which made

the bitter feelings which for centuries existed between Jews and Samaritans.

12-23.—Verse 12 shows that the enemy had the Jews nearest to them thoroughly frightened. Nehemiah promptly set an army in order, and encouraged the people to fight. When the enemy heard this, they were afraid to show themselves. So Nehemiah returned to the work, having half the people armed and the other half working. Even the workers had their weapons of war handy. Nehemiah set trumpeters so that any part of the workers who might be suddenly attacked could quickly call help. At night the workmen slept in the city, with their clothes on. The narrative shows how much vigilance is required on the part of those who would succeed.

Ch. 5:1-5.—In addition to all this just mentioned another trouble arose, greater than all others. Those Jews who had money were loaning it at a ruinous rate of interest to their poorer neighbor Jews, and had taken mortgages on all they had. Some were so hopelessly involved that even their children were being sold into bondage. The taking of the land and vineyards out of the hands of their rightful owners in this manner shut out all possibility of their being able to ever pay these debts and redeem their belongings. They could stand against their united enemies, but their false friends were in a fair way to defeat the whole object of the return to Canaan.

6-13.—Nehemiah, when he heard this, was filled with righteous wrath. He called these rich usurers before an assembly and scathed them until they hung their heads in shame. He contrasted this treatment of their Jewish brethren with his own dealings with them, and charged these usurers to cease such dealings and restore to their owners the estates, and part of the money. They promised to do so, and Nehemiah made them take an oath before the priests to do so, and then, by a symbol, invoked a solemn curse upon every one who failed to keep his oath. That was a joyful day for the returned captives.

Verses 14-19 show that Nehemiah was appointed deputy governor when he came to Jerusalem. It further shows how he used his authority during those twelve years which he remained at Jerusalem the first time. Nothing better illustrates the real character of Nehemiah than these acts. He is willing to be treated of God as he has treated others.

Ch. 6:1-4.—Now the enemy resorts to an infmous bit of deceit to try to kill Nehemiah. But he sees through their mask and knows their hypocrisy, and four times sends them word that he is too busy to come to meet them. The fifth time Sanballat sent an open letter in which he

claimed that it was reported that Nehemiah had a plot laid to make himself king when the walls were finished. Nehemiah answered him that all that story originated in Sanballat's own mind. Sanballat's next move was to hire the son of a priest to pretend to prophesy that the Samaritans would come in the night to slay Nehemiah, and try to induce him to hide in the temple. It is not clear why they tried this plan, unless it was either a plot to kill Nehemiah, or else bring him into contempt with the Jews by having him profane the temple with his presence. But Nehemiah was not to be caught. He utterly refused.

15, 16.—In spite of all the opposition and deceitful acts of the enemy, the wall was finished. Nehemiah's calm and straightforward determination filled the enemy with despair. They saw that the Lord was with Nehemiah.

17-19.—By means of some of those unlawful marriages spoken of in Ezra, the abominable Tobiah was so connected with some of the renegade Jewish nobles that they helped him to plot against Nehemiah. It is supposed by some that sometime in the stage of the work Nehemiah returned to the Persian court and afterward came again to Jerusalem.

Ch. 7:1-4.—The walls now being completed it was necessary to put in charge of the gates such men as could be certainly trusted. This near relative of Nehemiah was one, and the other one was the trusted officer under Nehemiah's rulership at Jerusalem. Usually the gates of a city were shut at sunset and opened at sunrise, but in this case the order was to leave them closed until the sun was far up in the sky, thus insuring that everyone should be astir within the city when the gates were opened, and that they should be closed in the evening before any of the inhabitants retired (verse 3). After that they were to set a watch about all the walls of the city, each watchman to be as near as possible to his own house. The walls had been built on the old foundation, making a great enclosure, but the houses within were hastily and poorly built and much space was between them, owing to the fewness of the inhabitants.

5-73.—The register here taken would show any difference which existed between the company now and that which came under Zerubbabel. Ezra had brought other captives after Zerubbabel, and the years that had intervened would make much difference in the list of returned exiles. The first register was made at Babylon; this second was made at Jerusalem after the walls were finished. These registers kept by the Jews were very useful in preserving the purity of the race and showing who ought to minister at its altars.

Ch. 8:1-8.—It is not known whether Ezra remained at Jerusalem after

his first going there, or whether he had returned with Nehemiah. The assembly of the people at Jerusalem on this occasion was the seventh month of the sacred year and New Year's day of the civil year, and was kept as the feast of trumpets, lasting two days. The water gate was at the south wall, the gate through which the Gibeonites brought water into the temple. The law required a public reading of the Scriptures every seventh year, but it had long been neglected. Thirteen persons were with Ezra upon the platform, probably as interpreters and expounders of what he read. The work mentioned in verse 8 would require many helpers for the vast multitude. After the experience of the captivity the people were very hungry for the long neglected word of God. Ezra read for half a day, and all this while the people eagerly drank in his words.

9-12.—The latter part of verse 9 shows the effect of the reading of the law to the people. Evidently their minds were in proper frame for it, and they were mightily moved by it. The command about the consecration of the day will be understood by recalling that on the tenth day of this month was the day of atonement, after which came the feast of tabernacles lasting one week. Furthermore, it was fitting that the people be joyful because they had again heard the words of their long neglected law.

13-18.—When they came to that part of the law which related to the feast of tabernacles which was now upon them, they saw what was their duty according to the law. Immediately they acted upon it, and bringing the branches of trees they kept the feast with such an outgush of gladness as had not been since the days when Joshua first led the people into this promised land. Verse 17 does not mean that the feast had not been kept since the days of Joshua, for it had, but since that time the unity and joy of the people's minds had never been so great as on this second entrance to Canaan. The eighth day was a great assembly. (See John 7:37.) Throughout the feast Ezra read the law to the people day by day. The feast closed on the twenty-second day of the month.

Chs. 9 and 10.—Two days later the people assemble again, this time for a fast, and the expression of those feelings of penitence which had been roused by the reading of the law, and the expression of which feelings had been suppressed during the feast. Now they propose to keep the law, and begin by separating themselves from such as are not of them and in sympathy with their laws. * * * They read in the law, and when the law convicts them, instead of fighting it, they confess their sins and promise to do better. Here is the secret of all progress. * * * The Levites represent the law. They acknowledge God as the Creator

and preserver, the leader of Abraham, the giver of Canaan, the deliverer from bondage, the leader through the wilderness, the giver of the law and of bread from heaven. They confessed the sin and rebellion of the people on their way to Canaan, and God's forbearance and goodness to them. They acknowledge that God had given them Canaan, having cast out their enemies to do so, and yet they were forced to own that in spite of all this, they had rebelled against God and slain his prophets. Having been repeatedly delivered into the hands of their enemy and repeatedly rescued when they cried to him, despite all, they had continued so to sin against him that finally they went into captivity (verse 30), and again by God's great mercy had been brought again to Canaan (verse 31). They owned the goodness of God in all that he had done, and their own wickedness, and acknowledged themselves responsible for being at this time mere slaves in the land of promise. (Verses 32-37.) * * * They now make a formal covenant, and the heads of the tribes and the priests and Levites publicly subscribe to it. * * * Here follows a list of those who subscribed, kept for future references. Such a document would have great influence upon the people when they again fell into temptation to sin. * * * They took the most solemn pledge to keep the law, not to intermarry with the people of Canaan, to keep the Sabbath, to sustain the house of God, and bring in year by year the first fruits of all their produce to sustain the priesthood and the ordinances of religion as the law demanded.

Ch. 11:1-3.—The lack of dwellers at Jerusalem made it necessary to select by lot a certain number to dwell there. The sparseness of the population left the city in a semi-helpless condition. It was something of a sacrifice to give up one's possessions and the increase which the yearly toil brought, to dwell in the city. Such an arrangement was necessary, however, to properly defend the capital and the national government of the Jewish people.

4-19.—A record of these dwellers was kept just as other records were kept, for future reference.

20-36.—The record of the other residences of the Jews would also be valuable in determining future titles to lands and other possessions.

Ch. 12:1-9.—It is probable that this list of priests and Levites had been drawn up by Zerubbabel.

10-21.—This list is one out of which the genealogical table of Matthew and Luke are produced.

22-47.—Jerusalem was the headquarters of the Jewish nation, and the only place in which sacrifices were offered. And so it would be the

place where the greatest number of Levites would be employed. When the walls were dedicated (12:27-43) a great and imposing procession was formed, and the Levites were made musicians for the occasion, as well as appointed to assist in other religious services of the occasion. It was a period of great rejoicing in the Jewish nation.

Ch. 13:1-3.—The reading of the law also showed the people that the Moabite must be excluded from the Jewish nation. Accordingly all of that nationality were shut out. It was highly necessary also, in order that Israel be not tempted to follow the abominable idolaters of that people. The Moabite nation had long been a stumbling block in the way of true religious progress in Israel.

4, 5.—This miserable Tobiah, who had so opposed the Jews in building the walls, was an Ammonite. No wonder Nehemiah, on his return, was righteously indignant, and unceremoniously cast this wretch's trumpery out of the temple. He ought to have put Eliashib out of office. The room seemed to have been fixed up to accommodate this vile deceiver on his occasional visits to Jerusalem.

6-9.—We are not told when Nehemiah left Jerusalem, or how long he staid, but he did return, and on his return to Jerusalem corrected this abuse at once, and restored the room to its proper use.

10-14.—This people seemed to have neglected or refused to pay their tithes, probably because disgusted at the mal-administration of Eliashib in spending it in entertaining this Ammonite heathen. The priests and Levites had probably been scattered to their country inheritances in order to make a living. Nehemiah reformed these abuses, recalled the Levites to their duties, and set the people to properly supporting them. Men of decency and honesty were set to act as treasurers of the fund and insure its right use.

15-22.—Nehemiah's treatment of the Sabbath breakers furnishes a good example for the nations. He ordered the gates to be closed and left closed on the Sabbath. These profaners attempted to carry on their work outside the walls, but when Nehemiah threatened to lay hands on them they discreetly withdrew. Levites were set to the gates to guard this matter in future.

23-31.—Still there remained some who persisted in breaking the law regarding marriage with heathen. When Nehemiah failed by persuasive powers to reform this abuse he resorted to heroic treatment, and so fully justified his course by reference to preceding Jewish history that they had to admit the correctness of his position. A grandson of the high priest had married a daughter of Sanballat. Nehemiah chased him

out. The whole context shows that if persuasion fails to accomplish a needed reform, force should be used. In this sense Nehemiah was an ideal ruler.

ESTHER.

ANALYSIS.

Chapter 1.
1-9 The royal Medo-Persian feast.
10, 11 The king's order to the queen.
12 Her refusal. His anger.
13-20 The king's council about the matter.
21, 22 The king's decree.

Chapter 2.
1-4 The gathering of virgins.
5-11 The two captive Jews at Shushan.
12-14 The king's method of choosing a wife.
15-20 Selection of Esther by King Ahasuerus.
21-23 Discovery by Mordecai of a plot against the king.

Chapter 3.
1-4 Mordecai's refusal to bow to Haman.
5, 6 Haman's murderous resentment.
7-15 His plot against the Jews.

Chapter 4.
1-3 Grief of Mordecai and the other Jews.
4-9 The story of the plot carried to Esther. Mordecai's charge to her.
10-17 Correspondence between Esther and Mordecai.

Chapter 5.
1-3 Esther's appearance before the king.
4-8 Her banquet. The king and Haman guests.
9-14 Haman's gallows for Mordecai.

Chapter 6.
1-3 The king's discovery of Mordecai's service.
4-9 His consultation with Haman.
10, 11 His order to Haman.
12-14 Haman's grief.

Chapter 7.
1-4 Esther's petition at the banquet.
5-7 Astonishment and wrath of the king.
8-10 Execution of Haman.
Chapter 8.
1, 2 Setting of Esther over the family of Haman. Mordecai honored.
3-6 Esther's petition to have the death decree reversed.
7-14 The answer.
15-17 Mordecai's advancement.
Chapter 9.
1-16 The Jewish defense. Execution of ten sons of Haman.
17-32 Institution of feast days in honor of this event.
Chapter 10.
1-3 Greatness of Ahasuerus and Mordecai.

LESSON NOTES.

Ch. 1:1-9.—All indications point to the fact that the events of this book come in between the sixth and seventh chapters of Ezra, from B. C. 462 to 452, a period of ten years. The great majority of the Jews alive at the time of Cyrus' proclamation had been born in captivity, and had gathered much wealth about them which it was not easy to leave. This history of Esther begins about the fourth year of the reign of Artaxerxes, and so about sixteen years before the first events recorded in Nehemiah. Some think this book a bit of record taken from the chronicles of this heathen kingdom, since it does not contain the name of God. It is noted that such great feasts as this were common with wealthy Eastern monarchs. For six months the great assembly was engaged in studying the greatness of the king and his government, and probably the last seven days spent in a feast within the garden of the royal palace. Since the men and women of that age did not mingle in society, Vashti, the queen, made a feast for the women at the same time. The Medo-Persian empire was at this time the principal government of the earth.

10, 11.—By the seventh day of the feast the king and his principal men would be in a sort of drunken debauch. The seven men mentioned were eunuchs who had charge of the royal harem, or the collection of wives usually made by heathen monarchs.

12.—Jamieson says, "The refusal of Vashti to obey an order which required her to make an indecent exposure of herself before a company of drunken revelers was becoming both to the modesty of her sex and

her rank as queen, for, according to Persian customs, the queen, even more than the wives of other men, was secluded from the public gaze; and had not the king's blood been heated with wine, or his reason overpowered by force of offended pride, he would have perceived that his own honor, as well as hers, was consulted by her dignified conduct."

13-20.—The wise men were probably "the magi, without whose advice as to the proper time of doing a thing, the Persian kings never did take any step whatever; and the persons named in the following verse were the 'seven counselors' (Ezra 7:14) who formed the state ministry. The combined wisdom of all, it seems, was enlisted to consult with the king what course should be taken after so unprecedented an occurrence as Vashti's disobedience of the royal summons. It is scarcely possible for us to imagine the astonishment produced by such a refusal in a country and a court where the will of the sovereign was absolute. The assembled grandees were petrified with horror at the daring affront; alarm for the consequence that might ensue to each of them in his own household next seized on their minds, and the sounds of bacchanalian revelry were hushed into deep and anxious consultation what punishment to inflict on the refractory queen. But a purpose was to be served by the flattery of the king and the enslavement of all women. The counselors were too intoxicated or obsequious to oppose the courtly advice of Memucan. It was unanimously resolved, with a wise regard to the public interest of the nation, that the punishment of Vashti could be nothing short of degradation from her royal dignity. The doom was accordingly pronounced and made known in all parts of the empire." (J. F. B.)

21, 22.—The language of verse 22 indicates that in addition to the royal decree concerning Vashti, there was opened a clause relating to the general subject of home rulership.

Ch. 2:1-4.—"In the despotic countries of the East the custom obtains that, when an order is sent to a family for a young damsel to repair to the royal palace, the parents, however unwilling, dare not refuse the honor of their daughter, and although they know that when she is once into the royal harem, they will never see her again, they are obliged to yield a silent and passive compliance. On the occasion referred to, a general search was commanded to be made for the greatest beauties throughout the empire, in the hope that, from their ranks, the disconsolate monarch might select one for the honor of succeeding to the royal honors of Vashti. The damsels, on arrival at the palace, were placed under the custody of Hege, the king's chamberlain, keeper of the women, i. e., the chief eunuch, usually a repulsive old man, on whom the court

ladies are very dependent, and whose favor they are always desirous to secure." (J. F. B.)

5-11.—The Hebrew name of this woman, Hadassah, meant Myrtle, but on her introduction to the royal harem her name was changed to Esther, which means the star Venus, indicating beauty and good fortune (Gesenius). Mordecai came daily as near as was allowable to the harem, where he probably heard something of Esther through the eunuchs. He had been a father to this girl, and at his direction she had for the present concealed the fact that she was a Jew. Just what Mordecai's position was about the palace we are not informed.

12-14.—A whole year was spent in these preparations (verses 12-14). Each maiden in her turn was taken to the king's house, and on the morrow was taken to a secondary department of the harem, and did not dare to come again into the king's presence unless he sent for her. The harem itself was established on a system of slavery worse than death.

15-20.—The selection of Esther as queen took place in the seventh year of the king's reign, three or four years after the feast in which Vashti rebelled. The tenth month was that of the Jewish sacred year, the fourth of the Jewish civil year, corresponding to parts of our December and January. The time was not far from our Christmas. A great feast was made in honor of the occasion, gifts were sent. The release mentioned was likely some remittal of taxes made in honor of this occasion.

21-23.—The plot against the life of the king discovered by Mordecai was probably the outgrowth of the divorcing of Vashti. Some of her friends had been the means of stirring up the eunuchs of the harem to make this plot against his life in revenge. Mordecai told it to Queen Esther, and she certified the matter to the king in Mordecai's name, and the matter was transferred to the public records. The king, perhaps, knew nothing of Mordecai, and for the present he received no recognition for his services. But all things come to him who waits.

Ch. 3:1-4.—Agag seemed to be a title of the kings of Amalek (I Sam. 15). Haman was considered by the Jews a descendant of Agag, the Amalekite, hence their hatred of him. See Ex. 17:8-14. Haman was made prime minister, a very important office. He occupied the elevated state chair set apart for that dignitary. All the other officers and attendants about the palace bowed to him, but Mordecai would not, and when asked about the matter frankly told why. Such an attitude of reverence is due only to God, but this scion of a doomed and accursed race demanded homage as if he were God. Those who observed Mordecai's

presistent refusal finally carried the word to Haman that the case might be tested.

5, 6.—When Haman learned of this refusal he was furious. No doubt he knew something of the history of his people and their connection with Israel and the decree that had gone out against them from God, whom Israel served. Now, he thinks, is just the time to defeat that prophecy and wipe out the whole family of Jews from the Medo-Persian kingdom. Little did he think what his rage and diabolical plot was about to cost him.

7-15.—"In resorting to this method of ascertaining the most auspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, never engaging in any enterprise without consulting the astrologers, and being satisfied as to the lucky hour. Vowing vengeance, but scorning to lay hands on a single victim, he meditated the extirpation of the whole Jewish race, who he knew were sworn enemies of his countrymen, and by artfully representing them as a people who were aliens in manners and habits, and enemies to the rest of his subjects, procured the king's sanction to the intended massacre. One motive he used in urging his point was addressed to the king's cupidity. Fearing lest his master might object that the extermination of a numerous body of his subjects would seriously depress the public revenue, Haman promised to make up the loss. I will pay ten thousand talents of silver into the king's treasuries. This sum, according to the Jewish talent, will considerably exceed one billion five hundred millions of dollars, an immense contribution to be made out of a private fortune. But classic history makes mention of several persons whose resources are almost incredible." (J. F. B.)

It can be seen where Haman expected to get this immense price when we consider the last clause of verse 13. The red-handed murderer expected to kill and plunder by wholesale. Words fail to express the deviltry of this black scheme. Swift messengers carried the edict translated in all languages to every province of this greatest empire. The edict would, of course, include all the Jews in Jerusalem, for Judea was at this time a part of the Medo-Persian empire.

Ch. 4:1-3.—The grief of Mordecai and the other Jews would be inexpressibly great. No wonder the last clause of the former theme says the capital city was perplexed. What language could tell how the kingdom would be rended by the execution of that terrible edict. No wonder the cry was long and bitter.

4-9.—Mordecai's great grief would attract the attention of the attend-

ants of the palace, and word would be carried to Esther. She in her seclusion would not find out anything of the matter in any other way. When Mordecai refused clothing sent by her, she sent a specially appointed officer to know the cause of his grief. In connection with his reply, stating the reason, Mordecai charges her to supplicate the king for the lives of her people.

10-17.—Esther sends word to Mordecai of the difficulty in getting audience with the king. Mordecai replies in substance, You are sure to be destroyed anyhow if you don't get consent of the king to counteract this abominable edict; and at the same time he expresses faith that God would send deliverance to Judaism from some other source. Esther tells Mordecai to appoint a fast for her among the Jews, and that she and her Jewish maidens would fast also, and that after three days she would take the risk and go before the king, and if she was not put to death for the intrusion, she would do what she could for the relief of the awful condition.

Ch. 5:1-3.—Esther put on her royal apparel as a necessary preparation to enter the king's presence. "The palace of this Persian king seems to have been built, like many more of the same quality and description, with an advanced cloister over against the gate, made in the fashion of a large penthouse, supported only by one or two contiguous pillars in the front or else in the center. In such open structures as these, in the midst of their guards and counselors, are the bashaws, kadis and other great officers accustomed to distribute justice and transact the public affairs of the provinces." (J. F. B.)

4-8.—Her invitation of the king to a banquet would at once please him and make the way easier to voice her request. Haman would also be exceedingly pleased by this honor, and would urge on the king to grant any request made by her, thinking thus to afford himself further honors and greater recognition. Her request at this banquet was that they two might come to another banquet on the morrow, when she would make known her special request.

9-14.—The monstrous wretch Haman went out with a glad heart; alas, it was his last glad day. As he passed the king's gate he frothed with anger because Mordecai would not bow to him. He boasted at home to his friends and his wife about his great station and his latest honor, but whined about his wounded pride. His wife, like old Jezebel, had a remedy. Make a gallows seventy-five feet high, speak to the king, and hang him tomorrow before the banquet. Merry Haman made the gallows. Little did he think who was to hang upon it. The criminal suggestion

of this tigress was to be to her own grief, to enter like iron into her soul.

Ch. 6:1-3.—Why the king could not sleep on that night we are not told, but whatever may have been the local reason, God's hand was in the matter. Early in the morning Haman would ask to have Mordecai hanged, and unless the king immediately discovered his services, that request would likely be granted. In the official records was written every occurrence worthy of note. It would make interesting reading. Monarchs often had these records read to them. When the king learned how his life had been saved he at once became interested in the man who had saved him, and having learned that no reward had been given him, he set his mind to work to fix on a plan.

4-9.—Early in the morning Haman comes to present his request. That day he was to go to the second feast to which he had been invited by Esther. He did not want his pleasure spoiled by the presence of a hated Jew about the court who would not bow to him. When the king learned that Haman was in the court, he asked him the question of verse 6. It was customary for kings to take the advice of their first rank adviser in such matters. The selfish fool, Haman, was so full of himself that he did not for a moment doubt that the king meant Haman. The answer he made was a purely selfish one. What would he have answered had he known that Mordecai was to be the one honored!

10, 11.—The king's command to Haman to do to the Jew Mordecai as he had suggested for the man whom the king wanted to honor, was paralyzing to Haman, but he dared not refuse, and further, he dared not now tell his plan about Mordecai. It was most galling to carry out such an order, but he had to do so, and the moment he was released he hastened home to pour out his grief to his friends.

12-14.—The counselors of Haman, and his wife who had advised the gallows to be made on which to hang Mordecai, agreed that Haman would now likely fall before Mordecai. Their consultation was cut short by the royal messengers who came to call Haman to the banquet. It is said to have been a custom at such feasts to send a messenger direct to each guest at the day and hour appointed to announce that all things are ready.

Ch. 7:1-4.—Probably nothing tasted well to Haman at that banquet. The thought of Mordecai would make him wretched, yet he had to seem pleased. But when Esther made known her request it must have been to both the king and Haman like lightning when there are no clouds. Haman likely had no intimation that the new queen was a Jewess, and did not know Mordecai's relation to her. The first part of her request would almost take away the breath of both the king and Haman. Verse 3.

As she proceeded with her explanation (verse 4) light would begin to dawn on the guilty mind of Haman, and he would begin to wish himself a thousand miles away. He remembered the price paid by him for the privilege of killing the Jews. Her way of putting the statement of verse 4 was best calculated to rouse the king's resentment.

5-7.—This next scene could not be adequately described in words. The king demanded to know who had conceived such a design. If he knew at this time that she was a Jewess and thought of the contract he had made with Haman, then the point of his question was, Who had the audacity to form such a monstrous plot. I doubt if the king knew the details of Haman's plot against the Jews; possibly Haman had represented to him a "certain class of people" without specifying who they were. Haman would hardly have dared to specify to the king that all the Jews were to be killed. Esther now boldly charges Haman with being a wicked enemy, and one who was not only outraging her people, but doing irreparable injury to the interests of the king. When the king arose in his anger and went out of the banquet room, Haman attempted to beseech Esther for mercy. Here is a suggestive spectacle—Haman, a short time before the lord of a great plot to murder and plunder a nation of Jews, now cringing in mortal terror before a single Jewish woman, begging her to save his life. Sometimes at least God visits speedily the results of wrong doing on the doers. Better at any time in the history of that case been one of the despised Jews under a ban of death than the proud Haman in power originating the accursed scheme.

8-10.—Fausset says, "The king returning at that moment was fired at what seemed to be an outrage on female modesty. The covering of the face meant that a criminal was unworthy to look on his king's face, and so when sentence was pronounced the face of the condemned was always covered." Some one of the eunuchs of the palace who knew of the plot Haman had made against Mordecai, tells the king of the gallows, and the feet of this "gigantic criminal" was taken in the very net he had spread for another. How richly he deserved judgment without mercy.

Ch. 8:1, 2.—The supposition is that all the property of Haman was confiscated and given to Esther as some compensation for the peril in which she had been placed. She tells what relation Mordecai is to her, and that, in addition to the services he had rendered to the king, would make him at once a favorite. So he is made one of the seven counselors, and given the place of prime minister, which Haman had held, and clothed with all his authority. Esther now appointed Mordecai to have charge over her estate, so that the great wealth which formerly belonged

to Haman was now in the hands of Mordecai—all because Haman was a proud, selfish and bloodthirsty wretch.

3-6.—Esther now makes a tearful petition to the king to reverse the decree. His holding of the royal scepter to her meant that her request was granted, and she might stand before him. And her request of him to send messengers undoing the mischief of Haman's decrees was successful. He gives her assurance that her people shall not be destroyed.

7-14.—The king according to the custom of his government could not ignore or directly reverse an order once given out, but he did in another way what she asked. He allowed Esther and Mordecai to write other letters to those one hundred and twenty-seven provinces, and seal the letters with the king's authority, granting the Jews the right of self-defense, giving them not only the right to slay those who might attack them, but to take their property for a spoil. This second decree was pushed with very great haste.

15-17.—Now that Mordecai had become the chief man in the kingdom next to the king, was so highly honored and was chief agent in carrying out the reverse decree, the Jews not only greatly rejoiced, but many people through fear of them cast their lot with the Jews. Thus their party grew, not only in favor, but also in numbers.

Ch. 9:1-16.—When the time came for the slaughter the Jews were thoroughly prepared for the defense. The rulers and all the officers of the province, since they now feared the power of the prime minister Mordecai, were on the side of the Jews, and the result was that the whole tide of battle went in favor of the Jews. Ten sons of Haman, who were probably very active in trying to carry out the execution of the Jews, were slain in the fight. Some interpret the language of verse 13 to mean that Esther was unnecessarily vindictive. But it is wisely suggested that the enemies of the Jews may have concealed themselves the first day and attempted to break out on the Jews the next day after the time had expired in which they were allowed to defend themselves. The order of the king allowing the Jews to continue their defense, and publicly hang the dead bodies of Haman's sons slain the day before, thus branding them with public infamy, would permanently discourage the enemy in making any further attempts against the Jews. However, the Jews were wise that they took no spoil, thus proving that they were not red-handed murderers and robbers, plundering for spoil, but civil subjects fighting for their lives and possessions.

17-32.—Adar was made up of parts of our February and March. The first defense was made on the thirteenth day, and all through the

province the people of the Jews feasted and made merry next day. But in Shushan, the palace, the work of defense extended over two days, so they did not feast until the fifteenth. Mordecai commanded that both these days be made feast days for all time to come. This was published to all the provinces. It is suggested that the name Purim (plural of Pur, meaning lot) was given by the Jews in derision, since Haman had carefully cast lots to find a lucky day on which to carry out his plans. Jennings says, "Pur, in the Persian language, signifies lot; and the feast of Purim, or lots, has a reference to the time having been pitched upon by Haman through the decision of the lot. In consequence of the signal national deliverance which divine providence gave them from the infamous machinations of Haman, Mordecai ordered the Jews to commemorate that event by an anniversary festival, which was to last for two days, in accordance with the two days' war of defense they had to maintain. There was at first a slight difference in the time of this festival, for the Jews in the provinces, having defended themselves against their enemies on the thirteenth, devoted the fourteenth to festivity, whereas their brethren in Shushan, having extended that work over two days, did not observe their thanksgiving feast till the fifteenth. But this was remedied by authority, which fixed the fourteenth and fifteenth of Adar. It became a season of sunny memories to the universal body of the Jews; and, by the letters of Mordecai, dispersed through all parts of the Persian empire, it was established as an annual feast, the celebration of which is kept up still. On both days of the feast the modern Jews read over the Megillah or Book of Esther in their synagogues. The copy read must not be printed, but written on vellum in the form of a roll; and the names of the ten sons of Haman are written on it in a peculiar manner, being ranged, they say, like so many bodies on a gibbet. The reader must pronounce all these names in one breath. Whenever Haman's name is pronounced, they make a terrible noise in the synagogue. Some drum with their feet on the floor, and the boys have mallets with which they knock and make a noise. They prepare themselves for their carnival by a previous fast, which should continue three days, in imitation of Esther's, but they have mostly reduced it to one day."

Ch. 10:1-3.—It is thought by some that the tribute here mentioned was levied because of the expenses incurred in this terrible event mentioned. The language of verse 3 would be very natural in view of the event just related.

JOB.

INTRODUCTION.

Uz is supposed to have been in the northeast of the Arabian Desert (the land lying between Syria and Babylon). It is supposed that Job lived before Abraham, and if so the book is to be read between chapters 11 and 12 of Genesis. The reasons for this view are that Job lived two hundred years, one hundred and forty years after this great trial, and says nothing of the Mosaic law, or God's dealing with Israel, or the destruction of Sodom or Gomorrah, but does speak of the flood, and describes the manners and customs of the early patriarchs. Dr. Hales also calculates that the stars referred to in this book were the constellations of 2130 B. C., or 184 years before the birth of Abraham. There is much conjecture, but no argument, to disprove that Job was a real person.

ANALYSIS.

Chapter 1.
- 1-5 Job's character and wealth.
- 6-12 Talk between God and Satan about Job.
- 13-19 Destruction of Job's possessions and family.
- 20-22 Its effect.

Chapter 2.
- 1-6 Second talk between God and Satan about Job.
- 7, 8 Affliction of Job's body.
- 9, 10 Its effect. His wife's advice.
- 11-13 Job's three visitors.

Chapter 3:
- 1-26 Job's curse upon the day of his birth.

Chapter 4.

1-5-27 Speech of Eliphaz.
- 1, 2 Apology for speaking.
- 3-11 Admonition to Job to retain his former wisdom.
- 12-21 His vision.

Chapter 5.
- 1-7 Conclusion from the vision.
- 8-27 Advice to appeal to God.

Chapter 6.
1-7-21 Reply of Job to Eliphaz.
1-7 Extent of his grief.
8-13 His desire of death.
14-30 His reproof of his friends.

Chapter 7.
1-21 Job's excuse for his desire.
1-5 His affliction.
6-11 Certainty of death.
12-21 Horror of his life under God's critical espionage.

Chapter 8.
1-22 First speech of Bildad to Job.
1-3 His reproof.
4-7 His suggestion.
8-19 Precedent. His argument.
20-22 Its application to Job.

Chapter 9.
1-10-22 Reply of Job to Bildad.
1-23 Hopelessness of justification when God condemns.
24 His complaint of the predominance of the wicked.
25-10-17 His terror of God's judgment.
18-22 His complaint that God gave him being.

Chapter 11.
1-20 First speech of Zophar.
1-12 His reproof of Job.
13-20 His advice to Job.

Chapter 12.
1-14-22 Reply of Job to Zophar.
1-6 His reproof of their egotism.
7-25 Job's argument about God's power.

Chapter 13.
1-19 Job reproves the conduct of his three friends.
20-14-22 His address to God.
20-28 His appeal for ease from God.
1-12 His plea for God's favor.
13-22 Job's desire for death.

Chapter 15.
1-35 Second speech of Eliphaz.
1-16 His contention with Job's course of reasoning.
17-35 His discourse on the condition of the wicked.

Chapter 16.
1-17-16 Job's second answer to Eliphaz.
1-5 His estimate of his friends.
6-16 Statement of Job's condition.
17-19 His assertion of his purity.
20-17-9 Job's appeal to God.
10 His request of his friends.
11-16 Statement of his hopes.

Chapter 18.
1-21 Bildad's second address.
1-4 His reproof of Job.
5-21 Discourse on the wicked.

Chapter 19.
1-29 Job's second answer to Bildad.
1-4 Job's reproach of his friends.
5-20 Statement of the calamity from God upon him.
21-29 Appeal for pity. Confidence of the resurrection.

Chapter 20.
1-29 Zophar's second address. The wicked.

Chapter 21.
1-34 Job's second answer to Zophar.
1-15 Prosperity of the wicked.
16-21 Their constant danger.
22-34 Future punishment of the wicked argued.

Chapter 22.
1-30 Third speech of Eliphaz.
1-11 His accusation of Job.
12-20 God's espionage over men.
21-30 His exhortation to Job.

Chapter 23.
1-24-25 Job's third reply to Eliphaz.
1-12 Desire to plead his cause direct with God.
13-17 Job's terror of God's course with him.

Chapter 24.
1-16 Evil deeds of the wicked described.
17 Their terror.
18-25 Job's belief concerning their end.

Chapter 25.
1-6 Third speech of Bildad. Impossibility of justification.

Chapter 26.
1-31-40 Reply of Job to Bildad's third speech.
1-4 Inefficiency of Bildad's instruction.
5-14 Job's discourse on God's knowledge and power.

Chapter 27.
1-7 Job's utter repudiation of hypocrisy.
8-23 His confirmatory discourse.

Chapter 28.
1-28 Contrast between knowledge of nature and the higher wisdom.

Chapter 29.
1-25 Job's public standing in his prosperity.

Chapter 30.
1-15 His contemptuous treatment in adversity.
16-31 Extent of his calamity.

Chapter 31.
1-40 Job's vindication of his private character.
1-12 His chastity.
13-15 His just treatment of employes.
16-23 His charity.
24-28 His humility.
29-31 His forgiveness.
32 His hospitality.
33, 34 His confession.
35-37 Appeal to the Almighty.
38-40 His just dealing.

Chapter 32.
1-37-24 Speech of Elihu.
1-22 His apology.

Chapter 33.
1-7 His appeal to Job.
8-30 His answer to Job's assumption.
31-33 His challenge to Job.

Chapter 34.
1-37 His reproof of Job.
Chapter 35.
1-16 His appeal to human judgment.
Chapter 36.
1-21 His argument of God's justice.
22-37-24 Discourse on God's power and wisdom.
Chapter 38.
1-40-2 God's address to Job. The Almighty wisdom and power.
1-3 Challenge of Job's attention.
4-7 Formation of the earth.
8-11 Fixing the place of the sea.
12-15 Supplying of light.
16 The springs of the ocean.
17 The kingdom of death.
18 The extent of the earth.
19-21 The source of light and darkness.
22, 23 The formation of snow and hail.
24-28 The sending of rains.
29, 30 Formation of ice.
31, 32 Influence of the stars.
33-38 Wielding of the elements of nature.
39-41 Provision for the lions and ravens.
Chapter 39.
1-4 Laws of the wild goats and hinds.
5-8 Freedom of the wild ass.
9-12 Untamable nature of the unicorn.
13-18 Nature of the peacock and ostrich.
19-25 Nature of the horse.
26-30 Instinct of the hawk and eagle.
Chapter 40.
1, 2 God's challenge to Job.
3-5 Job's answer.
6-41-34 God's address concluded. Man's comparative insignificance.
6-8 God's rebuke of Job's policy.
9-14 Job's lack of power.
15-24 Description of the behemoth.
Chapter 41.
1-34 Description of the leviathan.

Chapter 42.

1-6 Job's answer. Confession and repentance.
7-9 God's order to Job's friends.
10 Job's restoration and great prosperity.
11-15 His friends, possessions and family.
16, 17 His age and death.

LESSON NOTES.

Ch. 1:1-5.—Job doubtless did the best he knew. That was perfection. The counting of wealth by the amount of live stock was common to the patriarchal age, as was also the custom of sacrificing by the head of the family without any fixed time or place. Verse 5 shows that Job was religious in fact as well as in name. The existence of such a man as Job outside of Judaism is another proof that in all ages God had faithful followers.

6-12.—By the sons of God here is doubtless meant angels. Satan was at this time a false angel, but it is doubtful if he had yet openly rebelled against God. The transactions recorded in this book were probably a part of the very plan by which God has been legally and openly convicting Satan through the ages. Later, possibly about the days of Jesus, he openly rebelled and was denied longer access to glory as the accuser of men, being cast out through the battle mentioned in Jude. (See Rev. 12:7-13). Satan brings a false accusation against Job, and in order to prove it false God permits him to spoil Job's property, but not to touch Job's person.

13-19.—The hand of Satan is plainly manifest in this rapid succession of awful calamities. They gave Job no time to recover from one fiery ordeal before another came. The Sabeans here mentioned were roving bands of the desert. Chaldea was the land of which Babylon became the capital. Some authorities explain that the fire mentioned in verse 16 means the burning wind of Arabia, which the Turks call "wind of poison." The last calamitous bit of news, that of the death of the children, was the last and greatest stroke which could befall the belongings of Job. It is supposed that the expression "young men," better rendered young people, included the daughters.

20-22.—Job's grief was indescribable. The rending of the garment and shaving of the head both were symbols of grief. Job did both to intensify the idea. He fell to the earth, but worshiped God. The expression "mother's womb" was a common name for the earth. Job worshiped God when it cost him something to do so.

Ch. 2:1-6.—In this second talk between God and Satan the old arch-enemy thought that although his first argument had signally failed, he yet had a stronghold. He says in substance, "Job enjoys health and strength, and so does not care much what becomes of his worldly interests so long as he retains these." And it is not to be denied that there are people of that "fat, lazy, animal" order in the world. Again God gives Satan opportunity to do his worst with Job's body, but not to take his life.

7, 8.—It would be impossible to estimate the intensity of Job's pain. He was a festering mass of sores. Ashes were a sign of mourning, and Job put his whole body in the midst of them. A potsherd was a piece of broken crockery ware.

9, 10.—Job evidently received the affliction as coming from God. He reproached his wife for her wretched advice, and expressed his faith in God, who wisely mixes with the acknowledged good of this life some undesirable experience which we mistake for evil. Job had patience, but neither he nor others could know how much he had until he was tested. This test was to himself and all the world a blessing in disguise. Satan in trying to do his worst, immortalized Job, and gave an everlasting object lesson on faith to all created intelligences.

11-13.—There is much conjecture but no certain knowledge as to who were these three friends and whence they came. It matters not. In time of grief too great to be comforted by words, the sympathizers sat in silence usually for about seven days.

Ch. 3:1-26.—Job's curse on the day of his birth is put in the strongest language he could command. He doubtless felt as he said, but could his vision have reached into the future this present cause of bitter sorrow would have at once been shown to be an occasion for unspeakable rejoicing. What Job in his bitterness was condemning, was to yield the peaceable fruit of righteousness to him, by his being exercised thereby; just as will every evil which Satan brings upon any child of faith. Read Job's anathema (chapter 3), and compare his wish for death with what he now enjoys in immortality because of his faithfulness in the great trial of his faith.

Chs. 4 and 5.—In his first speech Eliphaz first of all apologizes for addressing Job in this hour when silence is so sacred. * * * He reminds Job that in time past Job has shown great wisdom and greatly helped many not so wise or so strong as he. In verse 6 he greatly reproaches what seems to be Job's failure to follow his own advice with which he had formerly helped so many. To strengthen this former confidence he refers to God's care for the righteous (verse 7), his

visitation upon the wicked (verses 8 and 9), and pictures the helplessness of strength independent of God (verses 10 and 11). * * * Whether the vision here mentioned was a dream, or simply conclusions drawn from a dream does not appear. The conclusions were, that if mortal man is ever just, God is certainly much more so. Since God is able to detect folly in angels, he is certainly able to see even greater imperfections in mortal creatures, and therefore if they conceive right, how much greater must be God's adherence to just principles.

* * * Call now in this time of your extremity on any mortal and see if you can gain the aid you seek. The wrath you display, and your envy of the evil ones who seem to prosper, are killing upon you. The foolish whose apparent prosperity you envy, stand in daily likelihood and ultimate certainty of the grief to which their course of life deserves to come. While there is nothing inherent in the earth which gives rise to affliction or trouble, yet it is the common lot of all men. Who then of the human family can help you, however you may seek to them rather than to God. * * * The advice to appeal to God rather, was sound not only in view of his power and his usual policy (verses 8-16), but because of the blessed results which would come from taking chastisement from the hand of the Almighty, and so coming in harmony with his providence and into league with his power and resources. (Verses 17-26.) All this seemed right enough, but did not really concern Job's case.

Ch. 6:1-7.—Job's answer to Eliphaz was to the effect that the argument of Eliphaz was not relevant to Job's case. First of all, his affliction was unspeakable, and because of its weight his words had welled up rashly. The terrors which the Lord had brought on him were like an overwhelming army in array against him. Even the brute does not cry out without cause, and man will not eat unpalatable food without seasoning, and so he argues, in the case of Job's outcry and rebellion against these calamities they should be considered before he is condemned for not drinking the cup.

8-13.—Therefore he desires death, and pleads that God would cut him off, so that he might at least have the relief that death would bring from his tortures. Could he have that granted (verse 10) he would harden himself to bear the pain which brings forth death, and take comfort in the fact that he had not repudiated the claims of God upon his life. For, he adds, my strength is not the strength of stone or brass. "I am a man of flesh, helpless, and my reason distracted."

14-30.—To such a one his friends should show kindness lest he be made to forsake the Almighty. But you have not been kind. Your

reasonings reminds one of the wet weather brooks in the desert which swell and gorge with ice and snow, but vanish in warm weather so that the traveling caravans look in vain and search to no purpose for water and are put to confusion (verse 20) from lack of it. You see the terror under which I groan and are distracted out of your proper senses. I did not ask you for presents, or to bind yourselves in any way to deliver or redeem me, but if you can teach me, do so. Your argument thus far amounts to nothing. You ought to be able to judge by my looks whether or not I am a deceiver, and I ought to be able to discern injustice, and now if you can find it in me, point it out.

Ch. 7:1-5.—The warfare of life is compared by Job to the toil of a hired servant, longing for the coming of the evening when he should receive his pay. He speaks of his weary pains and restless tossings and the persistence of his disease, clearly indicating that after it all he looked for immortality.

6-11.—Seeing that at best death was sure and soon and his life had in it nothing to be desired, Job complains of his lot, no doubt remembering his former prosperity. Verse 9 does not contradict the previous thought of immortality, but refers to the fact that he who dies is known no more in this life.

12-21.—Job complains that his life is a terror to himself under the critical eye of God. Even his night visions are frightful to him so much so that he declares that he would choose death rather than his miserable existence. The expression "my bones," verse 15 of the revised version, refers doubtless to his wasted condition. Some authorities contend that what Job said he loathed was the thought of strangling or suicide. If you read "shall" instead of "would" in verse 16, that thought seems to be strengthened. Verses 17-21 seem to be a complaint to God for his critical inspection of Job's life. All these are Job's reasons why he desires to die.

Ch. 8:1-3.—Bildad evidently thinks that Job's attitude is a reflection on the justice of the Almighty.

Verses 4-7 voice his suggestion in the case. He assumes that Job's children have sinned or that he himself has sinned, and that Job has neglected to supplicate for them or else failed to get himself right in God's sight, hence God does not hear Job's prayer.

8-19.—And so, argues Bildad, let us look to the past for a precedent. Since a man does not live long enough for extensive observation, they must look to the accumulated records of the past. The rapidly growing rush or flag which so flourishes when the mire and water abounds, withers more rapidly than other herbs when these conditions fail. So of him

who in most favorable circumstances prospers in forgetfulness of God. Trouble comes and all fail him, even his best supporters denying his acquaintance, and so his place is filled by others who know not nor care not of him.

20-22.—Bildad's application of this argument to Job was put in a way calculated to make it most effective. The suggestion that Job had sinned and the argument and illustration about the end to which sinners come was meant for Job to apply to himself, and now that he may not be chagrined over impeachment, Bildad says in substance, God is about to fill you with laughter and rejoicing and put your enemies to shame, of course assuming that Job would first repent, as Bildad had suggested. The whole was artfully put.

Ch. 9:1-23.—In verse 2, "with" were better rendered "before," i. e., in the sight of. The thought here is, if God attempts to pick flaws in a character he will find them, and no one can present a character free from them. Verses 5-11 express the power of God. Verses 12 and 13 express the helplessness of those who attempt to stay up those who contend with God. In the revised version "Rahab" in verse 13 should be rendered "arrogancy," i. e., the arrogant fighters against God. Verse 15 voices the thought that Job had rather make peace with one who had a case against him than to plead his own righteousness before God, for (verses 16-18) Job's experience is so bitter that he declares he could not believe that God answered his prayer even though he give audible response to the request. Therefore (verses 19-23) he despairs of acquittal if arraigned before such a bar, and declines to attempt any defense of himself, since with all his feeling of innocence he thinks that condemnation would be sure.

24.—The complaint of verse 24 is a bitter one. The wicked have their way. Error is on the throne and truth is the dungeon. Many a toiling soul has sorrowfully thought that at times, even if he has not voiced it.

Verses 25-35 and 1-17 of chapter 10 describe Job's helpless terror. The days are flying, but if he attempts cheerfulness God terrifies him with agony, and he has no hope of vindication, for there is no peacemaker to stand between him and God. Hence Job is weary of life, and bitter against God. (Chapter 10:1-17.)

18-22.—Because of all this Job complains that God did not let him die from birth, and asks that God may cause his troubles to cease that Job may have a little ease before he goes.

Ch. 11:1-12.—The third man of Job's visiting friends now puts in his speech. The Hebrew word here rendered "lies" were better rendered

"devices." One authority renders the passage thus, "Should men bear thy boastings with silence?" It has been noted by students of this book that there is little in this speech which had not already been said by the other two. He accuses Job of holding himself clean in God's sight, but Job did not say so. He simply argued that his calamities could not be a result of sins committed by him, as the other friends had charged. The entire gist of the argument is defective in that there is assumed as the basis of this argument what is not true.

13-20.—The advice to Job to turn to God, put away his wickedness, and so be able to look God in the face, must have been very provoking to Job, since he was conscious that what he was suffering was not the result of his sin. Especially was it wearisome to him because it had before been urged upon Job in the argument of the others, and had been answered by him. Their bright pictures of the happiness that should come to Job after his repentance, and their dark pictures of the end of the wicked was far from comforting him when he could see so clearly the folly of their argument.

Ch. 12:1-6.—The sarcasm of these words of Job in verse 2 must have been biting. They fully understood that Job was not much impressed with the force of their arguments. Their egotism was taken to task in a way which they could not misunderstand. He repudiates their insinuations of superior wisdom, and labels their words as mockery of him, comparing himself to a burned out torch in their eyes, and in answer to their claims referring to the well known prosperity of evil men.

Job's argument about God's power in verses 7-25 show that Job could make a better speech on that line than his would-be instructors. Doubtless he so intended. As the ear learns sounds and the mouth learns tastes, so all these things mentioned in this discourse teach the almightiness of God.

Ch. 13:1-19.—From that he passes to a reproof of his friends for their course toward him. What I have been taught from my own observation, argues, says he, that I am not lacking in the kind of knowledge which you bring. But I wish to address the Almighty, not you babblers, and would esteem it your best evidence of wisdom to hold your tongues. The word "lies" in verse 4 means false reasoning. They were contending that God always dealt with men in this world according to their character, all of which Job held as sophistry. Verse 8 carries about this sense: In this controversy between God and myself will you blindly show partiality toward God without being able to show reason for it? Is God's curse enhanced by seeking out such as you to contend for him, or will you mock

him by bringing his claims into such contempt? If so, according to my knowledge of him you may surely expect reproof from God. Be silent and let me speak, and I will take the consequences. Verse 14 conveys the idea of excruciating pain, in which case any animal is wont to grasp the pained portion in its teeth, as it were to bite it out. The figure is used by Job to express his pain. Job expresses his faith, but insists on his right to argue the case, and expresses confidence in his ultimate acquittal, thus giving the highest evidence of his conscious innocence.

20-28.—Now turning from them, Job makes a pitiful appeal to God for ease. He desires that God may ease his pain and take away Job's fear of him that he may address God confidently. Verses 22 and 23 indicate that Job was willing to investigate and hold up his case to light, but verses 24-28 show that God had so overwhelmed him that he felt himself incompetent to discuss the matter.

Ch. 14.—Verses 1-12 give the grounds of the above plea. Man is a helpless mortal creature, and for the Creator to enter into minute particular judgment with such a one, leaves him literally no hope. When his days are spent he has no possibility of further probation in this life, whereas even a tree which dies may sprout up again. And so the conclusion is, Be merciful and do not afflict me too severely.

The thought of verses 13-22 is that the grave would be a desirable release from the tortures which Job was suffering, and when God's wrath was past Job would appear before him in an investigation of Job's case. The figure of verse 17 is that of sealing up in a bag treasures which had been counted; so he felt that his sins had been laid up against him, ready to be presented. And so just as the Lord changed the mountains, removed the rocks, wore away the stones and destroyed what grew out of the earth, so the hope of man was destroyed when God entered into particular judgment with him. Verse 20 is expressive of the set, despairing countenance of him who goes from the judgment seat convicted.

Ch. 15:1-16.—In this second speech of Eliphaz he contends with Job's course of reasoning, but as a matter of fact he does not answer it. The language of verses 4-6 does violence to the cause of Job. They are not just. Verses 7-13 are mere raillery. Verses 14-16 are the only passage in it all which might be mistaken for argument, and they are sophistry. They are in direct conflict with all the precepts and exhortation of the truth.

17-35.—The discourse on the condition of the wicked is equally faulty. What is there said is often true, perhaps most often true, but it is not

always true, and the fault of all the logic of Job's friends was that they assumed that it was always true. Many unrepentant sinners enjoy the best that this world furnishes, and go hence unpunished. Verses 17-35 are valuable only as describing what often takes place, perhaps often enough to be counted a fair rule, but not always does it take place so, and in such a case as this of Job these words furnish no clue to the solution.

Ch. 16:1-5.—Job could readily see the emptiness of such a course of reasoning in his case. He cries out in desperation, Won't you ever stop talking? Why do you again dip into this case? Reverse our conditions, and I could easily rail at you, but I would not. I should use all my wisdom and all my sympathy to aid you.

6-16.—As verse 6 indicates, when Job attempted to vindicate himself his friends heaped up reproaches against him. If he suffered in silence, they charged him with enduring deserved punishment. Verse 7 may mean, God has made me weary with these sufferings, and your line of argument has turned all my friends against me. The pain of Job's condition is vividly brought out in these verses. He felt the wear which brings old age; he felt the arrows like the arrows of an enemy entering his soul; he felt that God had forsaken him in the hour of need, and that he had come weeping to the valley of shadows, only to find no relief.

17-19.—And in the light of all the above Job continues to protest that unrighteousness on his part cannot be an explanation of his calamity; he says, I have done right, and my asking has been only for things worthy. I think the thought of verse 18 is, O earth do not drink up my blood and let my cry be unheard, the latter clause being subordinate to the first. Verse 19 indicates that both heaven and earth knew Job's record. "On high" may be rendered in high places, that is, it was public. Job was sure of his purity because he knew his own life and intentions.

20-17-9.—Turning from humanity, from whom Job was not able to extract sympathy, he appeals to God; he wishes somehow that a man might talk face to face with God as with a human being, and especially so because he felt that his time was precious, his spirit was spent, and so the grave was near at hand, and yet men were persistently and ruthlessly mocking him with their interpretations. So he asked God to be surety for him, for he can find no trusty human with whom to strike hands, since they seem to be incapable of understanding the case and so putting themselves in the way to be honored helpers of his cause. He regards them about as useless as flatterers. Job contends that such friends had made him a by-word, and filled him with sorrow. Therefore, he contends, the astonishment this shall cause to upright men shall be the means of

stirring them up against hypocrites and causing them to determinedly maintain their own cause.

10.—Job, however, causes his friends to understand that their room is more desirable than their company, for, he adds, I can find no wisdom in you.

11-16.—He asserts that his life, his plans and his course of reasoning are spoiled, he sees no hope before him but the grave. No doubt the relief he found in that was principally the hope that it would bring him relief from his pains, and for that reason he welcomed it (verse 14). Verse 15 and 16 seem to indicate that those who see Job's hope, must like him first pass through death. Here seems to be another indication of Job's belief in immortality.

Ch. 18:1-4.—Bildad begins his second address by reproving Job's line of argument. They charge him with considering them as beasts and raging in his anger as if everything were to be made subordinate to his interests. It was a most violent misinterpretation of Job's attitude.

5-21.—His discourse on the wicked might have been well enough in its place, but was conspicuously irrelevant to the case in hand, as were many of the speeches before it. It is founded on the assumption that Job was a sinner, and therefore was suffering righteous vengeance for his sins, a justice which must be recognized in the universe. Most that is stated here is generally, but not always, true, but it is never safe to assume that human suffering is always evidence of sinfulness.

Ch. 19:1-4.—Job's answer to this speech begins with a counter reproach of his friends. He tries to stir up shame in them for their persistent nagging of him, and in despair of making them understand his condition, he says, If I have erred the error is between myself and God. The wonder is, that the people who had self-respect would have continued their unsolicited discourses after hints, solicitations, commands and pleadings to desist.

5-20.—Now, continues Job, if you will continue your course, hear my views. "God has overwhelmed me, and I am crying out of the midst of violence (so the word "wrong" should be translated), but I cry in vain." All the deplorable things mentioned in verses 8-20 Job believed that God had brought upon him. He could not understand it, not knowing the end, much less could his would-be comforters, since their faith was not so strong as Job's.

21-29.—His appeal for pity, growing out of his situation, was most touching. "Why do you, also, persecute me?" he asks. He feels confident that if his arguments were written and understood they would produce

their desired effect. Here again Job clearly states his confidence in the resurrection. No prophecy of the scripture is more beautifully suggestive than this concerning the latter days, which means the days of the establishing of Christianity on the earth. "In my flesh," he says, "I shall see God," which perfectly accords with the statement of the first resurrection in Revelation. He implores them to stop their persecution lest trouble come upon them as a result.

Ch. 20:1-29.—The second address of Zophar was another rehash of what had been said before. He argues that the triumphing of the wicked is short, after which he shall perish from among men, a statement in general, perhaps, though not always, true. Wickedness does not always receive its dues in this life, though doubtless it always does in the next. The oppression and violence of wickedness in this life does not always bring that restlessness which it should, and God does not always pay on the completion of any given work, though he always pays. The address is interesting and suggestive, as expressive of what sooner or later comes to pass in the case of a wicked man. Very often it is verified in human history, and it was doubtless from these instances that Zophar was arguing a universal rule.

Ch. 21:1-15.—Again Zophar is answered by Job. You attempt to console me. You can best do that by listening to my argument, then if you want to continue to mock me, mock on. My complaint was not made to man, and men are not called on to answer it, but if it were made to man, still it would be legitimate, for listen and be quiet a moment. The very remembrance of my trouble puts trembling into my bones. Now Job states a fact patent to every close observer (verses 7-15). No matter what may be said of the end of the wicked, it is undeniable that they do in this world often flourish like the green bay tree, and take the very attitude, if indeed they do not use the very language of verses 14 and 15. His own suffering and the prosperity of the wicked constitute an argument in the mind of Job that he has reason to complain.

16-21.—But, continues Job, their prosperity ("good") is at the disposal of God. Job's difficulty was in understanding why God permitted them to prosper. He denies that wickedness is found in him, and so marks the contrast between himself and the wicked. Granting, says Job in answer to the words of Zophar, the constant danger to which the wicked are exposed, yet it would seem (verse 17) that they get only their common proportion of trouble along with the righteous. And therefore Job argues that the wicked must lay up for himself and his a future store of trouble.

Such trouble is illustrated on the material side by the cutting off of the sinner's life and posterity (verse 21).

22-34.—Job does not presume that he shall be able to teach God, seeing the source of earth's highest knowledge is in him, and so the two conditions contrasted in verses 23-26 argue a future state in which to make right what is manifestly unequal here. Your argument is wrong. You say I am wicked, and ask me to point out the habitation of the prosperous wicked (meaning by that, that they cannot be found). But you are wrong. There is a day of destruction for the wicked reserved of God, but who is able to rightly repay him in this world? He shall simply fare the common fate of men (go where all others shall follow him, i. e., to the grave). Wherefore, cease your arguments, for they are untenable.

Ch. 22:1-11.—In his third speech Eliphaz plainly declares what before he had only intimated. He attempts to show that a man cannot become so profitable to God as to be a necessity to him. His uprightness is no gain to the Almighty. This judgment has not come upon you because God fears you and is therefore disabling you, but because of your great wickedness. The charges of verses 6-9 are of just such oppressions as a rich man would be likely to be guilty of. Therefore the conclusion of verses 10 and 11.

12-20.—Verses 12-14 are a statement of God's omniscience. Verses 15-17 seem to be an undoubted reference to the flood, verse 17 picturing the moral condition which brought it on. The latter part of verse 18 is thought to be a sarcastic repetition of Job's language in chapter 21:16. The filling of their houses with good things was not a source of anxiety to the righteous, knowing as they did that their substance would be quickly consumed, while the belongings of the righteous would remain under God's protection.

21-30.—The exhortation to Job would have been excellent had he been a proper subject for such an exhortation. The language was correct enough, but strangely misapplied. Job was not a sinner, as Eliphaz concluded him to be. It was Eliphaz who was wrong, and not Job. God was hearing the prayer of Job, though neither Job nor Eliphaz could realize it. Little did he think when he uttered verse 27 that he himself would shortly ask Job to pray for him.

Ch. 23:1-12.—Verses 1-9 are expressive of Job's intense desire to get hold of God. Perhaps language is powerless to express the efforts he had made to change his condition by prayer, but all seemed to be of no avail. Just as sometimes now, so then it seemed God is nowhere. Job declares, I would like to plead my cause with him and receive his answer, and he

expresses his opinion that that answer would be favorable to Job (verses 7 and also 10). Verses 11 and 12 reiterate Job's claim to uprightness.

13-17.—But, reiterates Job, God is pursuing his own course, and none has power to change his methods of procedure. Therefore Job was terrorized by his consciousness of that fact, insomuch that he would have preferred even death before his troubles came.

Ch. 24:1-16.—Job's description of the evil deeds of the wicked is very vivid and exceedingly true. The question with which he opens the description is a leading one unanswered to Job, and unless viewed from God's standpoint unanswerable. Every declaration in verses 2-16 is so manifest as to need no interpretation and no comment. It is well, however, to note that all wickedness is rebellion against light.

17.—The terror described in verse 17 is no doubt common to sinners whenever they can be induced to stop and think of their condition. The true end of evangelistic preaching is to induce thoughtless ones to so think as to bring them to a consciousness of their own condition; this is the first step in the right direction.

Verses 18-25 clearly show Job's thought regarding the end of the wicked. He was not envious of them, as is clearly indicated by his conception of the end which is sure to come. Sudden curse, drouth, oblivion, harshness, uncertainty of life, temporary exultation followed by everlasting debasement, were all in store for them, and, concludes Job, if that be not correct, who can show its falsity.

Ch. 25:1-6.—Bildad, in his third speech, attempts to show that no man can be justified in God's sight. Even the heavenly bodies, he contends, are impure in the sight of God. How much more so then should be mortal man—a most fallacious argument.

Ch. 26:1-4.—This reply of Job to Bildad's third speech covers six chapters, and ends the great controversy between Job and his friends. And first of all Job answered to this sophistry of Bildad, "What help has such argument ever given to anyone in need?" This was the most overwhelming answer which could have been given. The figure of interrogation in each of these sentences is equivalent to a declaration of the contrary in every case. Thus he says in the latter part of verse 3, "Thou hast not correctly stated the case. (Verse 4) Thou hast uttered no words of consequence, and no one has been encouraged by you," the word spirit being in this place a synonym for the word courage.

5-14.—And now Job continues, and demonstrates that he can teach his would-be instructors in discoursing on God's knowledge and power. Magee translates verse 5, "The souls of the dead tremble under the waters,

and their inhabitants." This he claims is equivalent to saying, Not only does God's power exist, as Bildad says, in high places, but reaches even to the places of the dead. The word "hell" is "sheol," and means the place of departed spirits both good and bad, being equivalent to the Greek word "hades." It is supposed that verse 7 indicates that the north is the highest part of the earth, and so Job starts from that point as a beginning. Verse 8 figures the clouds holding water like a sack. Verse 9 makes the firmament above our heads a throne above which God sits, and verse 10 is the expression of his saying to the sea, "Thus far and no farther shalt thy proud waves come." "The crooked serpent" in verse 13 may mean a group of stars, known as the serpent.

Ch. 27:1-7.—Job denies vehemently that he harbors any hypocrisy. The statement of his case in verse 2 was true so far as Job's knowledge of it extended, and verses 3 and 4 declare Job's lofty character. I will not, he says, justify you in your statement of the case by admitting your view to be correct. I will hold to what my judgment teaches me to be correct (verse 6), and will hold as enemies those who persist in convicting me of injustice. Could Job have understood how that, for a wise purpose, Satan was allowed to do these things which Job here supposes God to be doing, the whole thing would have been clear to his mind, and Job would have borne his afflictions and uttered far different sentiments. Job used the light he had, but like all finite beings, he had a limit to his understanding.

Verses 8-23 are themselves a proof of Job's sincerity. He knew as well as any living man the helpless state of a hypocrite, even though he may flourish for a while in worldly matters. Hence he draws from his own observation and judgment this lesson, stating in verses 14-23 his conclusion.

Ch. 28:1-28.—In his contact between the knowledge of natural things and higher wisdom, a picture of mining is used. Taking the torch and searching in the underground cavern, "The stones of darkness and the shadow of death," the springs which burst out in the process of digging are drained away and dried up so as to offer no impediment to the miner. It is observed that the first clause of verse 4 should be rendered, "The flood breaketh out at the side of the stranger," i. e., the new-comer into regions heretofore unexplored. Verse 5 may very aptly refer to the act of ploughing. The path referred to in verses 7 and 8 probably means the channels formed by men in engineering and tunneling, such as indicated in verses 9 and 10. Verse 11 finds a great exemplification in such works as the dikes of Holland. But, to contrast, "Where is the place

of wisdom?" Not in the mine. Not in the sea. Wisdom cannot be bought. It cannot be valued. Search through the physical earth and you cannot find it, but you may find it in God, its great source (verse 23). Hence the wise and logical conclusion of verse 28.

Ch. 29:1-25.—Job's description of his prosperity in former years is something remarkable. His standing in the public estimation is just what is to be expected under such circumstances. It is the expression of that principle embodied in the saying that "Nothing succeeds like success."

Ch. 30:1-15.—It is not a matter of wonder that Job felt keenly the position he now holds. No doubt Job had often discoursed publicly on the value of uprightness and religion, and his own honor and prosperity had caused the enemies of righteousness to lay their hands on their mouths and slink away into their dark retreats. But it was unspeakably sweet to them, now that something had befallen Job which neither they nor he could understand, to hold him in contempt and shout for joy at his downfall. Even those who professed to be his friends blamed him now, though had they been wise enough to see it, it was a greater honor to be Job's friend now than in the days of his prosperity. But his enemies, such as described in the latter clause of verse 1 (what comparison had they with such a man as Job, against whom in his prosperity even the ravages of time and age seemed to make no progress—verse 2), such enemies, living like wild beasts in the desert (verses 3-7), they spitting in Job's face and offering him every indignity—such treatment was the hardest of all things earthly to bear.

16-31.—Now Job passes again to describe his own bodily affliction. Some suppose that verse 18 mentions a symptom of the disease known as elephantiasis, in which the body enlarges to such proportions that the garments become too tight to be worn. The language of verses 19-24 was according to the best light Job had. The great mistake he made was in drawing from his partial knowledge a conclusion which reflected on God, rather than asking God for increase of light and understanding to see the facts as they were. Verses 27-31 are expressive of exceeding great suffering.

Ch. 31:1-40.—In this vindication of his past private character Job calls in review his policy concerning chastity. His wisdom and observation had taught him that the portion which God gave to the unchaste was punishment and destruction. All law (the expression of God's habits) showed that the conduct which flowed from unchastity merited merciless punishment, and worked inevitable destruction. He calls upon himself the

most scorching anathemas as deserved recompense to him if he be speaking other than the truth regarding his past conduct on this point. * * * In his statement of just treatment of his employes he sums up the essence of the whole matter in verses 14 and 15, stating the principle of freedom and equality of individual rights. * * * His statement of his past history regarding charity is its own best comment, and his anathema (verse 22) is evidence of the truthfulness of his representation. * * * Verses 24-28 declare in the strongest possible language that Job was not blinded by his prosperity into forgetfulness of God or led to glorify himself for his gains. "His mouth kissing his hand" would be equivalent to his saying, By mine own hand have I begotten all this. * * * Job had no vindictive spirit, even though his employes or associates thought they had the best of cause for revenge. * * * The stranger knew Job by his good works to the stranger that was within his gates. Here is an illustration of the law of God being written on the heart of man. * * * Jamieson says of verse 34 that it is the apodosis to verse 33, and should be rendered, "Then let me be fear-stricken before a great multitude, let the contempt of families terrify me, let me keep silence (the greatest disgrace to a patriot heretofore so prominent in assemblies) and not go out of the door." * * * Again in his agony Job appeals to the Almighty, and expresses desire that anyone who has just charges against him may formulate them in writing. I would receive such a record gladly, he declares, and in answer to it would recite the very details of my life, taking up the case with a princely bearing of confident acquittal. * * * Lastly he appeals to the very land itself from which came all his increase to witness that the methods of making it yield him grain were just, and adds, If not, let thistles grow to me instead of wheat and cockle instead of barley. Here he rests his case.

Ch. 32:1-22.—The three had ceased their argument seeing that they no longer had hope of convincing or silencing Job. Elihu construed Job's argument as a reflection upon God's justice and wisdom, and because the three friends gave no just answer to that impeachment Elihu was exasperated with both parties. In his apology he declares that he had been dumb in the presence of age, and yet the spirit of the Almighty being the source of understanding he seems to infer that he who has that spirit has a right to speak. He expresses disappointment that wisdom is often found lacking in those who have opportunity to possess it. Verse 11 indicates that he had listened to the whole course of the argument, and verse 13 expresses his belief that had they convinced Job by their

argument they would have glorified their own wisdom in the matter rather than God. The essence of verse 14 is, "Since none of Job's scathing words have been directed toward me, I can answer him with a fraternal spirit" (unlike that of his three friends whom he seems to be now addressing). The pronoun "they" in verses 15 and 16 probably refers to the three friends. Verses 18-20 are expressive of Elihu's confidence in his view of this case, and the remaining verses express his determination to be just in his treatment of it.

Ch. 33:1-7.—In his appeal to Job, Elihu says, "I will be just and frank with you, answer me if you can, and accept me in God's stead according to your wish." (Chapter 31:35.)

8-30.—Elihu regards verses 9-11 as assumption to the point of injustice. Seeing that finite cannot comprehend the methods of the infinite, he has no right to make such declarations. Even in visions and dreams God overturns the plans of men and guides their operations into new channels, that he may keep them in line with God's will and preserve them from destructive passions and other dangers, even finding it necessary at times to inflict pain and disease for a time, but all such is followed by gracious deliverance to those who seek God for deliverance. The momentous truth of verses 23-30, which have been from the beginning an element of God's character, is the substance of the great redemption scheme as embodied in Jesus Christ, the great antitype in whom is the sufficiency of all the sacrifices made since the constitution of the ages. It is God's way of righting all wrongs.

31-33.—The challenge to Job was, "Speak in answer to these points, or hold your peace while I continue the argument which you by your silence approve."

Ch. 34:1-37.—If the former be true, then Elihu calls all to witness against Job's words in verses 5 and 6. I think, however, these words of Elihu misrepresent Job's declarations. In chapter 27:2-6, Job claims righteousness only in the sense that his troubles were not punishment for wickedness, as his friends claimed. Hence Elihu's conclusion in verses 7-9 is injustice to Job's case. Job did not use the language of verse 9. Elihu had misinterpreted him. Verses 13-15 express the view that God is subordinate to no one, and that from him goes the spirit which if he should withdraw would leave all humanity to perish. The idea that Job's words put him on the side of him that hated right or condemned God was itself rank assumption. Hence the whole of this reproof from verses 10-37 is a misfit as applied to Job. The language is true enough, taken abstractly, but however true may have been Elihu's charge of assumption

on the part of Job (the sequel shows that to have been a just charge), this assumption that Job charged the Almighty with perverting justice was itself unjust and no answer to Job's argument.

Ch. 35:1-16.—In the appeal to human judgment (chapter 35) he proceeds on the same false assumption. Job never took the view of verses 2 and 3. (See chapter 2:10.) In his anguish of pain and desperation of effort to receive from God a reason for his affliction he asked questions not as reflections upon God, but whose answers would throw light on his case. Considered abstractly, this answer would be valuable for those cases which it fits. Its gist seems to be, "Men who do right or wrong, help or hurt only their fellow men, not God, and those who cry out under oppression fail to receive help only because they do not look to God for it." Hence the fact that many cry seemingly in vain, he says, means simply that they have not humbled themselves before God, a line of argument which, taken with verses 15 and 16, is clearly intended to cover Job's case.

Ch. 36:1-21.—In his discourse on God's justice (chapter 36) Elihu states much general and valuable truth, but in verses 16-18 falls into the same blunder which the other friends of Job have been making. We know the language of verse 17 to be false, as Job had repeatedly shown, yet this young man with the positiveness of youth had reiterated without evidence what he had been blaming Job's friends for asserting without proof.

The language of verses 22-37-24 are beautiful in concept and expression, a picture of God's character as shown by his power and fatherly goodness. The clouds, the lightnings and thunders, the snow and rain, the tornadoes, cold, and the return of fair, warm weather, all make a beautiful picture of God's providential care for his children. This part of the speech is very beautiful, but it is more than likely that Job could have excelled it. Be that as it may, this argument was not at all relevant to the case under consideration further than this: Had Elihu stopped at verse 30 of chapter 33 in his simple answer to Job's too great assumption, this last beautiful discourse would have been a fitting finale, and full of suggestiveness regarding man's proper attitude even of inquiry from such a beneficent father.

Ch. 38:1-40-2.—Now appears the value of revelation from God to man. It is apparent in what we have studied of Job that man's ingenuity has been taxed to its utmost to explain such human suffering as here recorded, and that it has failed. It has been noted by authorities that no better argument on those lines have ever since been produced, and so if they

were failures, likewise have been all similar ones since. Man's unaided reason cannot reach correct conclusions concerning God and his government. Hence he has wisely given us the Bible, and the events of this book are supposed to have taken place before any written revelation had been given to man. We are not informed why Job did not answer Elihu. Possibly because he thought there was nothing to answer, and having had so much of fruitless controversy, Job had no disposition to review it, especially with a still younger and confessedly less mature person. Some authorities think that no chance for reply was given, but that verse 2 in chapter 37 means that a muttering storm was approaching, and that Elihu being overpowered by the majesty of God displayed in it, concluded his speech in a hurried and agitated manner, and that God appeared to Job amid this storm. Just what is implied in the expression of verse 1 we are left to infer. It is a possible thing that God put into the mind of Job the revelation of this address by displaying before him his power in the tornado. It will be noticed that the theme which this thirty-eighth chapter introduces extends to verse 3 of chapter 40. Some think that verse 2 refers to Elihu. Others hold that God meant it to apply to Job. In this discussion of his wisdom and power God refers (verse 4-7) to his formation of the earth, the ideas of measuring and fastening being employed to carry out the figure of a building here used. * * * Verses 8-11 are a beautiful complement to Gen. 1:6-10. When the waters which hung about the earth in vapor were divided into liquids and gases the sea which dropped from the air was enveloped by the clouds as a newborn infant with a swaddling band, and then God gathered the universal ocean into seas by breaking and folding the crust of the earth and permanently confining, by gravity, the sea to its depressions. * * * God's fixed law causes the morning to return with unvarying exactness, frightening the wicked from his night deeds. The turning of the earth into daylight (similar to the ancient way of turning clay to a seal) brings the multitudes who in darkness seem dead (inert) into living activity, and the wicked, to whom night is day, are driven out and their plans frustrated. * * * It is said that mighty springs, like great rivers, burst from the earth in the depths of the sea; one, it is said, near the coast of Florida makes a visible impression on the ocean's surface. The kingdom of death with its incomprehensible vastness may furnish us ground for speculation, but we have no certain knowledge of it. * * * The extent of the earth was an unsolved problem to man in Job's day, and is yet, for that matter. * * * Similarly the origin of light and darkness were matters of profound speculation. Verse 21

suggests that length of days has helped you little in the settlement of these questions. * * * As a comment on verse 23, see the story of the plagues of Egypt and the conquest of Canaan. Josh. 10:11. No doubt such instances often occurred in those early days in that climate. * * * The laws of the distribution of the winds which brought the rains over all the earth were a profound enigma to the human family, and are yet very little understood. * * * We know that cold freezes water, but who can tell why water expands when it changes to ice? Thus the ice is made to cover the face of the deep. * * * The stars mentioned in verses 31 and 32 are constellations whose attractive forces were supposed to exert great influence on the earth. * * * What man can wield the elements of nature? Even though every phenomenon is governed by law, yet who but God who made the law can govern it? Verse 38 may be read, "When the dust is turned into mire, etc." * * * The reference to the feeding of the horde of wild animals and the birds, the operation of laws that govern the multiplication of wild beasts (verses 1-4), the sustaining of the wild ass which must get its living from the desert (verses 5-8), the inability to tame the unicorn into anything of fitness for domestic purposes (verses 9-12), the beauty of the peacock and apparent senselessness of the fleet-footed ostrich (verses 13-18), the well known and pre-eminent usefulness of the horse (verses 19-25), the admirable instinct of the hawk and eagle—every point of the above address leads up to the grand challenge, "If you think yourself able to pass judgment on the doings of him who ordered all these things, then give satisfactory answer to the above questions." Attention is called to the fact that God did not give answer to the difficulties which had embarrassed Job and his friends. The gist of the matter is, "Submission to the supreme, the great, the wise God." When Job learned the lesson of submission, his cause which he had so earnestly sought to win by argument was gained. "Submission" is the key to the entire story of Job.

3-5.—Job begins to see the point at once. I will argue no further, says Job. The laying of the hand on the mouth meant silence. The Hebrew for vile does not imply guilt, but insignificance when compared with God, before whom Job will not presume to speak.

6-41-34.—In rebuking Job's policy, God does not attribute to him guilt, but shows him that his judgment is defective, and that in his eagerness to compass results he has failed in his methods to observe due modesty of judgment toward God. * * * And now, God concludes, do these things of verses 9-13, and I will own your sufficiency to save yourself. Of course this challenge was only a negative way of stating

Job's lack of power, and so of convicting him of undue haste in his method of argument. Job had fully and correctly answered those who presumed to instruct him, but after answering them he had gone beyond his prerogatives and said things which reflected on the moral government of God. * * * God's description of the behemoth and the leviathan, the king of land and water in the animal kingdom, caps this rising climax of the discourse on God's power, and by contrast, man's utter insignificance, as shown by his helplessness to control these immense creatures. Only God who made them could control them. The reference to Jordan 40:23 indicates that the writer was familiar with that river, but does not prove that the animal mentioned was a dweller about the Jordan. The better translation is, "Though a river be violent he trembleth not, he is secure though a Jordan swell up to his mouth," which means that he can live either on land or in water. In the description of the leviathan (verse 8) the thought is, if you attempt to lay your hand upon him you will have cause to remember the attempt, and you will not try it again. Verse 11 begins a detailed description of his make-up. Who went before God in this matter and instructed him. Since God is the author of him, he declares (verse 12), I will not hesitate to fully describe his parts, power and proportion, and so he continues to the end of the chapter. The word "neesing" (verse 18) means sneezing.

Ch. 42:1-6.—Job has now caught the true idea. If I cannot manipulate the plain works of God, can I presume to take issue with and reconstruct God's ideas? The only thinkable answer is a negative. Hence seeing that verse 2 is true, Job concludes just what God charged in opening chapter 38:2, that he was hiding true knowledge from his eyes by uttering words without adequate understanding—the statement of a most woeful and universal error. Viewing his afflictions in the light of God's supreme wisdom and his beneficent providence, Job concludes, What before I had only in theory, I now have in experience (long-suffering with evil), wherefore of his impatient haste he repented most humbly.

7-9.—God's order to Job's friends was a complete vindication of Job's course, barring the correction of indiscreet judgment which God had made in him. It was fitting that they who had falsely accused Job, who was right, should seek his prayers in their behalf. Such a course would cause them to make complete acknowledgment to Job as well as to God, and the prayer would make Job in real earnest about forgiving them.

Verse 10 is a most remarkable statement. I think we always get most in our efforts to help others. In his religious zeal for others Job forgot

his own great sorrows, and when his mind turned back to them they had gone forever.

11-15.—When the evidence of this great calamity departed his friends returned, bringing him gifts, and again he started in life and prospered prodigiously.

16, 17.—It is supposed that Job was seventy years of age when his calamity came upon him.

PSALMS.

INTRODUCTION TO PSALMS.

This book is a collection of sacred songs composed at different times and by various authors, to be sung in the public services of the Hebrews. It is supposed that the book in its present form was arranged by Ezra and his companions. It will be noticed that David is a chief author. The plan of these writings is to put into the songs of a people the religious history, instruction and prophecy which God gave them for national and individual guidance. This perhaps more than anything else has worked to preserve the identity of the Jewish people, and keeps David forever in remembrance as a man after God's own heart.

ANALYSIS.

Psalm 1.
- 1-3 Happiness of the righteous.
- 4-6 Unhappiness of the wicked.

Psalm 2.
- 1-3 Rage of the nations.
- 4-9 God's dealing with them.
- 10-12 Advice to rulers.

Psalm 3.
- 1-8 Security of God's protection.
  - 1, 2 David's distress.
  - 3, 4 God's interposition.
  - 5-8 David's confidence.

Psalm 4.
- 1 Appeal to God for aid.
- 2, 3 Hopelessness of defeating God's servant.
- 4, 5 Exhortation to them to repent.
- 6-8 David's joy and confidence.

Psalm 5.
1-3 David's plea to be heard of God.
4-6 The Divine attitude toward good and evil.
7-10 Prayer for guidance, and divine dealing with his enemies.
11, 12 Prayer for aid to the righteous.

Psalm 6.
1-7 David's appeal to God for relief.
8-10 His assurance.

Psalm 7.
1, 2 David's cry to God for help.
3-5 His appeal for divine judgment as to his doings.
6, 7 His prayer for help against his enemies.
8-16 His confidence in God's just government.
17 His thanksgiving.

Psalm 8.
1-9 The divine glory as shown in his works.

Psalm 9.
1, 2 David's praise.
3-6 Overthrow of his enemies.
7-10 Continuance of God's reign.
11, 12 Its character.
13, 14 David's plea for personal help.
15-20 His faith.

Psalm 10.
1-11 Presumption of the wicked.
12-18 God's help implored against them.

Psalm 11.
1-3 David's rebuke of his friends' conclusion.
4-7 His confidence in God's providence.

Psalm 12.
1-8 The decline of godliness. God's care for his own.

Psalm 13.
1-4 His prayer for aid.
5, 6 The expression of confidence.

Psalm 14.
1-6 Ignorance and corruption of the atheist.
7 Desire for the deliverance of captive Israel.

Psalm 15.
1-5 Nature of a righteous man.

Psalm 16.
1-11 Praise for comfort and confidence.

Psalm 17.
1-15 Prayer for defense against enemies.

Psalm 18.
1-50 A song of praise for God's blessings.

Psalm 19.
1-11 The declaration of God's glory by his works.
12-14 Prayer for guidance.

Psalm 20.
1-9 The psalmist's prayer and confidence.

Psalm 21.
1-13 A song of thanksgiving and confidence.

Psalm 22.
1-21 A prayer of distress.
22-31 An expression of confidence.

Psalm 23.
1-6 Expression of confidence in God.

Psalm 24.
1, 2 God's authority.
3-6 His standard of discipleship.
7-10 Exhortation.

Psalm 25.
1-22 Prayer for help and expression of confidence.

Psalm 26.
1-12 Expression of personal character.

Psalm 27.
1-14 Trust in God's help against enemies.

Psalm 28.
1-5 Prayer for salvation from the wicked.
6-9 Praise for help.

Psalm 29.
1-11 Ascription of glory due to the Almighty.

Psalm 30.
1-12 A psalm of praise for help.

Psalm 31.
1-24 David's prayer against his enemies.

Psalm 32.
1-11 A talk on pardon and promise.

Psalm 33.
1-22 Reasons for praising God.

Psalm 34.
1-22 Praise for experience. Exhortation to others.

Psalm 35.
1-28 Prayer against enemies. Their dealings described.

Psalm 36.
1-4 Description of the wicked.
5-9 The mercy of God.
10-12 Prayer for God's children.

Psalm 37.
1-40 Exhortation to patience. Comparison of righteous and evil men.

Psalm 38.
1-22 Plea for God's compassion in distress.

Psalm 39.
1-13 Need of self-restraint and divine help.

Psalm 40.
1-10 Benefit of trust in God.
11-17 David's prayer.

Psalm 41.
1-4 Remembrance of the poor.
5-9 David's complaint of his enemies.
10-13 His prayer.

Psalm 42.
1-4 The soul's longing for God.
5-11 Encouragement to trust God.

Psalm 43.
1-5 David's prayer for help and promise of joyful service.

Psalm 44.
1-8 God's favors to his chosen people.
9-16 Their present evil condition.
17-22 Their faith.
23-26 Their prayer.

Psalm 45.
1-17 The majesty of Christ's kingdom.

Psalm 46.
1-11 The confidence of believers in God.

Psalm 47.
1-9 Exhortation to praise God for his kingdom.

Psalm 48.
1-14 The glory of Zion described.

Psalm 49.
1-20 The insufficiency of riches. Piety contrasted.

Psalm 50.
1-6 God's kingly majesty.
7-23 Insufficiency of religious ceremony without obedience.

Psalm 51.
1-19 David's prayer for pardon of his great sin.

Psalm 52.
1-9 David's prophecy against a persecutor.

Psalm 53.
1-5 Corruption of man without God's spirit.
6 Prayer for salvation.

Psalm 54.
1-5 David's prayer against his enemies.
6, 7 His confidence.

Psalm 55.
1-23 A prayer of distress against deceitful enemies.

Psalm 56.
1-8 Complaint against enemies.
9-13 Confidence in God.

Psalm 57.
1-6 A prayer in great danger.
7-11 The psalmist's praise.

Psalm 58.
1-8 Prayer against those who pervert justice.
9-11 Confidence of answer.

Psalm 59.
1-15 A prayer for deliverance from cruel enemies.
16, 17 Praise.

Psalm 60.
1-12 Prayer for aid against the enemies of Israel.

Psalm 61.
1-8 Pledge of future service.

Psalm 62.
1-12 Confidence in God expressed.

Psalm 63.
1-11 Desire for God. Praise and confidence.

Psalm 64.
1-10 Prayer for deliverance, and expression of faith.

Psalm 65.
1-4 Praise for divine goodness.
5-13 Illustration of Almighty power.

Psalm 66.
1-20 A song of exhortation, vow and experience.

Psalm 67.
1-7 A prayer for the enlargement of God's kingdom.

Psalm 68.
1-35 Exhortation to praise God for his mercy, care and works.

Psalm 69.
1-36 A prayer for help against the wicked.

Psalm 70.
1-5 Prayer against the wicked and for the godly.

Psalm 71.
1-13 David's prayer for himself against his enemies.
14-24 His confidence and praise.

Psalm 72.
1-15 David's prayer for Solomon.
16-20 The everlasting name.

Psalm 73.
1-15 Cause of a prophet's temptation.
16-28 God's plan of dealing with man.

Psalm 74.
1-8 Complaint of the destruction of God's house.
9-23 Prayer for help.

Psalm 75.
1-10 A psalm of praise. The psalmist's vows.

Psalm 76.
1-12 Declaration of God's majesty.
Psalm 77.
1-20 Comfort in trouble by a study of God's providence.
Psalm 78.
1-72 Story of God's dealing with his chosen people.
Psalm 79.
1-13 Appeal to God for help to Jerusalem against enemies.
Psalm 80.
1-19 Prayer for the deliverance of the chosen family.
Psalm 81.
1-16 Exhortation to praise God and why.
Psalm 82.
1-8 The psalmist's message to the judges. His prayer.
Psalm 83.
1-18 Complaint and prayer against the enemies of God's people.
Psalm 84.
1-12 The blessings of God's sanctuary.
Psalm 85.
1-13 A prayer for the continuation of God's mercies.
Psalm 86.
1-17 Prayer for God's help.
Psalm 87.
1-7 The glory of Zion described.
Psalm 88.
1-18 A complaint to God.
Psalm 89.
1-37 The psalmist's song of mercies.
38-52 His complaint and prayer.
Psalm 90.
1-11 Complaint of the brevity of this world's good.
12-17 Prayer for God's help.
Psalm 91.
1-16 The safety of the lovers of God.
Psalm 92.
1-15 Reasons why it is proper to praise God.
Psalm 93.
1-5 The might of God's rule.

Psalm 94.
1-23 The psalmist's plea for justice.
1-7 His appeal to God.
8-11 His warning to evil doers.
12-23 Blessedness of affliction under God's hand.
Psalm 95.
1-11 Exhortation to praise God and why.
Psalm 96.
1-13 Exhortation to praise God.
Psalm 97.
1-12 The influence of God's kingdom among men.
Psalm 98.
1-9 A general exhortation to praise.
Psalm 99.
1-9 A call to the people to worship God.
Psalm 100.
1-5 Reasons for cheerful service.
Psalm 101.
1-8 The psalmist's promises.
Psalm 102.
1-11 The psalmist's complaint.
12-28 The encouragement of his faith.
Psalm 103.
1-22 An exhortation to bless God for his mercy.
Psalm 104.
1-35 God's power and care for his creatures.
Psalm 105.
1-45 Story of God's dealing with his chosen people.
Psalm 106.
1-48 A story of Israel's rebellion against God.
Psalm 107.
1-43 Praise for God's care over men in the various pursuits of life.
Psalm 108.
1-13 The psalmist's vow and prayer.
Psalm 109.
1-31 The psalmist's complaint and prayer against his enemies.
Psalm 110.
1-7 A prophetic description of Christ.

Psalm 111.
1-10 The praise due God for his works.
Psalm 112.
1-10 The renewal of godliness.
Psalm 113.
1-9 The praise due God for his sympathy.
Psalm 114.
1-8 The divine aid at the Exodus.
Psalm 115.
1-18 A plea for the worship of God as against idolatry.
Psalm 116.
1-19 The psalmist's reasons for love to God.
Psalm 117.
1, 2 Why God should be praised.
Psalm 118.
1-29 The benefit of trust in God.
Psalm 119.
1-176 The human relations to the revealed word of God.
Psalm 120.
1-7 The psalmist's prayer for deliverance from a slanderer.
Psalm 121.
1-8 The safety of those trusting in God.
Psalm 122.
1-9 The psalmist's interest in God's house and city.
Psalm 123.
1-4 A prayer for God's help against the proud.
Psalm 124.
1-8 Praise for God's deliverance.
Psalm 125.
1-5 Stability of those trusting in God.
Psalm 126.
1-6 The joy of God's people at their deliverance from captivity.
Psalm 127.
1, 2 The necessity of God's help.
3-5 The blessing of children.
Psalm 128.
1-6 The blessings of those who fear God.

Psalm 129.
1-4 Praise for salvation from God's enemies.
5-8 Anathema against the haters of Zion.
Psalm 130.
1-8 The psalmist's prayer, hope and patience.
Psalm 131.
1-3 Humility of the psalmist.
Psalm 132.
1-10 David's care for the ark of the covenant.
11-18 God's promise to David.
Psalm 133.
1-3 Benefit of the unity of good men.
Psalm 134.
1-3 An exhortation to bless God.
Psalm 135.
1-21 The psalmist's reasons why men should bless God.
Psalm 136.
1-26 Exhortation to praise God for his benefits.
Psalm 137.
1-9 An incident of the Jewish captivity.
Psalm 138.
1-8 The psalmist's praise, testimony and prophecy.
Psalm 139.
1-18 Praise for God's providence and mercies.
19-24 The psalmist's declaration and prayer.
Psalm 140.
1-11 A prayer for protection against evil men and their overthrow.
12, 13 The psalmist's faith.
Psalm 141.
1-10 A prayer for God's direction and care.
Psalm 142.
1-7 The psalmist's comfort in trouble.
Psalm 143.
1-12 The psalmist's complaint and prayer.
Psalm 144.
1-15 A psalm of praise and prayer.
Psalm 145.
1-21 Praise for God's providence toward men.

Psalm 146.
1-10 Reasons for trusting God rather than men.
Psalm 147.
1-20 Reasons why God should be praised.
Psalm 148.
1-14 The praise due God from heavenly and earthly creation.
Psalm 149.
1-9 Exhortation to God's people to praise him.
Psalm 150.
1-6 Exhortation to praise God with musical instruments.

LESSON NOTES.

Psa. 1.—The first step in the wicked way is to listen to evil counsel. A second step is to associate with evil persons. A third step is to become one with them in character and so form a part of their crowd. On the other hand, in the building of right character the first step is to take counsel of the Lord by seeking to his law. A second step is close association with it by continuously revolving in mind its principles. A third step is to become an active fruit-bearing tree, planted by the irrigating canals, and so being uneffected by drouth. The law of God's dealing with the just is this: He shall prosper in all things to which he sets his hand. Even Job, in the midst of his inexpressible grief, was prospering toward the greatest conceivable attainment. The ability to comprehend that fact, even by faith, brings that deep undercurrent of happiness which every believer in Christ should enjoy. We may not always be able to rejoice in circumstances, but we may rejoice always in the Lord, who can make seeming adversity to prosper us.

In contrast are the wicked hurled away before adversity like chaff blown by wind. And so in the piercing light of judgment, when the just are gathered into one great family, God, whose way is the way of justice, will consume wickedness before him, upon which its ruined doers will fly the farthest possible from his presence. The saying of God that there is no peace to the wicked is clear enough in the light of the future.

Townsend says that this first psalm was written either by David or Ezra, and placed as a preface to the Book of Psalms.

Psa. 2.—The word heathen were better rendered "nations." The ceaseless commotion of the nations in their efforts to find happiness and stability without conforming to the principles of righteousness is a standing illustration of this scripture. The combinations and cliques of

those in authority and their conspiracies against the cause of God and his people have become so proverbial that every reform must fight its way from the people, and usually displace all those in control of affairs and fill the places by others committed especially to the reform.

Such efforts are rightly an object of derision to him who from the heavens justly rules over all. And not only so, but he shall make known his will and bring calamity on the workers of iniquity. Verse 6 no doubt refers to the act of David in locating on the hill of Mount Zion the temple, the antitype of all whose plan and service was the promised Messiah, so that the planting of the temple worship in the midst of all Israel was the enthronement of the coming Messiah as the consummation of the highest hopes of the nation. Verses 7-9 are the eternal decree of God on which all the scheme of salvation to a fallen race is based. They represent the expression of the Father to the only begotten Son, whose power and kingdom was to be made world-wide, and the system of worship embodied in the Aaronic priesthood was but a part of the greater scheme of salvation through Christ for a ruined world.

Therefore, concludes David, act wisely. Ye who lead the people, serve the Lord, and rejoice, the words "fear" and "trembling" denoting the possibility of one who thinketh he standeth falling because he fails to take heed to his ways and the dangers about him. The expression "kiss the son" were better rendered "do the right" or "worship in purity," lest God be angry with thee, etc. The revised renders the next sentence, "For his wrath will (or may) soon be kindled," i. e., God's wrath. The fact that the prophecy does anticipate and embrace the kingdom of the coming Messiah does not justify so assumptious a translation as the first three words of verse 12 in our English version.

Psa. 3.—This psalm is supposed to have been written by David when he fled before Absalom. The thought underlying it all is that they whom God protects are safe. Verses 1 and 2 show the extent and keenness of David's distress. The kingdom seemed about to be taken away from him forever, so much so that he had sent back the priests with the ark when they started to follow him as he fled from the city, and said to them II Sam. 15:25, 26. Every good and successful man has enemies, and these were now gathering from their hiding places, and flushed with the apparent success of Absalom, were saying loudly, God is no longer on the side of David. Such language would sting a man of David's character inexpressibly. No wonder David went weeping, as he fled an aged exile from home, place of worship, prosperity, and seemingly from the face of God.

But in that dark hour his faith triumphed. Verses 3 and 4 are expressive of what he now believes and what he has before experienced in other times of trial.

In such a confidence, therefore, backed by God's promises, and backed by human experience, he is able to find quiet rest and refreshment for the duties before him, so that he may by his efforts assisted by the help which God provides, receive the end of his faith in the granting of his prayer.

Psa. 4.—It is thought that this psalm has the same historical occasion as the third. The strong appeal for aid in verse 1, citing past favor, enlarges David's faith, and in verses 2 and 3 he bursts out in expression of confidence.

What God purposes to do you cannot defeat, and those whom God uses to accomplish his purpose you cannot conquer. David was satisfied that God was so using him, hence his confidence. The word "leasing" means "lying."

Therefore he makes a strong exhortation to them to repent and to show their repentance by righteous deeds and trust in God. Verse 4 would indicate that David considers the quietúde of the bed chamber most favorable for arriving at a correct understanding of the true relation of the individual to God.

Such a faith as that which sings when everything goes wrong with a full tide, is the faith which not only begets joy and confidence, but makes martyrs and conquerors of common mortals.

Neginoth means stringed instruments of music.

Psa. 5.—Nehiloth means flutes or wind instruments.

This fifth psalm was also written on the occasion of the flight from Absalom. In this one also David begins with a strong petition, addressing God as his king, and so interested in his case. No doubt, as the word "morning" indicates, he began each day with prayer.

David's intimate acquaintance with and knowledge of the Lord enabled him easily to formulate the declaration of verses 4-6. Évil was sure to go down, those who arrayed themselves on its side were sure to fall with it, and David well knew that his enemies were men of blood and deceit.

Now David makes declaration of his own determination, and pleads with God for his guidance and also the interposition of his power to overthrow his enemies.

And in his final plea for the righteous he includes with himself all who then or ever after adopt the principles of justice, trust the Lord and

love him. Confidently David says, Thou wilt bless such and compass them with favor as with a shield.

These three psalms, three, four and five, were written about 1023 B. C.

The second psalm Townsend thinks was written 1044 B. C., when Nathan delivered the promise to David (I Chron. 17:11).

Psa. 6.—This is thought to have been inserted by David near the close of his life. On what occasion it was produced we are left to surmise. It is possible that it might have been on the occasion of the plague. In the first seven verses he makes a strong appeal to God for relief from something which is oppressing his mortal body until he is fearful of death. In verse 3 the word soul is used as a synonym for the person. Sheol here means the grave.

Verses 8-10 express the confidence which came to David after his prayer, like the shining of the sun after rain. Says Brown, "Assured of God's hearing, he suddenly defies his enemies by an address indicating that he no longer fears them. He knows they will be disappointed and in their turn be terror-stricken or confounded."

Psa. 7.—This psalm was written on the occasion of the curses which Shimei heaped upon David as he fled from Absalom. There can be no question that Shimei would gladly have done as verse 2 indicates, though later after Absalom's death when David was about to return to Jerusalem, Shimei was among the first to select a large company of his tribe and hasten to meet David at the Jordan and beg his pardon and give him aid. II Sam. 19:18..

Verses 3-5 indicate David's certainty that he had done the best he knew. He felt sure of acquittal from the false charges of Shimei if God should pass judgment on his case.

The prayer of verses 6 and 7 anticipate the pure worship of the true God which David would continue at Jerusalem when he returned from his exile. The people should again be gathered as they had been, to worship God according to the law given to Moses.

The confidence expressed in verses 8-16 is the confidence of every true believer in the government of God, and so each believer in his providence can look to the future, assured that in it all wrongs will be made right.

In view of the above comes the thanksgiving of verse 17.

Psa. 8.—This also is said to have been produced near the close of David's life. As old age whitens his hair and adds new spiritual acquirements to David's experience, he sees all the more clearly how God chooses the weakest things to overturn all conditions opposed to his plan and government. A look toward the heavens and the thought of all the

wisdom employed in the construction of its worlds, very naturally raises the question, "What is this man, of whom thou art so solicitous and with whom thou dost so clearly associate?" The answer is (verses 5-8), He is the one whom thou has made but little below God (see revised Bible), crowning and deputizing him to represent God in controlling animate creation. It is difficult to conceive with what masterly skill man might through the past ages have done this, and to what heights of attainment he might have risen, but for the introduction of sin into the world.

Psa. 9.—This was written in David's boyhood days when he slew Goliath, B. C. 1063. The praise of David was comely on such an event.

Read I Sam. 17:38-54 in connection with verses 3-6. They will furnish the best comment.

Verses 7-10 were thoroughly illustrated in the after history of David as military leader (under Saul) and king. The character of the young man who could look forward and see such things regarding God's government as he here states, was likely to ripen into the grand religious character of the old warrior King David, known over all the inhabited earth, and still known in his immortal songs.

That the declarations of verse 12 are no less true now than then, witness for instance the history of our own time. What a cost was slavery to this nation, and what a cost will be the accursed liquor traffic yet, besides the wealth and heart-pangs it has already cost.

David's personal plea was a plea as well for everyone similarly afflicted. What was true of the people of Israel in the days when this psalm was written is true of every soul who today battles with the influence with which sin seeks to enslave the world.

And verses 15-20 are equally true today as then. The nations which refuse to recognize the claims of God upon them are doomed to destruction. God and all just men are against them, and they must be swept out of place to make room for their betters.

Psa. 10.—This is supposed to have been written by some one at the time of the Babylonish captivity, about 539 B. C. The first eleven verses give a description of the presumption of those who held Israel in captivity. These verses well describe not only the boastings and cruelty of the masters over their Hebrew slaves in Babylon, but also describe the heartless and arrogant sinners who in this day remorselessly fatten themselves on the life blood of their less favored fellows.

But the rest of the psalm voices the prayer of all faithful sufferers of all ages, and in the great final reckoning all that time has failed to make right will be properly dealt with. Amid the darkness of the starless

night and in the wildest ravings of the most frightful tempest, the man of faith can still say, The Lord is king forever and ever.

The probable order of these ten psalms chronologically is 9, 11, 2, 3, 4, 5, 7, 6, 8, 10, 1.

Psa. 11.—This was written by David 1062 B. C., or one year later than the ninth psalm. David's victory over Goliath had brought him such praise that Saul was jealous and sought to kill him. David's friends advised him to flee to the mountains. David, in the first sentence, states his faith. The rest of verse 1, and also verses 2 and 3, I regard as the advice given to David, and he is asking, Why do you give such advice? They say to David, If the foundations (of government) be destroyed, if he who is charged with maintaining government and administering justice, himself become an outlaw against law and order, what can a just man hope for? All that may seem true enough from a human standpoint, but the true answer is found in the following verses.

God is on the throne. Men talk and act as if he were not ofttimes, but David declares, He sees and is putting tests continually to his children, but he is arrayed against the wicked, and shall rain destruction upon him. The last clause of verse 7 is equivalent to saying, God gives the smile of his approval to the upright. We are so constituted here that it is not easy to keep this always in mind, yet that truth is so encouraging that God has seen necessity to hold it continually before us. Could our mortal eyes catch a vision of that throne and that temple, we should find it easy to wait patiently for the vindication of the right; but it is a far better test of our characters to confidently wait God's issues when we cannot see the end of his ways.

Psa. 12.—This psalm is a product of David's old age. His wide range of acquaintance and knowledge of men and human doings led to this open and sweeping declaration of verses 1 and 2. Verses 3 and 4 state the methods and characteristics of evil doers. They regard liberty as meaning license to do according to their own depraved desires. To forget that there is a power above which all men are bound to respect is the highway to that lawlessness which refuses to acknowledge any earthly authority. No being can claim any liberty which works to another's hurt. God, who is the embodiment of justice, will use all power against the worker of evil, and in favor of the needy and oppressed, even though they must walk in the midst of such corruption as that mentioned in verse 8.

Psa. 13.—This is not thought to be a psalm of David, but one composed in the Babylonish captivity, about 539 B. C. Its writer voices the thoughts of the Hebrew people whose harps are hanging on the willows

by the rivers of Babylon. Naturally the soul long pent up with anguish and hope deferred, breaks out in despairing cry, "How long," and prays for divine aid against death, which seems crouching like a tiger to spring on its prey.

Then like the sun shines after rain, the faith that is begotten of petition flames out into an expression of confidence, "I have trusted, I shall rejoice, and will sing." The sublimest faith is that which holds on to God when the answer seems most unlikely.

Psa. 14.—This also was doubtless the product of the same circumstances as psalm 13. There were multitudes in Babylon who were pointing to captive Israel and tauntingly saying, You see the evidence that there is no God, as Israel has claimed, and many in Israel had been guilty of saying similar things when they were enjoying peace and plenty in the land of Canaan. The word fool is here used to designate one who thinks and acts contrary to reason. Their character is well described in the following verses, 2-6. It was not that they had not sufficient light to begin with (verse 4). They knew, but they were disobedient, and that fact accounts for their fear when they think justice about to overtake them. Paul uses some of the very language of this psalm in his argument in Rom. 3, and declares that it refers especially to the Jew. Of course it is plain that it applies as well to the heathen outside of Judaism as the heathen within it. The captivity which Israel was suffering was a just recompense for such abominable abuse of their light.

In verse 7 the psalmist breathes a strong desire for the restoration of Israel, and speaks of the joy and gladness with which Israel should hail the return from exile.

If the above be true of the Jewish captives in Babylon, how much more was it true of the great family of captives in sin to whom Paul is speaking in Rom. 3. The godless man who acts like an atheist is about as bad as the person who holds and promulgates the atheist doctrine.

Psa. 15.—This psalm also is supposed to belong to the period of captivity the same as the previous two. The psalmist here describes the nature of a righteous man by declaring such a one free from those characteristic sins for which Israel had gone into captivity. This language would mean much to Israel in her grief. It was another way of saying, "Why is Israel in this land of captivity? Because we have walked not uprightly, did evil, lied, backbit, evil treated and reproached our neighbors, esteemed the vile, broke our oaths, took usury and bribes. Therefore is this evil deservedly upon us.'"

Psa. 16.—Townsend thinks this psalm was produced by David 1044

B. C., in the same instance as psalm 2, when Nathan brought the promise to David. The psalmist here looks forward to the good that shall come to all subsequent believers, as well as the sorrows that shall come upon those who turn away to these false gods. He says of himself, The Lord is my portion, and therefore the statement of verse 6. The "reins" "were the supposed seat of emotion and thought." The word "hell" means the place of departed spirits, or the grave. The "Holy One" doubtless refers to the promised Messiah, through whom all this promised good was to come. See Acts 2, beginning at verse 25; also Acts 13:35-37.

Psa. 17.—This psalm was written by David when the priests were murdered by Doeg. See I Sam. 22:19. David was conscious of doing the best he knew, and therefore talked confidently with God about being kept by him from his enemies. His utter contempt of their character is shown in verse 10. Verses 11 and 12 indicate their zeal to take David, hence his prayer of verses 13 and 14. The probable thought of verse 15 is, Though I am not fed like those just described, yet I shall be satisfied from day to day by knowing myself to be like thee.

Psa. 18.—The date of this psalm is 1019, the conclusion of David's wars. See II Sam. 22. Here are the analysis and notes on that chapter; compare it with this psalm:

1-51 David's song of deliverance.
- 1-4 The ascription.
- 5-25 Why the ascription.
- 5-7 David's distress and prayer.
- 8-25 God's intervention toward him.
- 26-31 The divine character as manifested toward David.
- 32-44 God's method of helping David.
- 45-51 David's confidence in God.

This song of deliverance is the eighteenth psalm, showing the occasion on which that psalm was written. The small points of difference are accounted for by the supposition that David revised it somewhat in preparing it to be sung in the sanctuary service. In the first four verses David ascribes to God the supremacy which he holds in David's affections.

Verses 5-25 plainly answer why God holds that place in David's affections. There had been parts of David's life when trouble threatened to swallow him up forever, and destroy him from among men. Then he called upon God. (Verses 5-7.)

Verses 8-25 describe the impressions made upon David's mind by the success into which God led him. It was an answer to David's prayer for

protection. Let it be noticed from the history of David's life that God uses simple and natural means to answer the prayers of his servants.

26-31.—We judge a tree by its fruit. We judge the divine character by its manifestations. What God is to those who trust him, and the feeling toward him of those who hate the truth, are the proofs of his character.

32-44.—It should be noticed that God's plan of helping David was in causing to prosper David's attempt to help himself. Thus the warrior by his efforts grew mighty, and so God has ordered in his natural law (God's habits) that a faithful use of that which we have shall increase our possessions.

45-51.—The confidence that asserts itself when nothing but failure is visible to other eyes is the faith that most honors God, and he who endures with such inspiration and is willing to go forward at God's command, is the one whom the Lord can best use.

Suggestions on chapter 22. Verse 2, the first word "rock" means "a place of concealment." Verse 3, the word "rock" here means "firmness," a different Hebrew word from the first. The "horn" of an animal was its weapon of defense.

David's wanderings in the wilderness and flights for his life are filling his mind doubtless when he writes verses 5-7. The word "hell" means place of departed spirits, and the word "sorrows" were better rendered "cords," i. e., death was seemingly making a great effort to catch David. Verses 8 and 9 indicate that human conditions were mightily disturbed, and earth governments mightily shaken. Verse 10, God manifested himself so mightily that the dark clouds about David proved to be only God's way of approach to better things for David. Verse 11, and God's manifestations to David were swift like the flight of winged creatures and the winds. Verse 12, who can tell how often the darkness and the waters and mists aided David in his flights. Verse 15, arrows may refer to any pestilence. Verse 16, "The removing of the waters of the sea so that the bottom is visible may be a general description of any earthly disorder." (J. F. B.)

26.—God renders to each according to his work. Verse 27, With the forward thou wilt wrestle, i. e., God resists the one who takes undue liberties, and helps the righteous, as illustrated by his help of David. Verse 34, the hind was noted for its powers of flight up inaccessible heights. So God had helped David when pursued to fly swiftly into places where he could not be found. Verse 35, he also made David a mighty warrior. Verse 36, gentleness here means the kindness of a

superior to an inferior. Verse 37, David had been given a broader and safer path in which to walk. Verse 40, the ancient warrior girded himself with a belt to hold out of the way his loose garments, and also as a belt in which to carry his weapons. Verse 42, most people are willing when trouble comes from which their gods cannot save them to turn to the true God. But God will not deliver from trouble those who will not regard him in their prosperity.

Psa. 19.—This psalm was another product of David's old age. Read verse 3 without the italicized words—it means the heavens, firmament, day, night, silently proclaim God's glory. And just as the material heavens proclaim God, so also is he proclaimed and glorified in his law, which produces in the soul of man results no less mighty than those seen in the material world.

Because of the above, therefore, is the prayer of verses 12-14.

Psa. 20.—This psalm is supposed to have been produced on the war with the Ammonites and Syrians, 1036 B. C. (II Sam. 10:17-19). It would seem that it is the expression to God of David's constituency in his behalf on that occasion, in which they pray for help and express faith that the desired help will be granted. The great victories of David were no doubt accounted for by the aid he received from the pious people whom he represented. Back of every God-fearing ruler should be a God-fearing people.

Psa. 21.—This psalm, like the one before it, probably bears the date of 1036 B. C., being composed on the same occasion, the war with the Ammonites and Syrians. The writer was probably David, the king, who breathes out the utmost confidence in God, and rejoices because of his goodness. The word prevent in verse 3 means to go before. The king had perfect confidence that what he was not able to do the Lord would certainly do if he trusted. The words "swallow up" and "devour" represent the removal of the wicked from the earth. Verse 11 shows how like the evildoer of today was the evildoer of long ago, and verse 12, showing how they fared then, is a perfect picture of how they will continue to fare as long as God is on the throne of the universe.

Psa. 22.—This is supposed to be a psalm of David probably in some time of severe distress. Jesus on the cross used the language of the first verse as applying to himself. Whether David wrote this as a prophetic psalm or whether he was voicing his own distress, is a matter you must decide for yourself. Verse 18 is also applied by the New Testament writer to Jesus. Matt. 27:35.

Verse 22 also is applied to Christ. Heb. 2:12. So it appears that

both the prayer of distress and the expression of confidence are alike applicable to Christ, even though both may have been written originally to express the experience of the writer. The application of such passages as these as made by the New Testament writers show how Jesus was tempted in all points according to our likeness, except our habits of sin, which had no hold on him, since he never sinned.

Psa. 23.—This was probably written by David near the close of his life, and expresses religious experience under the figure of the shepherd, which style of life was so familiar to the shepherd king. To lie down presupposes fullness. Still waters were deep waters, about which shade trees grew, and so this expression indicates cool or pleasant places. God's feeding and leading is a source of constant renewal of youth. Restoring of soul (verse 3) is equivalent to spiritual refreshment. Verse 4 is a confidence which fears no evil when going even into a deathly shadow. The shepherd folded his flock and fed it in plain view of wild beasts, which nevertheless could not get at the sheep. Anointing the head was an act of honor to the guest. The cup was filled so full that it overflowed. David had full confidence that such treatment would continue throughout life, and then a still better residence and life would be just begun. He would be privileged to dwell forever in the house of the Lord.

Psa. 24.—This also, like the twenty-third psalm, was a product of David's old age. In the first place he recognizes and owns God's complete authority over all the earth and its products, since he is its creator and preserver.

The nature of a righteous man, the person in whom God delights, is here described, verses 3-6. The hill of the Lord being the eminence on which the temple stood, is a representation of that Mount Zion, on which stands the heavenly Jerusalem, to which all the tribes of earth go up.

Verses 7-10 exhort the individual under the figure of a city. Just as the city gates are raised to admit a conqueror, so the individual is exhorted to open the way for the coming of the king of glory, the creator of the world, into his heart and life.

Psa. 25.—This and the two following psalms are thought to be another production of the captivity, composed about 539 B. C. This fact may help to explain the latter part of verse 3. Those who had oversight of the Hebrew captives in Babylon no doubt made their slavery most galling to them by reproaches and cruelty. The language of the psalm breathes the spirit of a true penitent seeking for light and wisdom to walk in the right way, and undo the errors of the past. Verses 16-19 express the overwhelming desire of a distressed and oppressed captive waiting for

his release. Such language expresses as well the longing of a soul oppressed by the hindrances of this life, and the same importuning prayer against them, will bring as certain victory as that which came to the Hebrews when they returned from Babylon.

Psa. 26.—If this psalm be the expression of a captive soul, it is a good illustration of the truth that the righteous suffer with the wicked for their evil doings. This fact is verified in every age. Righteousness exalts a nation, and every sinner in it profits by the prosperity. Sin is a reproach to any people, and every righteous person in the body politic suffers from the evil. In so far as they by their influence as citizens might have remedied the evil, they of course deserve what they suffer. But in verse 1 appears the silver lining to the cloud. "I shall not slide." God will hold up the righteous man amid all his enemies. The consciousness that he is doing the best he knows and seeking still greater light makes any soul bold to approach confidently a just God. Such a one can never be moved from his prosperity, even though he must for a time suffer on account of the evil by which he is surrounded.

Psa. 27.—This strong expression of confidence in God's help against enemies is just such a song as would be likely to be born in the heart of a trusting captive who looked to the Lord for deliverance in time of trouble, and found help. Who can tell how often in times when sorrow and cruelty threatened to overwhelm the captives by the river of Babylon, God interfered and overwhelmed the oppressors in their cruelty? If this and the two preceding psalms were written in the Babylonish captivity we cannot tell who was the author. It may have been Ezekiel, Daniel, or anyone of many God-fearing men among the captive Jews. Verse 5, the pavilion or tent of anyone was his private property, where intruders dare not come. The secret of his tabernacle would correspond to his own private room, a place still more secluded. A rock was a perfectly firm place on which to stand. Verse 10 is another way of saying, Even though my father and mother should forsake me (a most unlikely thing), yet I am sure the Lord would never do so.

Psa. 28.—This is probably one of David's productions in his old age. He recognizes the great necessity for trust in God to keep him from being led away from the right by the devices of politicians, whose methods are so graphically described in the latter part of verse 3. In times of great popularity and power the devout man needs to watch and pray lest he enter into temptation. David was evidently taking note of the methods of evil men, and was praying to be delivered from their corrupting

influences. If he needed such ballast, how much more do we in our day of more intimate social relations.

The praise with which he closes the song is an outgrowth of the faith which would take no denial. He believed before he received, that by his believing he might receive.

Psa. 29.—This psalm is also a song of David's old age. It was most fitting that the grand old shepherd and warrior king, whose head old age was wreathing with a crown of glory, should ascribe to God the glory due his name for the loving kindness which had made Israel the great nation that it was, and lifted the king into his high and honorable estate. David was the very man of all men to say, "O ye mighty, give thanks unto the Lord." David recognized that God had rights which his creatures were bound to respect, and the fact that God had in his providence set a man in a high place was cause for an increase of gratitude and thanksgiving rather than forgetfulness of God. "In the beauty of holiness" might be rendered "In his glorious sanctuary." God's mighty power as exhibited in the thundering of the seas and the roaring of the winds which breaks the trees and makes them shake themselves like calves, the sharp lightnings and the roar of thunders, show a reason for the glory about which the king has been speaking. The last verse describes God as doing within his people what the singer has just been describing him as doing in the material world.

Psa. 30.—This psalm is supposed to have been written by David at the threshing floor of Araunah. (See II Sam. 24:15-25.) The historical circumstances are probably the best comment on the psalm. Turn back and read them and then read the psalm.

Psa. 31.—This song seems to have been written by David when he was being persecuted by Saul. See I Sam. 23, about 1060 B. C. The word "ashamed" means "put to confusion."' David fleeing and hiding among the rocks naturally thought of the Lord under the figure of a great rock of defense. Now he uses the figure of a net, woven like that of a spider, to catch him, indicating the secret plans of Saul and his friends to slay David. Verse 5 was quoted by our dying Lord on the cross, and we are used to think of it as the words of a dying man, but David meant it to apply to his daily life amid the activities and dangers of this world. Verse 8 is expression of victory thus far, but the next few verses show with what mighty surges of grief he was contending. Only God could know how David was being assailed and how much it meant to have a trust that could tide him over these despairing experiences. Verses 21 and 22 show that though David had despaired of his life, yet by prayer

he had been brought safely through the dangers into loftier hope for the future.

Psa. 32.—The incidents which called out this and the next psalm are laid about the year 1034, or twenty-six years after the preceding psalm. (See II Sam. 12.) The blessed condition of a soul conscious of pardon is indescribably sweet, and once experienced it can never be forgotten. The attempt to cover one's sin in the heart is well described in verses 3 and 4. But acknowledgment brings pardon. (Verse 5.) The latter half of verse 6 states the result of being at peace with God. Whether verse 8 is the language of God or the writer of this song matters little. The thought is the same. The instruction which God furnishes through his servants in the world is the guide into all truth, and whoever accepts truth finds in it his great emancipation proclamation. The last clause in verse 9 should be rendered "in that they come not near thee," which means, they will not come near thee unless forced by bit and bridle. The thought is, do not act that way toward the Lord, but draw near to him intelligently and gladly. Verse 10 assigns a reason and verse 11 is an encouragement to rejoice in the Lord.

Psa. 33.—This psalm having the same occasion as the above, is an outgrowth of the thought of psalm 32. Pardon being received, praise flows naturally and spontaneously, and may rightly be expressed either with the voice or with any musical instrument or with all these combined. Verses 4-11 suggest themes of praise, e. g., the word of the Lord, his nature, his creative power, his providential care, etc. Therefore verse 12. Because of the above, confidence is to be put in God rather than in any devices upon which men may rely.

Psa. 34.—This and the following psalm bear about the same date as psalm 31 (1060 B. C.) David had taken refuge from Saul by going to Gath, a city of the Philistines, but some there recognized him as the one who had slain Goliath, the giant, and had been praised by Israel so loudly, and they told the king of Gath. When David heard of it he was afraid, and pretended to be insane, and so the king of Gath drove him away. Had he known that David was in his right mind David evidently thought he would have been slain. (See I Sam. 21:10-15.) This song of praise grew out of David's joy at his escape on that occasion. In this psalm is public praise, verses 1-3, relating of experience, verses 4-7, exhortation, verses 8-14, and a declaration of the privilege of the righteous, verses 15-22.

Psa. 35.—For the historical connections of this psalm see I Sam. 22:9-23, also the first part of chapter 21. When Doeg told Saul how

David had visited the high priest, Saul sent Doeg to slay the priests. These circumstances called out from David this song. The language of verses 2 and 3 is a figure of speech representing God as warring on the side of his people. Verses 13 and 14 show how David had treated them, and verses 15 and 16 show how they had given David evil for good. David appealed to God to take his part against his senseless and unprincipled persecutors, and render to them according to their deeds. He illustrates the high principle of Rom. 12. "If it be possible, as much as lieth in you live peaceably with all men." But where it is not possible, "Dearly beloved, avenge not yourselves, but rather give place unto the wrath of God," etc. David might have avenged himself on those who sought his life, but he never would do so. He left that to God.

Psa. 36.—This and the following psalm are supposed to belong to the time of captivity, about 539 B. C. First of all, the actions of the wicked are described. Contrasted with that is the faithfulness of God, and in conclusion is the prayer for God's children. These captives in Babylon had abundant opportunity to see these illustrations of evil, since they would be carelessly paraded by the proud Babylonians, and no effort made to conceal them from the despised slaves. The captivity gave a most excellent opportunity for God to show to the Israelites how hateful in his sight were those sins for which they had gone into captivity. Here Israel saw pride and godlessness to their hearts' sickening, so that out of their souls rose a song of the mercy of Israel's God, and a fervent prayer for the welfare of his true worshipers.

Psa. 37.—This psalm, the same date as the former, seems like an answer to the strong cries of psalm 36. Some patient soul with mighty faith in God says, Fret not because of the evil doings described in verses 1-4 of the last psalm. The contrasts of the entire psalm are answers to the question, "Why be patient?" Who was the author of these two psalms cannot be told.

Psa. 38.—This and the three following psalms are thought to be a product of David's old age, about 1015 B. C. We are left to guess at the occasion which brought it out; possibly it was some of the extreme remorse which filled David when he had done some wrong. The arrows of the Almighty refer to some of his chastenings, probably in this case of sickness. Verses 11 and 12 remind one of the affliction of Job, and verse 13 shows David's way of meeting these suggestions—with silent contempt. Possibly he had profited by Job's experience.

Psa. 39.—This continues the preceding thought. Here such experience as expressed in psalm 38 crystallized into the resolution of verse 1 in this

psalm, doubtless means that same golden silence about which he was speaking in verse 13 of the thirty-eighth psalm. When he does speak, he speaks not to man, but to God, and pleads humbly for that help which only God is able to give.

Psa. 40.—This psalm shows a result of the policy of the former psalm. Patience and faith brought its inevitable reward, and here the psalmist is rejoicing. Verse 4 speaks of the aforementioned policy in which David does not sin nor charge God foolishly, and he proceeds to argue the benefit of trust in God. Jesus had evidently learned this psalm, for he refers to it in Matt. 9:13 and 12:7. The psalmist now prays that God's loving kindness may be continued to him so that he may be delivered from all the evils that have overtaken him, and that his enemies may be overwhelmed in their efforts to destroy him. It is very plain from these and other passages that David had plenty of enemies when any misfortune overtook him.

Psa. 41.—Like psalms 38, 39 and 40, this psalm also, authorities seem generally agreed, belongs to David's old age, about 1015 B. C. David's personal conduct through his long and useful life had given proof of the divine teaching of the blessedness of charity. He knew by experience the truth of verse 2 as well as that of verse 3, as indicated by the testimony of verse 4. The experience which no doubt he had most dreaded at the time was that which enabled him to write these words for the edification of the whole human family.

Verses 5-9 are a graphic description of the deceitful methods of enemies. Our Savior, in John 13:18, applies these words to Judas, but Jamieson, Fausset and Brown well say that the expression, "That the scripture may be fulfilled," "has a wide use in the New Testament, and is not restricted to denote special prophecies." The expression was simply quoted by our Savior, and the words above referred to was another way of saying, "Just as God has said by his servants." The writer of this psalm was undoubtedly describing his own experience, and it was the experience as well not only of Christ, but of his faithful followers.

In his prayer for help the psalmist recognizes that it is legitimate to punish evildoers, and because of his confidence that God will help him he rejoices in the midst of adversity.

Psa. 42.—This psalm is supposed to date back to 1023 B. C., when David fled before his son Absalom. (See II Sam. 17.) In the light of this history verses 1-4 explain themselves. It was David's great sorrow, not so much that he was driven from his throne as that he was denied access to the house of God. What a comment is that upon the course of

those brainless products of the nineteenth century who, owing all their advantages to the civilization which Christianity has brought, yet meanly declaim against that religion. A banishment of such from Christian civilization to the wilds of Africa would probably work an effectual cure.

But despite the great adversity, David's faith rose superior to the occasion. Verse 5 indicates overcoming faith. Verses 6-10 minutely describe the inward conflict which makes possible such victory as that of verses 5 and 11. His faith did not relieve him from the necessity of fighting the battle; it simply assured him that he would win in the fight. Verse 7 uses the figure of the ocean (of adversity) amid which the king seemed being overwhelmed, but amid the storm verse 8 shows a spot of clear sky. Verse 9 is his prayer, and verse 10 tells why he prays.

Psa. 43.—This is simply a continuation of the above subject. David in his exile pleads for God's help against his enemies in that day of great trial. "The deceitful and unjust man" does not necessarily mean any particular person, but a whole class of people of that character, and David knew that at that time there were many of them in Israel. "Thy holy hill and thy tabernacle" refers to the height on which the tabernacle was placed in Jerusalem, where afterward the temple was built by Solomon. Calmut thinks this and the former psalm was written during the captivity in Babylon.

Psa. 44.—The majority of the authorities put this psalm about 710 B. C., on the occasion mentioned in II Kings 19. If this be true, either Hezekiah or Isaiah might be its author. In this light in connection with this psalm read Num. 10:9, and also the conquests mentioned in the book of Joshua. Verses 1-4 of this psalm are purely historical, while verses 5-8 are expressive of that faith by means of which God honors and cares for his people.

Verses 9-16 describe the evil condition into which sin had brought them, all of which God had foretold should come upon them if they should forget God and fall into sin. (See Deut. 8.)

Verses 17-22 is the language of one who learns from adversity, doubtless one of those faithful among Israel who had not followed the multitude to do evil, yet who must suffer with the others the divine wrath upon a nation which persisted in evil doing. But here faith is expressed in God, and a resolution voiced to search out the causes, and remedy the difficulty. This twenty-second verse is quoted by Paul in Romans 8, as illustrating the difficulties amid which Christians are to triumph.

The prayer of verses 23-26 is fervent and humble, such prayer as God has promised to hear and honor.

Psa. 45.—The leading authorities put this psalm 1044 B. C., on the delivery of the promise by Nathan to David. (I Chron. 17.) David must on that occasion have written many psalms for the expression in song of the joy he felt at the promise I Chron. 17:14. (See also verses 16 and 17 of that chapter.) So surely as David in this psalm spoke of a kingdom that should never be destroyed, set up by the God of heaven, so surely do the words of verses 6 and 7 apply to Christ, whom God set to establish that kingdom. (See Heb. 1:8.) The whole drift of history since the beginning of time, including those who looked forward to a Christ to come and all who have believed since his coming, corroborate the prophetic words of this psalm. The best brains and hearts of earth are those who constitute the kingdom of Christ.

Psa. 46.—The events which called out this song are laid in II Chron. 20, on the victory of Jehoshaphat, B. C. 890. Read in connection with that, the psalm requires little comment. Whether King Jehoshaphat or some of the Levites was its author matters little. No doubt it was a national song. The student will notice that the historic victory here cited came to pass because the people were ready to obey God and march out with singing into the face of what seemed to be a devouring foe.

Psa. 47.—This commemorates the removal of the ark into Solomon's new temple, 1004 B. C. II Chron 6:41. The great excellency of the psalm consists in the fact that the truth which it utters is as pertinent to this age as to that for which it was originally written, seeing that the things which the types of that day foreshadowed are now realities, and that the kingdom now set up, in which all faithful ones are members, is to be an everlasting kingdom. God will be its king, and all who have faith will be its subjects—the seed of Abraham. Rom. 4:11, 12. It was a glad day in Israel, and the consummation of what this psalm describes will be a glad day for the earth.

Psa. 48.—This song is said to have been called out by the dedication of the second temple, built by Ezra, 515 B. C. Ezra 6. Perhaps Ezra himself was the author of this song. How naturally and beautifully and earnestly would such thoughts as these well up in the hearts of these returned exiles as they realized themselves once more in their promised land, dwelling on their Mount Zion, able to worship God with no one to molest or make afraid. No doubt verses 4 and 5 were called out by the threatenings of their enemies, who finding that they could not prevent Israel from returning to their place, shook their heads and turned away. Verse 7, referring to Tarshish as having at that time the control of trade, is but another way of saying that God will take the material interests of

the world and turn them into the channel in which they will best serve his kingdom.

Psa. 49.—This and the following psalm, it is thought, belong to the Babylonish captivity, about 539 B. C. Who wrote it we cannot know; it may have been Ezekiel, Daniel or any one of their contemporaries. Townsend puts these two psalms after the scripture, Dan. 7:28. Teaching difficult to learn would be called a dark saying, and the writer recognized that the way to make learning easy was to set it to music. Hence verse 4. Verses 6-8 say, the redemption of a soul is too precious to be accomplished with riches. Therefore, the redemption of a soul is beyond the power of man. (Verse 8.) Verse 13 notes a sad, but notorious fact, viz., though men make themselves fools, yet their posterity will follow in their ways. The advice of verse 16 was most timely and pertinent, not only for that age, but for all ages.

Psa. 50.—Verses 1-6, language poorly expresses the idea of God's majesty, so apparent in all the work of his hands. God is everywhere manifest to his people, and the glory which he showed to Moses at Sinai, Ex. 24:9-11, is shown in a greater degree in God's dealing with the nations through all history.

In verses 7-15 of this psalm, God clearly shows to the obedient that it is not so much their sacrifices which God loves as their obedience; the sacrifices in themselves are valueless, but are valuable in that they express willingness to obey the Lord. But to the wicked who do all those things mentioned in verses 17-20, the observance of ceremonies mean nothing. Verse 21, considered as the language of God, should be a terrible warning to the evil of the world, who think themselves secure in their deviltry because God has not openly rebuked them. There comes a day of reckoning. Verse 23 savors of true religion.

Psa. 51.—The events which led up to this psalm are found in II Sam. 12. David had committed this most heinous sin against God and against Uriah, and the prophet Nathan had been sent to tell David of the fearful calamity that should come upon him and his house. It was the most scathing and awful judgment that had ever been denounced against mortal man, especially against one in David's position. There is no doubt from the language of II Sam. 12:13 that the death of David was included in the judgment denounced. When the awfulness of the condition into which he had come forced its way into his comprehension, such a pall settled over him as he had not known from his youth until now. His cry for mercy as well as the acknowledgment in the latter part of verse 1 was a confession of conscious guilt. Washing and cleansing are both

figures used to indicate a freeing from guilt, just as one conscious of having committed murder often tries to wash the stain of blood from his hands, be they ever so clean physically. Verse 4 would make much clearer sense if it were rendered "against thee, thee very especially have I sinned." David had sinned against Uriah also, but he first sinned against God. Had he refused to entertain the evil temptations in his own mind he would never have put them into execution. Acknowledgment that he had sinned against God was also an acknowledgment that God's judgment against him was just. Verse 5 is another way of saying that a human being from conception is environed by sinful surroundings and educated into sinful conditions. Truthful thoughts (verse 6) will beget truthful acts. Verse 8 indicates that David had received a crushing blow. David doubtless felt that if one in his condition could be forgiven and restored to joy that with such an experience he ought to be able to reach and restore other sinners to God. Verse 17 plainly indicates that David knew the right way to pardon lay through sincere repentance. The last two verses seem to be a prayer for Zion.

How much better it was to repent earnestly, as David did, and be forgiven, than to wander off into idolatry and drag down an entire nation into debasing sin. Nothing better illustrates the real character of David than the fact that he turned with repentance to God when he was overtaken in a great wrong like this, even though he was a powerful king.

Psa. 52.—This psalm is thought to have been produced about 1060 B. C., when David was being persecuted by Doeg (see I Sam. 22), which was twenty-six years before the events which called out the preceding psalm. David is condemning the spiteful wretch in no uncertain terms, and prophesies his certain and everlasting downfall. He contrasts this man's trust in his riches with his own trust in God, and declares his faith that God will in his own time bring him out of his trouble into settled peace. David's after life proves the correctness of this attitude.

Psa. 53.—This is placed in the time of the captivity in Babylon. Paul in his letter to the Romans, chapter 3, declares some of the language of this psalm to be the language of God to Israel. This being true, the psalm is probably a description of the conditions which brought Israel into that deplorable captivity. Could they have known when in the enjoyment of the land into which God had led them how that their doing of the things described in verses 1-3 would certainly lead to their downfall and captivity they might have reformed and their history would have been written differently. But they would neither think for them-

selves nor heed the warnings of their prophets, and so Israel was eaten up by iniquity (verse 4). Verse 5 declares there was no need to fear when God protected (scattered the bones or destroyed the enemy), but this evil exile came on the people because God despised them for their sin.

The prayer for salvation would be very natural in the mouth of any prophet of the Lord who would produce such a song as this to call the attention of the people to the reason for their evil condition and the source to which they must look for deliverance.

Psa. 54.—This psalm also was produced about 1060 B. C., on the occasion mentioned in I Sam. 23. The Ziphites were about to deliver David into the hands of Saul, and when David learned it he sent up this prayer against them and in his own behalf. He expresses faith that God will help him and also render to his enemies due reward for their evil intentions toward him.

The language of verses 6 and 7 shows that before the deliverance came to pass he had faith in God that he would bring it to pass, and it is by virtue of such faith as this that God does make the inner evidence of things not yet seen to become tangible realities.

Psa. 55.—This psalm is dated 1023 B. C., the time of the flight from Absalom. (II Sam. 17.) King David must have been in very keen distress, especially because of the means that the mighty Ahithophel was taking to utterly destroy David, as well as a multitude of others who would now be against David because he was in trouble. Verses 13 and 14 doubtless refer to Ahithophel. See II Sam. 16:23. Compare verse 15 with II Sam. 17:23, and compare the rest of this psalm with the history of the battle in II Sam. 18.

Psa. 56.—This dates back again to 1060 B. C., when David was fleeing from Saul and had taken refuge in Gath of the Philistines. See I Sam. 21. This song was the song of one who despaired of any earthly help, and so was looking up through seeming insurmountable difficulties and depending upon God for deliverance. See verse 3. David's youthful piety and faith without doubt helped him here to stand this great strain on his faith in his maturer years, and similarly his faith in God in such a time as this would help to still further mature that character which when David fell into the great sin referred to in psalm 51, instead of abandoning in despair the principles of righteousness, humbled itself before God in sore repentance and obtained forgiveness, and then continued in the way of righteousness. Of course the student will notice that the events referred to in this psalm took place twenty-six years before the events of psalm 51.

The confidence expressed in verses 9-18 amid his fears and difficulties is like the shadow of a great rock in a desert, a shelter in the time of storm. Such faith is the crowning adornment of any character.

Psa. 57.—The events which called out this psalm took place in 1058, two years later than those of the preceding psalm. See I Sam. 24. David had Saul in his power within the cave, and refused to kill him, and in this psalm pours out his soul to God in petition for his own personal protection. The mercy he had just shown to Saul inspired him to say the prayer of verse 1. The confidence expressed in connection with this prayer was the legitimate accompaniment of that merciful character by virtue of which he himself obtained mercy of the Lord.

Such strains of praise as those of verses 7-11 poured out amid paralyzing dangers show the value of true religion when considered even from the standpoint of this life. That which brings confidence and joy amid great peril when cool heads and stout hearts are required, has exceeding value. This is accomplished by an intelligent faith as in no other possible way.

Psa. 58.—This psalm is thought to be simply a continuation of the preceding. Saul and his associates were supposed to be ministers of justice; instead of that they were using the forms of justice to pervert right principles and oppress the righteous. The language of verse 3 declares that such are the surroundings and training of the wicket that they are taught to lie and do wickedly from their earliest infancy. No doubt when David uttered that language he had before his very eyes many mere children in Israel who were taught to falsely and wickedly denounce and persecute him. How accurately verses 4 and 5 describe them. David prays that they may be brought to grief.

As usual in his prayers, in the very midst of his asking his faith takes hold on God, and he finishes with a glow of confidence that what he has asked is already granted in the decree of God. Such faith God always honors.

Psa. 59.—The events on which this psalm is founded are supposed to have taken place 1061 B. C., perhaps the first of Saul's persecution of David. I Sam. 19. Here the worthy young David is cruelly persecuted by the godless sons of Belial, who always delight in persecuting the upright, especially if some one in authority has given a pretense for so doing. Their loud-mouthed, blatant impudence is well described here by David in his comparison of them to dogs, verse 6. The word "prevent" in verse 10 means "to go before." That was the original meaning of this English word. It is noticed in verses 11-15 that David does not ask God

to slay his enemies, but to bring them into the dust and permanently humble them that they may be perpetual object lessons to others. The italicized words in verse 13 stricken out leaves the sense clearer. The thought is, "Consume until they cease to be prominent, but let them live to know that God ruleth, etc." In that case (verse 14) their going around like a dog will no longer be because of their groveling disposition, but because they are actually brought down to that necessity.

Here again David breaks from his prayer into a song of praise, the outgrowth of his faith which sees beforehand things which are not, as though they were.

Psa. 60.—This song dates back to 1040 B. C., when Israel was at war with Edom. The writer, doubtless David, appears to here supplicate the help of the Lord to aid him in making conquest of these enemies of Israel. No doubt they had hard fighting and some seasons of dark anxiety and doubts about the result. Verse 3 indicates it. Verse 4 indicates the same means which David used to inspire his warriors, and truth is still the inspiration of all our moral victories.

Psa. 61.—This song many authorities think belongs to David's old age, about 1015 B. C. Calmet, however, thinks that it belongs to the time of the return from captivity in Babylon. Here is the expression of a firmly fixed resolution. Men are most apt to cry for help when the heart is overwhelmed. Much overwhelming, however, might be spared if men would in times when all things seem to go well, ask diligently for wisdom to see the right course and courage to walk in it. The psalmist's pledge is based on the fact that in the past God has helped him, and he has faith that God will continue to do so. Possibly the language of verse 6 is regarded as an indication that this song is a product of David in his old age. Verse 8. Daily performance of duty is the key to success, and such performance is greatly stimulated by praise.

Psa. 62.—This is thought to be a product of David when he fled from Absalom, 1023 B. C. Here David owns that his only source of supply is in God. Regarding the prophecy of verse 3 see II Sam. 18:6-17. Absalom's methods by which he stole the hearts of the Israelites probably gave rise to the thought of verse 4. Verse 9 states a very prevalent condition of society, and verse 10 voices a much needed warning, especially because of verse 12.

Psa. 63.—A number of authorities put the composition of this psalm 1058 B. C., when David was in the wilderness of Engedi, a fugitive. See I Sam, 24. Calmet thinks it belongs to the time of the return from Babylon. The language of verses 1 and 2 would be very natural to either

David in exile or to the Israelite people as exiles in Babylon. The praise and confidence expressed in the rest of the psalm would well fit either case, as would also the language of verses 9 and 10. Verse 11 seems to better fit the case of David in Engedi. To the man of faith much praise is begotten of tribulation, thus verifying the declaration that our light (i. e., lightfooted or fleeting) afflictions, which are but for a moment work for us a far more exceeding and eternal weight of glory, while we look at the outcome and give thanks, rather than at the partial temporary results and despair.

Psa. 64.—Most authorities think this to be a product of David's persecution by Saul, but Calmet puts it at the time of the captivity. Either the events of I Sam. 22, B. C. 1060, or the events of the exile to Babylon, might call out this language, either from David or from some man of faith who was captive in Babylon. Verses 3 and 4 is a suggestion of the power and influence of evil words, the harm of which is beyond computation. Verses 5 and 6 indicate the careful pains taken by evil-doers to accomplish their abominable schemes. But verses 7-10 show the hope of the righteous man amid all these perplexities. He is sure of victory in the end.

Psa. 65.—This is a psalm of David's old age, about 1015 B. C. The praises of verses 1-4 are self-explanatory. If any doubt the correctness of the statements of verses 1-4 he has only to compare Christian nations with those in the depths of heathenism to find a verification of these words.

Such illustrations of the divine power as these mentioned may be seen constantly about us, so that truly, the greatest of all miracles is the standing miracle of nature (God's habit) with its innumerably great variety of unfathomable wonders. The setting of the everlasting hills, the control of the seas, the progress of the nations, the supply of moisture, the crops and the life which they sustain are all marvels beyond the power of description or comprehension.

Psa. 66.—This belongs to the period of 536 B. C., when the foundations of the second temple were laid. See Ezra 3. Who was its author cannot be told, but was either Ezra or some of his associates. The language of verses 3 and 4 would naturally be suggested by that providential leading which had permitted Israel to return from their captivity to the land of promise, whence they had been carried captive through sin. Verse 6 doubtless refers to the historic incident of the crossing of the Red Sea, and verses 10-12 the awful experience of the captivity through which they had just passed. Verses 13-15 express determination to keep the vows

which were made in the day of trouble. It often happens that trouble is required before our just dues to God are pledged. In verse 18 an important truth is involved, viz., if we do what we know to be wrong we must of necessity know that evil dwells in us, and under such circumstances it is vain for us to expect that God will regard our petitions. It is another way of saying, We must do the best we know, which is Christian perfection.

Psa. 67.—This is a song of the captivity, B. C. 593. Such a prayer would naturally rise in the hearts of those captives whose harps were hanging on the willows. It meant first mercy to them, and light that should go out through them to all nations that they also might rejoice in the righteous rule of God. Had that sentiment been cherished more in the palmy days of the Israelite nation, it would not have ceased to be as a people. All advantages are given us that we may in turn give them to others.

Psa. 68.—This psalm is thought to have been produced on the occasion of the first removal of the ark, II Sam. 6, about 1045 B. C. By referring to Num. 10:35 it will be seen that verse 1 was a sentiment well known in Israel. "Jah" is a sort of abridgment for Jehovah, the name applied by the Hebrew to express the most adorable and endearing phase of God's character. Verses 6-8 refer to God's dealing with his people when they came out of Egypt. As a comment on verse 8 see Ex. 19:18. The rain referred to in verse 9 may refer to the dropping of manna and quails in the wilderness. The plan of God by which he brought Israel out of bondage and established the new nation in Canaan soon became the talk and wonder of all the nations around, and everywhere their conquering arms were successful, so that the women who tarried at home divided the spoil that was brought in from the battles. Verse 13 is a contrast between their slavery and their freedom as a great nation. Authorities think that "hills are symbols of nations, and Bashan was a heathen nation northeast of Palestine, described here as a hill of God, i. e., a great hill, and that these are envious of the hill of Zion, on which God resides." (Jamieson.) Verse 18 is quoted in the New Testament as applicable to Jesus, which is of course correct, seeing that the concept here given of God spreading his gifts among all nations finds its fulfillment in the kingdom of Christ. Verse 22 is equivalent to a declaration that those who go to war shall return in triumph. The whole psalm is a prophetic song declaring how the plan for which God called his chosen people should triumph in all the earth. The ark which David was then moving

was the symbol of God's presence among his people, and so its removal to national headquarters would naturally call forth this song.

Psa. 69.—This is thought by most authorities to be a psalm of David's old age, about 1015 B. C., but Calmet puts it at the time of the captivity. Whichever be correct, it is certain that this psalm is a description of how God's enemies reproach his people, and this prayer is for help against them. It is the experience of one who, in the midst of those who are careless of God's claims upon them, is zealous for God. Hence it is very aptly applied to Christ in John 2:17, referring to the language of verse 9 of this psalm. Also the language of verse 21 is a statement of how God's enemies treat a righteous man who comes into their power, and that also was illustrated in the treatment of Christ afterward by these very people. "Their table" represents the gifts of God on which they sustain themselves, and which by a wrong use may be turned into a curse, as was the case with Christ's persecutors.

Psa. 70.—This psalm grew out of the rebellion of Absalom, B. C. 1023. II Sam. 17. It is doubtless one of the many prayers which David prayed against his enemies in that dark day.

Psa. 71.—This psalm, like the last, grew out of the rebellion of Absalom, B. C. 1023. The aged King David as he fled from Jerusalem would naturally pour forth such a prayer as this. The expression, "Thou hast given commandment to save me," might mean, Thou has done so in former times of danger, or it might refer to David's faith concerning this occasion. The expression "from the womb" means from birth. Verse 9 indicates that old age was upon him at that time. David was born about B. C. 1085, hence would now be 62 years old. Verse 11 is true to the methods of cowardly enemies.

The strong expressions of confidence and consequent praise were characteristic of David. He saw in advance, because he believed, and therefore he spoke. What was true of him in this respect ought to be true in the individual case of every Christian. More praise, verse 22, and more talk of what the Lord does for us would bring true religion far closer to the masses with whom we come in daily touch.

Psa. 72.—This psalm is one the occasion of which arose eight years later than the last, when David made Solomon king in 1015 B. C. See I Chron. 29. The pronoun in verse 2 refers to Solomon. Verse 3 means probably that under the just rule of Solomon the land should yield its increase in abundance. The Hebrew of verse 5 is, "They shall fear thee with the sun and before the moon a generation of generations." The common English version is very misleading and perplexing. The whole

psalm to verse 15 is the description of a reign of a prince to whom almost the whole known world was tributary. Such a king was Solomon.

It might be contended that verses 16-20 continue the description of Solomon's reign, and there can be no question that in a certain sense this is true. The expression in verse 17 is, as in verse 5, "with the sun." That was probably true of Solomon in the limited degree in which the world was then known. But it is infinitely more true of David's greater Son, the Christ, a descendant of Solomon. The thought was that the descendants of David should multiply until they filled the earth, and that is fulfilled in its highest and best sense in the world-wide spread of the children of faith. Verse 20 is supposed to mark the close of the two volumes of psalms which were ascribed to David as their chief author, viz., psalms 1-41 and psalms 42-72.

Psa. 73.—This psalm is thought to have been produced on the destruction of Sennacherib, B. C. 710 (II Kings 19), although Calmet assigns it to the captivity. When the Assyrian band came against Israel full of their vaunting pride and self-sufficiency, it was but natural that such thoughts as these should rise in the mind of a waiting, hoping, suffering believer. Verses 1-14 describe the mental conflict and verse 15 declares that if the prophet had said anything in those dark moments of conflict it would have been something which would have caused God's children to stumble by discouraging them.

But when the prophet who wrote this song caught a glimpse of God's dealing with these his enemies, he was quickly reassured. As a comment on verses 18-20 read the history of II Kings 19. The remainder of the psalm shows that the prophet was heartily ashamed of his hasty conclusion.

Psa. 74.—This psalm is laid 588 B. C., at the time of the destruction of the city and temple, when the people were carried captive to Babylon. See Jer. 39. We cannot tell by whom it was written, possibly by Jeremiah, the prophet who had been so faithfully warning the people of the results of their sins, and who now complains and pleads with God about the destruction of the house of God. The expression "lift up thy feet" in verse 3 means "come to see." Verses 5 and 6 say that they break and destroy this beautiful work, the execution of which made men famous. Verse 11 uses the figure of a man keeping his hand in his bosom instead of using it to help out of trouble a neighbor or friend. The psalmist mentions the former favors of God to his people, and pleads that they be not now delivered into the hands of their enemies. The word "turtle-dove" is a term of endearment applied to Israel.

Psa. 75.—This psalm, the same as 73, is placed at the destruction of the Syrians, B. C. 710, but Calmet puts it at the time of the captivity. Its contents fit either condition very well. Tregelles renders the last part of verse 3 thus: "I have measured the pillars of it," meaning that the writer knows by observation what he has declared in verse 3, that the political governments are dissolving into nonentities. The writer declares to the wicked that there is coming a day of reckoning in which God will render to evildoers according to their deeds.

Psa. 76.—This psalm also is thought to belong to the incident of the destruction of the Syrians, B. C. 710. (II Kings 19.) Who was its author we cannot tell. Salem was Jerusalem, the city of peace, the capital-city of this chosen nation. Such a fact as that recited in the above reference was rightly attributed to God, who manifested himself in Zion to his beloved children, hence verse 3. The chapter of Kings above cited is a sufficient comment on verse 10. The Assyrians proposed, but God disposed, and so he does always in the affairs of life and of human history. When long afterward the Roman armies, actuated by their own selfish motives, were making conquest of the world, God used them to punish the disobedient Jewish nation; and the Roman armies, godless as they were, were called the armies of God.

Psa. 77.—The occasion of this psalm's composition is probably the Babylonish captivity, about 539 B. C. The middle of verse 2 should be read, "My hand was outstretched in the night," referring to the writer's appeal to God for help in his time of great distress. Verses 3-9 show the cause of the writer's distress. The trials they were enduring in the land of captivity sometimes, perhaps, made them feel that verse 9 was true. The word "infirmity" in verse 10 should be rendered "supplication." The thought is, My supplication is that God will not cast us off, but will display his power in our behalf, that those precious years of the past in which God so manifested himself may be repeated. This leads him to think of how God did manifest himself in the past to Israel, and so in the rest of the psalm he recites something of the story of the Exodus and the journey toward Canaan.

Psa. 78.—This is thought to be a psalm of David's old age, 1015 B. C. Here David recites the story of God dealing with his chosen family. "Dark sayings," verse 2, mean facts not well understood. The tribe of Ephraim came to be a sort of military leader of Israel, and so in this psalm they are used as a synonym for Israel (verse 9), and this verse declares that they failed to do their duty in driving out the heathen, as God had commanded. The natural result followed, as expressed in verses

10 and 11. From this point on to verse 41 the book of Numbers is a sufficient comment. Sketch its history in connection with these verses. From verses 42 to 53, go to Exodus for the history. "This mountain," verse 54, means Mount Zion, on which Jerusalem and the temple were situated. From verse 55 to the end of the psalm the story is told in Judges, Kings and Chronicles. In order to rightly appreciate this psalm, the story of all these books named should be familiar to the reader.

Psa. 79.—This psalm also dates back to 588 B. C., when the city and temple were destroyed, and it may have been written by Jeremiah. He appeals to God to aid his chosen nation against the ungodly enemies that have overwhelmed them with calamity, and make them experience that which they have dealt to others. This writer does not argue that Israel does not deserve what they are suffering. Doubtless he had as a faithful prophet warned his nation repeatedly that such calamity would come as a result of sin, but he argues that these enemies of Israel deserve God's wrath still more. It was most galling to him to see God's people chastened by such enemies. It is always so, yet God continually uses evil men to chasten and correct his children.

Psa. 80.—This psalm is a product of the exile in Babylon, 539 B. C. The psalmist prays that their captivity may be turned and Israel restored to God's favor and to their land. In his pleadings he cites the extent of their grief and the reproach that is heaped upon them by their enemies. He refers to Exodus and the residence in the land of promise under the figure of a vine. Then he contrasts how at the time of this writing that vine is rent and torn by the beastly and godless element of humanity which roamed about them. Verse 17 is a strong plea for God's conscious and continual guidance in their affairs, that all may go well with them in future.

Psa. 81.—This psalm is dated by Townsend 515 B. C., at the time when the second temple was dedicated. As verse 2 indicates, the song of that age was called a psalm. The blowing of trumpets (see Lev. 23:23-25) was a law in Israel. In verse 5 the name "Joseph" is used in place of "Israel." The strong language, or "lip," as the Hebrew says, which was heard in Egypt was that cry of the oppressed people of God, a perfectly new experience in the human family. When before had the chosen family of God ever been in cruel bondage to sinners? The remaining verses of the psalm describe the experience of the people of Israel after they came out of Egypt. There is no doubt that had the people been as faithful to God as were Abraham, Isaac and Jacob, that

God would have done just what he states in verse 16. The best comment on verses 6-12 is the history in Exodus, Leviticus and Numbers.

Psa. 82.—This psalm is dated 897 B. C., when Jehoshaphat appointed judges in his kingdom. II Chron. 19. The charges made in this psalm are plain enough when read in connection with the chapter above cited. Who put the charges into song we cannot tell.

Psa. 83.—This is dated 897 B. C., on the occasion of the invasion by the enemies. II Chron. 20. As a comment on verse 9 see Num. 31 and Judges 7, and also Judges 4. Jehoshaphat, who was then king of Judah, was a godly man, and in that hour of great national peril turned to God in earnest prayer for aid. As an evidence of the faith he had on this occasion, notice how in II Chron. 20 this prayer was answered. Who was the author of this song we cannot tell, but the putting of these events into song would be a most effective way to write the events on the minds of the people, and keep their thoughts turned toward God as their great deliverer.

Psa. 84.—This psalm is dated 535 B. C., when the foundations were laid for the second temple. See Ezra 3. Possibly Ezra was its author. If not he, then some of the Levites. To people who like them had been for seventy years in captivity without a house of worship, such language as that of verse 2 would be very natural and very full of meaning. Verse 3 some think to mean, "As the sparrows find homes, so do I desire thine altars." Or, as others think, that "the structure of the Jewish place of worship afforded facilities for sparrows and swallows to indulge their known predilection for such places." But what seems to me most probable is that this language is expressive of the ruined condition of the temple which Ezra was at that time rebuilding. The blessing which comes to him who serves the Lord is well represented by making a dry valley a place of refreshing. Verse 7 doubtless refers to the man spoken of in verse 5, who passing through barren places on his way to the house of God at Jerusalem, finds enough of refreshing to sustain him until he at last reaches his desired goal—the place where he may appear before the Lord at the temple. To those who were earnest in God's service, a day of worship was better than a multitude of common days. If we think of what the sun is to us, or a shield is to a warrior, we can conceive something of the force of verse 11. The latter clause of this verse means that God will not withhold anything from his children which he sees to be for their good, provided they make the proper effort to attain it.

Psa. 85.—This is thought to have been composed B. C. 536, a year before the last, on the occasion of the decree of Cyrus which allowed the

Jews to rebuild the temple. See Ezra 1. In it is first of all acknowledgment of the goodness of God, by which he had turned back the long captivity of his chosen people. The language which follows is the natural outflow of hearts overjoyed at the thought of return to their beloved Zion. The singer was very desirous that the blessings which had been once shown to Israel and which now seemed to be returning, might be increased indefinitely. In verse 8 there is an assurance of the forgiveness of God, but a solemn warning against turning again toward those sins which had been the source of all their trouble. Paul's expression in Acts 17:27 confirms the thought of verse 9. When men do right truth seems to rise up as if it sprang out of the earth, and it is then that God gives the smile of his approval and every human interest prospers to its greatest possible extent.

Psa. 86.—This psalm is thought to be a product of David's old age, dated 1015 B. C. What was the event which called out this song we are left to guess. The thought of the word "holy" in verse 2 is that this writer was a servant of God, trying to obey him. He knew he needed help, and also knew that such help could be had only from God. Verse 3 indicates that the author of this song was a man of daily prayer. The answering in the day of trouble (verse 7) depends largely on the former conduct of the one who asks. The language of verse 11 is the language of strong determination, the proper attitude of every believer. The word "hell" in verse 13 means the grave.

Psa. 87.—This psalm is dated 536 B. C., the return from captivity in Babylon. See Ezra 3. This beautiful song shows how deeply the love of Jerusalem was ingrafted into the souls of these captives. When they received permission to return to their native city, their joy knew no bounds. Verses 5 and 6 show what an honor they esteemed it to be born a citizen of Zion. How much greater is the honor of being a citizen of the kingdom of God.

Psa. 88.—This psalm is dated 1531 B. C., forty years before the Exodus. At that time the slavery in Egypt was in the height of its power, and Israel was in mourning. These verses are a wail from souls groaning under the burdens of bondage. Verses 10-12 mean, If you do not show help to the living it will do them no good after they are dead. The word "prevent" in verse 13 means "to go before." "Calmet and most commentators refer this psalm to the captivity." (Angus and Hoyt.)

Psa. 89.—This psalm, by common consent, belongs to the approximate date, 539 B. C., the time of the captivity in Babylon. Thirty-seven verses are devoted to a song of mercies. Verses 2, 3 and 4 contain promises

expressed in God's own words, promises which this writer had learned to repeat, probably from his youth. The reasons for the expressions of verses 4-7 are set forth in the statements of God's power, verses 8-13, of his character and care of his people, verses 14-29, and his forbearance, verses 30-37. As a comment on his creative power, read Genesis, and study nature. On his character and care of his people read the whole Bible. On his forbearance, read the Bible and look about you at God's dealing with rebellious men.

The complaint and prayer rises from the fact that in that hour of Israel's dark captivity it seemed that God had forgotten his promise of verses 33 and 34, and had delivered the Jews into final and everlasting bondage. Verses 38-45 describe a condition which God forewarned the people should come upon them if they sinned against him. In his paralyzing despair the psalmist cries out, "How long, O Lord," pleads the shortness of human life, and prays God to be merciful.

Psa. 90.—This psalm is dated by Townsend 489 B. C. (See Angus and Hoyt's Bible Hand Book, p. 499.) Other authorities ascribe this psalm to Moses (see heading to the psalm in most of the Bibles). Calmet refers it to the captivity in Babylon. The period of human life, even though it be one thousand years in length, is insignificant compared with the existence of God, as set forth in verse 2. "Return" (to the dust), verse 3. The writer attributes this return to death as the result of sin.

The prayer is a supplication to God for the necessary wisdom to so use the time and powers which God has given us, that by this life we may fit ourselves for the endless life beyond. He prays that the captivity may be turned into freedom and gladness, and that the latter may be proportioned to the former, and that they may be able so to understand as to be able to appreciate the beauty of God and the eternal fitness of his work.

Psa. 91.—This song is thought to have been written after the advice which David gave to Solomon, 1015 B. C. See I Chron. 28. Such language as that of this psalm was most fitting advice to the young king.

David could speak from experience. The wonderful care which God had exercised over David from his youth up to old age is itself a wonderful verification of these promises. Experience had made David a prophet to his son Solomon. Whether or not David wrote this, his experience was such as to warrant these mighty assurances. Verse 2 uses the figure of a tower, verse 3 uses the figure of a hunter snaring his victims, and verse 4 the mother of a fowl hovering her young, or a warrior putting on his panoply. The statement of verse 7 indicates how God protects his own amid appalling difficulties and dangers, and verse 9

states the reason why the man of faith is thus protected. So definite is this promise that Satan used it to tempt Christ into uncalled for display of divine power. Read his answer in Matt. 4:7. All the promises of this psalm are to be appropriated (but not abused) by the child of God. In this song are expressed safety, verse 1, endurance, verse 2, deliverance, verse 3, nurture, verse 4, confidence, verses 5-16.

Psa. 92.—This song is dated at the time of the Babylonish captivity, about 539 B. C. If this is a song of the captive in Babylon, it shows how faith can rise superior to circumstances. The faithful daily thanksgiving expressed in speech and song by those oppressed people of God proved them superior to their discouragements, and urged that out of their difficulties they should come purer and stronger for their chastenings, and so it proved. As indicated by verse 5, they could see God's hand, but their oppressors could not, and the temporal supremacy of their foes in no way discouraged them. Verse 7. The language of verse 10 was another way of saying, "I shall be victorious." Jamieson says of verses 12-14, "The vigorous growth, longevity, utility, fragrance and beauty of these noble trees, set forth the life, character and destiny of the pious."

Psa. 93.—This also is thought to belong to the captivity, and hence bears the same date as the above. It is a song expressive of God's might as demonstrated in every power of nature. As verse 2 indicates, the origin of God's rule is lost in the obscurity of time. Only one who has seen old ocean's majesty can know the force or comfort of the declaration that the Lord is mightier than the noise or waves of the sea. God's power is inherent in himself, and is greater than any exhibition of it that we can comprehend.

Psa. 94.—This psalm is dated 610 B. C., the time of the destruction of Jerusalem and the temple. Who was the author we cannot tell—some one of God's faithful worshipers in Judah, who in his plea for justice in that dark hour, first appeals to God to take note of those deeds of wickedness under which the people had been so long distressed by God's enemies, who were now pillaging and profaning God's sanctuary and outraging his people.

Following this plea he warns these evildoers of the result of their course, and shows the absurdity of supposing that God does not see and take note of their evildoing, or that he will not render to them according to their works. He who has formed organs through which we are able to gain concepts, is able to receive concepts without the use of such organs.

But in the midst of this troublesome picture the writer finds a great comfort in this, that out of the troubles in which they are, God shall bring

great good to the man of faith. It too often happens that in order to teach God's law even to his professed followers, chastening is required. When the learner becomes thoroughly subject to God's law, God will keep him in perfect peace until that day when all wrongs shall be visited upon their authors, and the righteous shall be vindicated. Here the psalmist appeals for souls to stand with him against the enemies of truth. When all men had forsaken him, thoughts of God had been his only stay, and it was unthinkable that God would fellowship with that spirit of diabolism which would enact evil into statutes. Therefore he felt sure that evil was to be overthrown.

Psa. 95.—This psalm is thought to be a product of David's old age, about 1015 B. C. The praise of God by his creatures in speech and song was fitting because of God's creative and kingly power. To prostrate one's self before such a God was a fitting and becoming attitude for any of his rational creatures. The thought of verse 7 is that God leads and supplies his people as a shepherd does his sheep. Verses 8-10 warn the people against making the mistake which the children of Israel made in the wilderness, when for their disobedience they were made to wander forty years outside of their beloved Canaan.

Psa. 96.—This psalm is dated 1042 B. C., on the event of the removal of the ark by David from the house of Obed-edom. See I Chron. 16. After the distressing death of Uzzah, David had left the ark at this house for three months. Now he takes it to Jerusalem with great demonstration and put it in the holy tent which had been set up there. Praise on this occasion would be both natural and comely. In this song is a strong contrast between God and idols, and the beauty of his worship and gladness of his worshipers form a bright picture most restful by contrast with the dark picture of idol worship.

Psa. 97.—This psalm and the three following are dated 1004 B. C., the time of moving the ark into Solomon's temple. In this description of the influence of Christ's kingdom among men, the first statement of verse 1 is a fact apparent to every thoughtful observer. The clothing of God with clouds and darkness and surrounding his throne with righteousness and judgment is another way of declaring that he is difficult of comprehension, but known to be just and to visit the results of their iniquity upon the evildoers. The following verses refer to the power of God as manifested in the lightnings and the earthquakes, in which the hills often disappear. What is there to rebuke idolatry in the world, but the worship of the true God? Verse 8. The true manifestation of himself which God has made to his chosen nation, Israel, has become

the foundation of all the civilization of all the ages since. Verse 10 has been the common experience of the saints of all ages, and thus the entire world has come to stand in awe of the religion of the true God and reverence his Son Jesus Christ.

Psa. 98.—This psalm simply calls on united humanity to praise God for his manifestations to the world. It breathes the spirit of true religion in that it contemplates and embraces the entire inhabited earth in this salvation plan. Praise is comely. This psalmist believed in using instruments to assist in praise.

Psa. 99.—This song rings out an invitation to worship God. The sitting between the cherubim meant that God manifested himself at the mercy seat over the ark. This song was doubtless directed especially to Israel, and so cites especially their prophets. Verse 9 refers to the hill on which the temple was situated.

Psa. 100.—Verse 3 of this psalm gives the key to its thought; God is our creator, and we are under his special care. Hence we should praise and be glad. We should come to his house with thanksgiving and blessings, assured that his mercy will continue and his truth be everlasting.

Psa. 101.—This psalm is dated 1015 B. C., and thought to be a song of David's old age. The singer recognizes his obligations to God, and, possibly because he was king, thought it necessary that he should set a good example. Had he made that covenant with his eyes, verse 3, before the great wrong he did to Uriah, he would never have had to answer for that sin. Verse 4 is a covenant with himself not to stay in the society of a wicked person. Verse 5 implies a covenant with the ears not to listen to slander. Verse 6 puts a premium upon justice and humility, encouraging men to be faithful and earnest. Such a sentiment was a most healthy one to embody in the songs of a nation.

Psa. 102.—This is thought to belong to the date 538 B. C., just before the return from captivity. The author, whoever he was, was full of distress of the captivity and groaning with anxiety for deliverance. His feelings are doubtless well expressed in verses 1-11.

But behind the storm there is a calm. God is in the heavens, and is keeping watch above his own. The faith of this captive singer detected the near approach of sweet liberty. (Verses 12-14.) He believed that Israel should be restored to her ancient powers, and that God would again mightily manifest himself on behalf of Israel, the coming generations of whom should see these glories. (Verse 18.) In his own personal distress

out of which this psalm grew, the writer uses the language of verses 23 and 24, basing his hopes on the faith of verses 25-28.

Psa. 103.—This belongs to the date 1034 B. C., on the occasion of the pardon of David's adultery. II Sam. 12:13. The high, pure atmosphere of this song shows something of the ability of David as a writer, and also shows the general character of his life. No man who was habitually mean could write such a composition as that. David had just passed through a most frightful period of darkness, in which it had been announced that he must die for his sin. He had literally prayed himself back to life, and this gushing of a pardoned and thankful soul was the reaction from the mighty weight of "sin unto death." The language of this psalm is especially applicable to the newly converted soul. Verse 17 indicates that just as a parent's sin is a curse to his children, so a parent's good behavior is a blessing to them.

Psa. 104.—This psalm is dated 1015 B. C., a psalm of David's old age, though Calmet thinks it belongs to the period of the return from captivity. The song sets forth first the power of God. Verse 4 may be read, Who maketh the winds his messengers, the lightnings his ministers. Verses 6-9 seem to refer to the cosmogony of Genesis, i. e., the universal ocean around the new world, the folding of the earth's crust into wrinkles, and the gathering of the waters into seas. The remainder of the psalm gives instances of God's providence in nature, all tending to the benefit of the human family. He cares for the dumb creatures as well as the creatures of his image. With such facts before them, no one ought to despair of all necessary help to keep themselves in the way which is most pleasing to God and most helpful to our fellow beings.

Psa. 105.—This psalm is dated 1042 B. C., at the occasion of the removal of the ark from the house of Obed-edom. The song is directed especially to the people of Israel, citing facts with which they were familiar. The best commentary on this psalm is the history of Genesis and Exodus. The weaving of that history into song was the best possible way to write the story on the minds of the people so that it could never be forgotten. This song is the complete story of God's dealing with his people from the call of Abram to the entrance of Israel into the promised land. Verse 25 is the same thought repeated which was brought out in Exodus, not that God was responsible for that condition of the hearts of the Egyptians, but that he made laws which when violated produced that result. The antecedent of "they" in verse 28 is Israel. Verse 39 refers to the pillar of cloud and fire which led the people in their journeys. The

great aim of this psalm is to call out from the people praise for these mercies. Hence the psalm both begins and ends with praise.

Psa. 106.—This psalm bears the same date and the same occasion as the above. It was natural that at such a time, when David was calling all the people to praise God for his goodness to Israel, of which care the ark was a standing symbol, he would recount and set in order before them the great national events which had made Israel famous. In psalm 105 the writer showed how great things God had done for the people; in this he shows how the people had rebelled against God. In verse 3 the singer notes the blessedness of those who obey, and then prays that he may be clothed with that salvation, and thus himself be obedient. He thinks it good to confess his own failures and those of the people of his time, and not only so, but the failures of their fathers before them. This psalm does not contradict verse 28 of the preceding one. The thought is that Israel was at first obedient, but afterward rebelled. There should be read with this psalm the books of Exodus, Numbers, Joshua and Judges. With verse 20 read Romans 1:21-23. Verse 38 gives a key to the trouble of the people in the days of the judges. Calmet dates this psalm and the two before it at the time of the return from captivity in Babylon, probably arguing from the language of verses 41, 46 and 47. But these verses refer, I think, to the captivities in the days of the judges. Verse 47 may be explained by remembering that in the time of David there were still remnants of the heathen in their midst, who should have been destroyed when Israel entered Canaan.

Psa. 107.—This psalm is dated 536 B. C., on the return from the captivity. Who was its author cannot be told; possibly Ezra. Here is a vivid picture of their captivity and the return from it. Verses 4 and 7 correlate and explain each other. Verses 9-14 are precisely the same thought enlarged. The word "fool" in verse 17 means one who lacks wisdom and discretion. Such were the Israelites when they transgressed the plain laws of God. Verse 18 shows the mental stress into which their sin brought them, and the two following verses show how they were restored. The argument shows the power of God's word. Verse 16 is a picture of the power under which they were held captive, and how God's might broke that power. The writer now strengthens his argument by drawing a picture of God's protection over those who go to sea. Here God's power is especially noticeable when a storm rages. What a description of the rise and fall of the ship on the billows in verse 26. Now the singer turns to men on land (verse 33), and shows how God makes their labor to bring forth blessed transformations. Verse 41

points out this same mighty God as the vindicator of just character, raising even the poorest to the throne if they be faithful as his servants, and bringing into contempt those who despise him, however high they be.

Psa. 108.—This psalm is dated 1040 B. C., on the conquest of Edom by Joab, David's captain. It will be noticed that the first five verses of this psalm are the same as psalm 57:7-11, and the rest of it is psalm 60:5-12. The student may refer back to these psalms. David seems to have taken a part of psalm 57 and put it with a part of psalm 60, and so made this psalm 108. Why he did so does not appear; probably for the same reason that we multiply songs in our day, making many of them alike, or nearly so. He wanted the devotional of these two psalms without their complaint, for use in a praise service no doubt.

Psa. 109.—This is dated 1060 B. C., when David was being persecuted by Doeg (see I Sam. 22). "This psalm is remarkable for the number and severity of its imprecations." (J. F. B.) David meant this for his impenitent and vicious enemies, and it applies just as well to those violent enemies of all good men, having a notable illustration in Judas, who as the representative of the wretched Jewish priesthood, became the tool of evil men to maltreat the divine Christ. In verse 21 the psalmist turns from this dark scene to appeal for help and sympathy from God. Verses 22-25 show the strength of David's endurance, for righteousness' sake, and the rest of the psalm shows the contrast between God's goodness and the violent and contemptible hatred of men.

Psa. 110.—This is dated 1044 B. C., on the promise by Nathan to David (see I Chron. 17). The Savior expressly applied this psalm to himself (Matt. 22:43, 44). And the apostles also applied it to him (see Acts 2:34; I Cor. 15:25; Heb. 1:13). Such references also prove that the Jewish people understood the psalm to be prophetic of the Christ to come. To sit at the right hand of God was to share in his power. Verse 2 indicates that Christ should rule in spite of his enemies. Read verse 3. "In the beauty of holiness thou shalt have more dew of youth than the womb of morning," i. e., in the service of God thou shalt have more refreshment (such as experienced in youth) than the beginning of the "morning," which is a synonym for refreshment. Verse 4 relates to the eternal priesthood of Christ, which had no beginning, end, nor succession. Verses 5 and 6 relate to the conquest of Christ's kingdom over his enemies. Verse 7 uses the figure of a victorious king, famishing from the heat of his conquest and drinking at a brook by the wayside to refresh and reinvigorate him for his pursuit of his flying enemies. So Christ is

supposed to be invigorated and sustained until his conquest over sin is complete.

Psa. 111.—This and the three following psalms are dated by the best authorities 536 B. C., on the occasion of the return from captivity. Its authorship cannot be stated, but it must have been written by some faithful follower of God who had been a captive in Babylon. His heart was full of praise, and with the history of God's wonderful dealing with Israel before him and the frightful calamity of the captivity burning in his bones there would be born in a faithful soul the sweetest possible strains of adoration to the mighty God who brought all these things to pass for the benefit of his faithful children. God's service demands the whole heart (verse 1). His works are sought after by such as incline to the right (verse 2). His character and care is everlasting (verses 3-5). His kingdom shall cover the earth (verse 6). The word "reverend," verse 9, occurs nowhere else in the Bible. The declaration of verse 10 is something well to be remembered. If God is the source of all good and all wisdom, then his fear is certainly the first principle of all wisdom. A strong point which should be made here is that if learning to be best developed should be begun in youth, then this highest of all wisdom to be best developed should also be begun in youth. Hence Eccl. 12:1.

Psa. 112.—This psalm, bearing the same date as the last and probably originating on the same occasion, conveys much the same thought as the first psalm. It describes the blessedness of the man who serves God, showing the prosperity and the honor which attaches itself to him from such service. There is no night so dark but that light shines in the midst of it to the man of faith. No such a picture can be found elsewhere in human language as this description of the composure of a good man. Verse 9 describes his good works by which his godlike character is shown, and by which he is endeared to all with whom he has to do. The reward of the good always wakens the intense envy and enmity of the wicked. Here, however, is the assurance that the righteous shall triumph and the wicked shall be brought to destruction in his doings. All this was probably suggested by the joyful return of God's people from bondage while their enemies gnashed their teeth against them.

Psa. 113.—In the same way this song is expression of the supreme joy of these returning captives, who feeling their prayers answered and the burden of their captivity lifted, quicken their steps and sing gladly of God's sympathy for them amid their troubles, and power with which he has set them free. To the mind of a Jewish woman, to be barren was the

greatest possible reproach. Hence verse 9 was equivalent to saying, God takes away the reproach of them who look to him.

Psa. 114.—The calling to remembrance of the divine aid at the Exodus was a most effective way to impress upon all the Jews their debt of gratitude to God, to whom they owed their deliverance from bondage in Babylon. It is supposed by authorities that both the terms Judah and Israel in verse 2 are set to represent all the twelve tribes, the name Judah being so used because of the pre-eminence of that tribe. It is possible, however, that this language was prophetic, and that Judah being the tribe from which came the Christ, is represented as the sanctuary or the place in which God especially manifested himself while the other tribes were the honored servants which God was to use to carry this spiritual domain of God to the uttermost parts of the earth and make his sway universal. Verse 3 refers to the passage of the Red Sea and of Jordan. The skipping of the mountains and hills refer to their trembling and quaking at the sound of the voice of God or at his presence (see Ex. 19:18), something as the forests shake themselves under the force of the winds. Verses 7 and 8 suggest the power by reason of which the mountains trembled. This power was shown to the people in their journeys in the wilderness. (See Exodus 17:6; Num. 20:11.)

Psa. 115.—This psalm is dated 896 B. C., at the time of the victory of Jehoshaphat over the allied heathen. (See II Chron. 20.) That chapter is perhaps the best comment on this psalm. After such a signal victory in which all was put upon the Lord, such praise as this would naturally flow from the grateful hearts of Israel. The contrast which this psalm makes between the worship of God and the service of idols was greatly emphasized in that victory in which the heathen depended upon their idols, and the hosts of Judah depended upon God, the king himself leading the people in prayer against these three nations. It was a most signal victory for the right. Verse 17 suggests the propriety of the living using their voices in praise.

Psa. 116.—This also bears the date of 536 B. C., the time of the return from captivity. Verse 3 speaks of some of the experiences of those in captivity, enduring such pain under it as was like to bring men to sheol (hell), the place of departed spirits. The psalmist here testifies that God heard his prayer and delivered him. The weight of the singer's affliction in captivity led to just such a hasty conclusion as that at which many arrive under less aggravated circumstances (verse 11). He remembers that conclusion only to repent of it, and bursts forth into a song of praise which shows that the better condition at which he has arrived bred better

thoughts toward all humanity. And it would have been better for the writer and for all concerned if amid the darkest of all his troubles he had retained his integrity.

Psa. 117.—This short song bears the same date and occasion as the above. It contains a simple statement of the reason why God should be praised. God's kindness seen every day, and the endurance of his truth proven by the history of the ages, gives us all needful reason to praise him continually. The teaching of this song is that praise is comely, and that it is the duty of all nations to render what is due to God in this respect. This in the hurry and bustle of life we very often fail to do.

Psa. 118.—This psalm is dated 1044 B. C., on the occasion of that promise made by the prophet Nathan to King David (I Chron. 17). Verses 12 and 13 of I Chron. 17 give the promise of God which set the heart of the king going in these words of thanksgiving and expressions of faith. The number of songs of distress to which David had given utterance, contrasted with the grateful praise which was now filling his mouth, is all sufficient comment on verses 5-9. The confidence begotten of such experience in the past made David bold to say verses 10-12. It should be noticed that David, like the loyal-hearted man that he was, here attributes his safety and success to God. These things we too often attribute to our own skill. The language of verse 22 was applicable to David's experience. He had to fight his way through sorest trials and opposition of those who should have been his friends and helpers. Jesus used the language as equally applicable to himself. The very same was true in his case. But in both cases God made the right to triumph. Verse 26 had come to be a benediction in the days of Jesus, hence he told the people that they should apply the expression to him when they became sufficiently enlightened concerning him.

Psa. 119.—"Calmet and most commentators refer this psalm to the captivity, but Townsend puts it at 444 B. C. It is called a manual of devotion, thought to have been compiled by Ezra. The following is from Jamieson, Fausset and Brown's commentary on this psalm:

Verses 1-176. This celebrated psalm has several peculiarities. It is divided into twenty-two parts, or stanzas, denoted by the twenty-two letters of the Hebrew alphabet. Each stanza contains eight verses, and the first letter of each verse is that which gives name to the stanza. Its contents are mainly praises of God's word, exhortation to its perusal, and reverence for it, prayers for its proper influence, and complaints of the wicked for despising it. There are but two verses (verses 122 and 132) which do not contain some term or description of God's word. These

terms are of various derivations, but here used, for the most part, synonymously, though the use of a variety of terms seems designed, in order to express better the several aspects in which our relations to the revealed word of God are presented. The psalm does not appear to have any relation to any special occasion or interest of the Jewish church or nation, but was evidently 'intended as a manual of pious thoughts, especially for instructing the young, and its purely artificial structure was probably adopted to aid the memory in retaining the language.'"

"Aleph" is the first letter of the Hebrew alphabet, and in the Hebrew each one of the eight verses under this head begins with the letter Aleph. "Beth" is the second letter in Hebrew, and each verse in Hebrew under this heading begins with the letter Beth, and so on for the twenty-two letters, making one hundred and seventy-six verses. Every verse but the two above mentioned has something in it with reference to God's word. Above all, the eyes of the world need to be opened that it may know what wonderful things the law of God has to give to it. (Verse 18.)

Law—the instruction of God's word.

Testimonies—that in which God testifies for truth against sin.

Precepts—directions relating to special conduct.

Statutes—laws of a permanent nature.

Commandments—fundamental directions for conduct.

Judgments—rules of conduct formed by judicial decisions.

An indefinitely great number of suggestions are made by this varied and exhaustive study of the utility of the revealed word of God. The student will notice and adapt to his particular purposes these thoughts as they arise in the reading of each paragraph. The whole psalm was undoubtedly meant to be committed by the Hebrew youth.

Psa. 120.—This is thought to be a psalm of David's old age. The juniper coals were remarkable for their long retention of heat. This brief song is thought to be one of many which was sung by the people as they ascended the hill of Zion to Jerusalem at the feasts, hence called a song of degrees. Who was the enemy referred to cannot be told. In this psalm is prayer for relief, with a statement of the writer's faith regarding the punishment of his enemy.

Psa. 121.—This and the following psalm, like the one before it, is thought to belong to the date 1015 B. C., in the old age of David, who is credited with its authorship. This also is called a song of degrees, which expression is better rendered, "a song of ascents," i. e., a song used by the people in going up to Jerusalem for the yearly feasts. Hence the language of verse 1 was used no doubt with reference to the hill of Zion,

on which the temple sat, and which to the Israelite was the especial place where God manifested himself. And so the expression "hills of God" has come to mean to any believer, the place from which God manifests his help. Here belief is expressed that all help comes from God, whose perfect watch-care will deliver from all the evils arising from contact with the human family, and also from all evil from the forces of nature (represented by the sun, ruler of the day, and the moon, ruler of the night). The "moving of the foot and the going out and coming in" are figures representing the daily walk and duties of man. The just man in the midst of these shall receive God's help continually.

Psa. 122.—This song of the "going up" to Jerusalem is seen at once to be particularly appropriate. At Jerusalem was the only temple in all the twelve tribes. To go there was the most marked religious pleasure of an Israelite. There was the ark of the covenant, and there the head of government of this chosen family was fixed. To pray for her peace was to pray for the general welfare of all God's chosen family and the success of the plan of salvation, for which end it was called to be a nation.

Psa. 123.—This song is dated 539 B. C., toward the close of the captivity in Babylon. Who was its author cannot be told, but it is all-sufficient explanation of it to remember that the singer at the time he wrote was smarting under the cruelties and reproaches of the Babylonians, enemies of God and his people. Hence verses 3 and 4. The sentiments of the song are very applicable today to those faithful believers in God who smart under similar reproaches. Verse 2 suggests that by our waiting we are to cultivate the grace of patience until such time as God has properly schooled the individual into readiness for the consummation of his purposes.

Psa. 124.—This psalm most authorities date 1015 B. C., making it a psalm of David's old age, though Calmet puts it at the return from the captivity. The subject matter of the psalm well fits either supposition. The language of this psalm was true to David's history, and it also expressed the exact truth concerning Israel in bondage at Babylon; it was true of Israel as a nation all through its history, and it is equally true of each individual who today serves the living God.

Psa. 125.—This psalm is dated 536 B. C., the time of the return from captivity. This language expresses the utmost faith in the stability of the man of faith. He is established like a mountain upon its base, and the Lord is round about him like a wall of fire. Verse 3. The wicked may for a time oppose the righteous, but such a condition will not be suffered to continue to any permanent degree, so that the just may not

be tempted toward infidelity or despair. Verses 5 and 6 contain a prayer concerning both the just and the unjust.

Psa. 126.—This song is dated 536 B. C. by the weight of authority, being an outgrowth of the decree of King Cyrus for the return of the Jews from Babylon. The language of verse 1 shows how like our own personal experience was the experience of that day. No doubt they prayed fervently, and were men of faith, too, but he says, When our prayers were answered it seemed like a dream. But as its reality dawned upon them, verse 2 was the result. Then their faith began to rise to greater heights, and they prayed that the tides of return might be increased like the streams of the lands where no ice forms to check their swelling. Certainly in this instance the tearful pleadings which betokened their great faith, were seeds which brought unspeakable rejoicings as they afterward came bearing the sheaves of national restoration and identity.

Psa. 127.—This is put at the same date as the above, 536 B. C. We can only guess at the circumstances which called it out, but it seems most reasonable to suppose that there were many in Israel so discouraged by the captivity that they not only sorrowed unceasingly, but refused to bring children into that sorrowful condition. This was but natural. But, objects the man of faith, if the Lord be in this you need have no fears of the result. Verse 1 contends that all success in making and keeping belongs to the Lord. Therefore (verse 2), don't embitter your life with anxious care. It is as much a Christian's duty to sleep well as to breathe well. Then he contends that children are of God, and it is therefore an acknowledgment of his benefaction to rear them for him. And not only so, but unspeakably great benefit attaches itself to the parent from his parental office. The thought of the verse is that if a man has numerous descendants to protect him, his enemies will fear and respect him and treat with him rather than attempt to crush him.

Psa. 128.—This song is supposed to bear the same date as the above. It details some of the blessings of the man of faith. Most likely the song was constructed with a view to the return from captivity to Jerusalem, where all the hopes of the Jews centered. Verse 5 indicates that, and the whose psalm seems to picture the delights of Israel restored to God's favor, dwelling in prosperity in the land of promise. The thought, however, is just as true today concerning the spiritual blessings that flow out of the Jerusalem above, the mother of us all (Gal. 4:22-31), to all the children of faith.

Psa. 129.—This psalm is thought to have been produced out of the

opposition of the Samaritans who attempted to stop the building of the temple at Jerusalem. Possibly Ezra was the author of this psalm, and in verses 1-4 refers to the tribulations in the days of slavery out of which they have just escaped, as evidence that God will continue to stand by them in their needs. Then he hurls at the Samaritan enemies the anathemas of verses 5-8. Read Ezra 4 as a comment on this psalm.

Psa. 130.—This psalm authorities date 539 B. C., in the period of the captivity. This bears marks of a strong faith in the near emancipation of the captives in Babylon. It is a song which refers to going up to their beloved Zion. Verse 3 indicates that they expect mercy from the Lord, and verses 4-6 seem to anticipate the granting of their prayer, the last named verse showing the intensity of their desires and petitions. Verses 7 and 8 are a sweeping and general exhortation to the chosen family to center all their hopes in the God of their fathers, offense against whom had brought all their troubles, and a return to whom would restore them to his favor and to all their forfeited benefits. Hence this psalm also is called a song of ascent.

Psa. 131.—This psalm most authorities refer to the date 1015 B. C., toward the end of David's life, but Calmet refers it to the captivity. It is a simple song setting forth the customary behavior of an humble servant of the Lord. In verse 3 is set forth humility, and quiet acceptance of condition beyond human knowledge. Verse 2 might with great propriety suggest that teachable nature which belongs to a child about the age of weaning. Such teachable spirit is sure to progress in wisdom and knowledge. Verse 3 is the expression of a grand exhortation in song, applicable not only to the Israelites to whom it was originally directed, but to all men of faith of every age and clime.

Psa. 132.—This song is placed at 1042 B. C., at the time when David danced before the ark as it was being removed. (I Chron. 15.) David is here recording the great anxiety which he felt for the safety and due regard for the ark of the Lord. This he probably felt especially incumbent upon him as king of God's chosen family. David desired that, for the honor of God, and good of Israel, the ark be established at the head-quarters of his nation, and that proper religious services be provided in connection with it.

Verses 11-18 show the faith of David in God's promises concerning the stability of the kingdom. The seed of David (Jesus Christ) has come to sit upon the throne of David, and to rule the spiritual Israel, a king forevermore. (See Rom. 9:6-8.) Whether or not David foresaw this fact which Paul makes plain matters nothing. It was in the mind and purpose

of God, and in due time was made clear to all concerned. Had not David been faithful to God, Christ, the seed royal, would probably have been born of some other line.

Psa. 133.—This is thought to be a song of David's old age, 1015 B. C., and, like the one before it, is called a song of ascent, that is, it has special reference to the going up to Jerusalem to the great yearly feasts for the purpose of worship. Such gatherings would naturally suggest the language of verse 1. Verses 2 and 3 show that the writer was familiar both with the early history of Israel, and also with nature, and used both in this figure to imprint on the minds of his people the benefit of Christian unity. It is a noble stroke of poetic genius to so interweave history and nature with religious thought that either of the two former will suggest and augment the latter. Calmet put this psalm at the time of the return from captivity.

Psa. 134.—This belongs doubtless to the time of the return from captivity in Babylon, about 536 B. C. The expression "by night" in verse 1 is supposed to refer to the pilgrims who stood in the evening sacrifice responding to the leader who directed their devotions. It is an exhortation and a benediction.

Psa. 135.—This psalm is dated 1004 B. C., at the time when Solomon removed the ark into the temple. In the song the singer reviews the history of Israel and notes special great reasons why men should praise the God of Abraham, Isaac and Jacob, who did all these wonders mentioned in the history of the chosen family. It is history from the books of Genesis, Exodus and Numbers, put into song for use in the sanctuary service. In conclusion the singer contrasts the worship of such a God with the paltry idols which men so often worship. In verses 19 and 20, Israel means all the people. "Aaron" stood for all the line of the priests. "Levi" for all the tribe of priestly helpers.

Psa. 136.—This psalm also belongs to the date 1004 B. C., when Solomon placed the ark in the new temple. (However, Calmet refers both these psalms to the return from captivity.) As the last psalm gives reasons why men should bless God, so this psalm exhorts men to praise God, ending each point in the exhortation with the declaration, "For his mercy endureth forever." The declarations preceding this repetition are points taken from history, and begin with creation and go consecutively down to the time of the writer. It is sufficient to say of these points that they are historic points put into song for the purpose of writing them on the minds of the people, especially the coming generation.

Psa. 137.—This is dated 539 B. C., during the Babylonish captivity.

How touching was the grief of those who were captive in Babylon, as they remembered their own land and the joys which belonged to them there, we cannot at this distance conceive. The curiosity and derision of their enemies requiring of them a song amid their painful surroundings was a constant aggravation and humiliation. They felt that they could not sing songs of praise when the visible signs of God's displeasure were upon them. But remembering God's promise of restoration to the penitent, they voice the thought of verses 5 and 6, and then call God to witness against the Edomites and their oppressors, the Babylonians. The Edomites, it will be remembered, were descendants of Esau. The thought of the last verse is that the Babylonians deserved death for their inhuman treatment of the Israelites.

Psa. 138.—This song dates 519 B. C., on the rebuilding of the temple. (See Ezra 6.) The prison doors of Babylon had swung open and God's exiles had returned again to their beloved land and their Mount Zion, on which Jerusalem was builded. Hence the glory of singing praise to the true God in the presence of those miserable idols falsely called gods (verse 1), and in worshiping and giving praise with their faces toward that holy temple height. The language of the remainder of this psalm grew out of their deliverance from captivity. The nations of the earth should know the story, because they would have Israel as a neighbor nation when her captivity was turned. The language of verse 6 was verified in the case of this captive family of God, which when it became truly penitent was heard of God and restored according to promise. Compare verses 6-8 with Deut. 30.

Psa. 139.—Some authorities regard the date of this psalm as unknown. Townsend, however, puts it at 1048 B. C., the time of David's coronation over all Israel. (See I Chron. 12:38.) At such a time David would have running through his mind the instances of God's providence in his past life, and so the language of the first eighteen verses was testimony of what David knew from personal experience. Verses 7-10 declare God's omnipresence. Amid the sorrows of his past life David had learned what it was to have a sense of God's presence not only in joys which seemed like those of heaven, but amid trouble which seemed like the torment of hell. His knowledge that God had formed him so wonderfully gave grounds for faith that God would keep him to the end.

And further, there grew out of this confidence these declarations concerning the haters of God and his servants. David believed that God would destroy them for their wickedness, and so he was willing to commit his case to God and pray for his guidance in his own case, and leave the

enemies to be dealt with in God's own way and in his own time. This was a fitting and dignified course for a king, and is equally so for any Christian.

Psa. 140.—This psalm dates back to 1060 B. C., when David was being persecuted by Doeg. (See I Sam. 22.) The word "gin" in verse 5 means a trap or snare. In those dark days David's mind was full of those plots, for his enemies gave him no rest from them day or night. Verse 7 shows where David got his strength for those times of tribulation, and the prayer which follows shows the means by which he was possessed of such help.

The faith expressed in verses 12 and 13 shows that in the midst of all the darkness David saw light, and such faith coupled with his prayers made him the mighty success that he was, fighting to a finish the good fight of faith and dying in favor with God and good men after rounding out a life of usefulness. Had David done otherwise than he did in the days of his tribulation, he could hardly have succeeded as he did then and afterward.

Psa. 141.—In this song, dated 1055 B. C. (see I Sam. 27), is the prayer of David when he was driven from Judea. Saul was trying to take his life and he flees from Judea, breathing this prayer for God's help. He makes special request that he may not be beguiled into the temptation to resent the evil which Saul was practising against him. And he did not wish to associate either with Saul or any other evil workers. (Verse 4.) The thought of verse 5 is that David would willingly take correction or reproof from a just person and esteem it a favor. The last clause of the verse probably means that he would continue to pray for the calamity of his enemies, and that when those who fought against him came to grief they would be reasonable enough to listen to his side of the question. Many of those who sided with David paid the penalty with their lives. The latter part of verse 7 shows that David had been a farmer's boy. The prayer of verses 9 and 10 was remarkably answered in David's case.

Psa. 142.—This psalm is dated 1060 B. C., five years before the former psalm, when David was hiding in the cave of Adullam. (I Sam. 22.) David told all his troubles to the Lord and talked with him familiarly about his difficulties. Here he found relief. The latter part of verse 3 is true in the life of multitudes of just men, and when in their extremity and day of need they look for help from man they find verse 6 true. Then if they be men of faith they apply to themselves the experience of verses 5-7 and find deliverance at the hand of God and joy unspeakable and full of glory.

Psa. 143.—This psalm is put at 1023 B. C., at the time of the war with Absalom. (See II Sam. 17.) This event which called out this complaint and prayer was a dark day in David's history. The condition in which he found himself must have vividly recalled the sin with Bath-sheba and the prophecy which grew out of it. (II Sam. 12:10, 11.) Hence verse 2 of this psalm. David doubtless felt at that time that there was little between him and death. Naturally he would compare that crisis with the days of his youth and early manhood, when he had such unclouded favor with God, and then with energy born of desperation, cry out in the language of verses 6-12.

Psa. 144.—This song bears the same date as the above, having been produced on the occasion of the victory of David's forces over those of Absalom, B. C. 1023. II Sam. 17 is an almost sufficient comment on the psalm. After that great tribulation of Absalom's rebellion with its near approach to David's overthrow, he could see God's help in a most marked way in his restoration, and David was the very man most likely to give due public recognition to God. Hence verse 1, he gives credit to God for the victory; verse 2, he owns God as the author of all his safety; he attributes to God, verse 3, great care for his creature man, and expresses the greatest confidence in verses 5-7, that God can easily discomfit such as fight against his people. The remaining verses of the psalm seem to convey the impression that David thought that his enemies were responsible for the course of Absalom. Perhaps they were largely, and that would account for David's charge to Joab to spare Absalom. (II Sam. 18:5.) David of course had his own faults, one of the most serious of which was polygamy, a condition which well nigh prevented the correct training of children, but David always had his enemies, who were so because he was a God-fearing man, and no doubt these urged Absalom to his deceitful course and open rebellion against his father. Verse 15 is a good index of David's real character.

Psa. 145.—This psalm is thought to bear the date of 1015 B. C., and to be a song of David when an old man, reviewing his life. As he drew near the close of his wonderful career and began a review of it he could see more clearly than ever how God had helped and led him in his goings, whenever David was willing to be led. Nothing in life is surer than that God does direct the affairs of every-day life for the man of faith, ruling and overruling to bring to pass a certain end of his providences in behalf of such a one. Note how verses 4-7 are fulfilled in the fact that these very words which David wrote more than two thousand nine hundred years ago are still poetry and song to us, and we teach them

to our children. Where can a parallel be found outside of these recorded stories of God's dealings with men (the Bible)? Notice also how verse 13 is illustrated in the stability of the kingdom of God. Our own sentiments and thoughts toward God today are precisely the same as those which David here expresses in verses 14-21. Nature, the word of God and human experience all confirm the sentiment.

Psa. 146.—This and the four psalms which follow it are put by authorities at the date 515 B. C., when the second temple was dedicated. Who wrote them it is impossible to say, further than that they were undoubtedly written by some pious Jew. The reasons for trusting God rather than men are plainly that man has no power to preserve his own life, but must get all his help from the God who created all things. And not only is God the author of all things, but he gives special attention and special aid to the oppressed and needy (verses 7-9), and brings retribution upon the doer of evil.

Psa. 147.—The language of this song is especially applicable to those returned captives who were now gathering and fixing their scattered hopes on the new temple. How their wounds had pained them in captivity has been seen in others of the psalms, but now, once more restored to their own vines and fig trees, they were giving God praise for their redemption from captivity, and his providential care for them that believe in him. Jerusalem had special reason for gratitude, because while she enjoyed God's care and provisions in nature, just as all other peoples, she also enjoyed pre-eminence as a leader in religious thought, and had the written word of God to guide into all truth. And if that be true of ancient Jerusalem, how much more is it true of us?

Psa. 148.—This psalm may be put into few words. All created things in this or any other world are the handiwork of God, and they are governed by laws which are also the decrees of God, so that all living beings and every phenomenon of nature is expressly an origination from the mind of God, and so a standing praise to God written by him in matter. The rising and setting of the planets, the waters that flow in ceaseless circuits, the blowing of the winds, the growth of vegetation, the transmission of life and all social conditions, are written praises to God the maker of all these things.

Psa. 149.—It was a fitting exhortation which this psalm put into song to impress on the minds of the people of Israel. They had seen displays of God's power and wisdom since the days of their father Abraham. God had been their king, deliverer, lawgiver, leader and source of all their supplies. The expression "in the dance" may be rendered "with the

pipe," a musical instrument which was often used to play for dancing. Verse 4 intimates that God is interested in the human being who exercises his mind in the great thoughts which God has toward him. In connection with the thought of verses 6-9 read Heb. 4:12. That sword of God (his word) changes the whole current of political history. Rev. 19:15.

Psa. 150.—The exhortation to praise God with all sorts of musical instruments must have been carried out lavishly in the dedication of the new temple. David, in his days, had organized and used a great system of orchestral music in connection with the temple service. Doubtless at the restoration of the temple services under Ezra they would again set their singers to their places and reinstate their orchestra. It is fitting that as far as possible every thing animate and inanimate be given a tongue to make a joyful noise to the Lord our Maker.

PROVERBS.

INTRODUCTION.

This book is made up of various parts with various authors. We know nothing either of Agur or of King Lemuel. Who compiled the book in its present form, and when, we do not know; possibly Ezra. The summary of the book shows the parts of which it is composed. It is adapted especially for instruction to youth.

ANALYSIS.

Chapter 1.

1-9-18 Value of wisdom.
- 1-6 Purpose of the proverbs.
- 7-9 Benefit of their instruction.
- 10-19 Warning against the snares of sinners.
- 20-23 Disregard of wisdom.
- 24-33 Its danger.

Chapter 2.

1-9 The promise of wisdom.
10-22 Its preserving power.

Chapter 3.

1-4 Benefits of obedience.
5, 6 Benefit of trust in God.
7-10 Exhortation to humility and fear of the Lord.
11, 12 Exhortation to submit to God's correction.
13-26 Benefits of the possession of wisdom.
27, 28 An exhortation to charity.
29, 30 An exhortation to peace.
31-35 Warning against envy of the wicked.

Chapter 4.

1-19 The writer's instruction from his parent.
1-13 Duty of exalting wisdom.
14-19 Duty of shunning wicked ways.
20-22 Exhortation to heed.
23-27 Exhortation to diligent watch-care.

Chapter 5.

1-23 The contrast between adultery and chastity.

Chapter 6.

1-5 Advice concerning security.
6-11 The woe of idleness.
12-15 The impudent villainy of the wicked.
16-19 Seven hateful vices.
20-7-27 Warning against the evil woman.

Chapter 8.

1-36 A personification of wisdom. Her address.

Chapter 9.

1-12 The invitation of wisdom to her feast.
13-18 Character of the wayside woman.

Chapter 10.

1-22-16 Moral virtues and their opposite vices.

17-21 Exhoration to diligent retention of these words.
22-24-34 Warnings about personal conduct.
22, 23 Treatment of the poor.
24, 25 Evil associates.
26, 27 Danger of sureties.
28 Landmarks.
29 Worth of diligence.

Chapter 23.

1-3 Restraint of the appetite.
4, 5 Instability of riches.
6-8 False hospitality.
9 Misdirected instruction.
10, 11 Regard of ancestral estates.
12-14 Child correction.
15-35 Government of the appetites and passions.

Chapter 24.

1-9 The mistake of envy.
10-12 Necessity of courage.
13, 14 Value of wisdom.
15, 16 Warning to the wicked.
17, 18 Attitude in the fall of an enemy.
19-22 Attitude toward evildoers.
23-26 Justice in judgment.
27 Order of labor.
28, 29 Duty toward a neighbor.
30-34 The lesson of sloth.

Chapter 25.

1-29-27 The second volume of Proverbs.

Chapter 30.

1-33 Teaching of Agur to his pupils.
1-6 Statement of Agur's faith.
7-9 His desire and the reasons.
10 Care in accusation.
11 Parent revilers.
12 The self-righteous.
13 The scorners.

14 The human oppressors.
15, 16 The insatiable. Illustrated.
17 The reward of parent-mocking.
18-20 Concealment of methods. Illustrated.
21-23 Intolerable things. Illustrated.
24-28 Wisdom. Illustrated.
29-31 Comeliness. Illustrated.
32, 33 Warning against stirring up wrath.

Chapter 31.
1-31 Teaching of Lemuel's mother to her son.
1-3 Against sensuality.
4-7 Against strong drink.
8, 9 A plea for aid for the oppressed.
10-31 Value of a good wife.

LESSON NOTES.

Ch. 1.—Proverbs is a manual of the practical rules of life. The first nine chapters discourse on the value of wisdom.

1-6.—The declared purpose of these proverbs is to put wisdom within reach of the mind (verse 2), and so to make the mind wise, just, capable of properly passing upon important questions with equality to all concerned. Such a course carried out means growth in knowledge and discretion. It has long since become patent from observation that (verse 5) the wise man is ever learning. Only the fool is willing to think himself wise enough. The expression of truth which may not be comprehended by the one who never has learned to think through things, is clear to the careful thinker, and capable of the clearest explanation by him. Hence in verse 6 the words of the wise are called dark sayings to such as do not learn to think.

7-9.—In verse 7 the marginal rendering is clearer. The fear of the Lord is the "principal part" of wisdom. Seeing that God is the author of every fact in nature and every truth of science, and every principle by which the mind and spirit are governed, it is certain that his ways are the only right ways, and therefore to be obedient to God and teachable at his hand is the only possible way to get useful results; hence he who despises such is a fool. The "son" mentioned here was Rehoboam. Such obedience and teachableness as above described is productive of the highest degree of refinement and attractiveness.

10-19.—The first warning (arguing negatively the value of wisdom)

shows the flood of temptation that shall pour in upon the soul, pictures the character of the tempters, and incidentally shows the result of yielding to them. This detailed description of their methods ends with the conclusion that their methods shall recoil upon themselves, and they shall suffer what they have been causing others to suffer. Hence (verse 18) it is as if they were laying wait for their own lives. All this is a result of failing to exercise wisdom. Wisdom is needed on the part of others to escape their toils.

20-23.—For the above reason, wisdom is personified as sitting out where everyone may see and hear her, and reproaching such as fail to give attention to her directions. This is another way of saying that wisdom is so easily gained by those who want it that there is literally no excuse for not having it. The means of learning wisdom are so multiplied as to be innumerable, and whoever fails to receive it fails because he will not.

But if he will not, verses 24-33 show the consequences. The language of verse 26 is a hint of the torture which burns within a man when he realizes that his inexcusable course of conduct has brought to him everlasting failure and disgrace. This warning that "I will not answer you" when it is too late, is exemplified every day in nature by its utter refusal to restore any member of the body which has been destroyed, although the timely application of wisdom might have effectually prevented its destruction. Wisdom used before may prevent calamity, but dwelt upon afterward only adds intensity to self-reproach. And this is just as true mentally and morally and spiritually, as it is true physically. Any of these powers destroyed by sin, or perishing from want of cultivation (because of lack of wisdom), can never again be recalled, no matter how sore the repentance.

Ch. 2:1-9.—All these promises of wisdom depend on the willingness to receive and diligently learn the commandments. Verse 2 indicates that the desire for and pleasure in the Lord's commandments can and should be cultivated. Verses 3 and 4 indicate the intensity with which the cultivating should be done. God has these things for them that love him, but his storehouse is to be opened only to those who greatly desire the treasures, so that they make great efforts to acquire, exercise great care to preserve, duly appreciate and diligently and wisely use them. Thus courted, wisdom promises the highest conceivable good to her courtiers, and does abundantly beyond all her promises.

10-22.—This theme follows naturally the preceding. If wisdom promises so much, the question is, What does she actually perform? Here follows a declaration—human experience crystallized into a proverb.

First of all it brings a pleasure unspeakable. To know is always coveted. To this is added discretion, a combination which shows the right way and preserves from the wrong way by uncovering the snares and pitfalls which lie in it (verses 10 and 11). It should be noticed here that the agents who lead human beings into evil ways are men, with their positive and aggressive evils ways, and women, with their fascinating and fatal sins. But amid these all the child of God's wisdom may walk in righteous and safe ways, and live to see his evil contemporaries cut off from the earth.

Ch. 3:1-4.—As to the benefits of obedience, here is a pleasing contrast. While the wicked are being consumed in their own evil doings the obedience of the righteous is adding years of life to their peaceful careers. The combination of mercy and truth mentioned in verse 3 wrought into the character makes it God-like; mercy tempering severity, and truth assuring justice. Not only does such a character please God, but all men, as they come to know it, reverence and love it.

5, 6.—But the trust exhorted in verses 5 and 6 is not always easy to command. The latter part of verse 5 does not discourage the cultivation of the individual judgment, but simply warns not to set it against the admonitions of God. Human judgment is most effective when its conclusions are inseparably linked with recognition of God and trust in his providences, however dark they may sometimes seem. And the promise of verse 6 is sure to all who obey it. To have an all-knowing and almighty director in life is of greater benefit to the individual than the mind can conceive.

7-10.—The humility mentioned in verse 7 is a warning against thinking of one's self more highly than is proper, all of which would be a great barrier in the way of looking to higher wisdom for suggestion and direction. The navel, being the organ through which the unborn child draws all its life and nourishment, the figure of verse 8 means that fear of God and self-restraint shall be life and nourishment to the soul. The added mark of respect toward God of turning our material increase to the spread of his kingdom gives the promise of great prosperity in that respect. Israel of old practised this commandment, and proved it the highway to wealth and power.

11, 12.—And not only will God instruct as he sees needful, but he will as a wise earthly parent condescend to correct his children for the betterment of their condition. But since no chastening at the time is welcome, the injunction is here to submit manfully to such correction at the hand of a wise heavenly Father that we may get the greatest earthly benefits

at his hand of the discipline by which he prepares us for a better life beyond. These two verses show how close is the relation between God and his creature man, and how greatly he loves us.

13-26.—No better confirmation of the declaration of verses 13-15 can be given than the proverbial supremacy of those nations whose God is the Lord. The wisdom which came from contact with God made the Hebrew civilization, and has grown from it all the other civilizations of earth, and it gives these enlightened nations the supremacy over the unenlightened peoples of earth. She calls science to her bidding and gives health and prolongs life (verse 16.) God, who is the author of all nature which we see about us, does all his work by method. With wisdom beyond our ken he controls the laws of nature, and they move in ceaseless circuits to do us service. To come into intimate social relation with God is to be in harmony and touch with all the elements of nature, for nature is only God's habit. Hence the assurance of verses 24-26.

27, 28.—And that wisdom which makes the elements of nature the servants of God's children forbids that charity should be withheld from him who needs it. The wealth of the world is given into the hands of the civilizations which are wrought out by God's wisdom, that they in turn may use it to help to greater conquests for God. And according to this commandment, aid withheld from him who in the nature of things is dependent on your support, is "talents kept back from God, who gave them and to whom they belong." Worldly wisdom may teach selfish gain and stingy hoarding, but the wisdom of God teaches "It is more blessed to give than to receive."

29, 30.—Along with such charity as an inseparable accompaniment must be peace. The character of God, "who giveth to all men liberally and upbraideth not," can be cultivated in humanity only by unselfish and loving aid, and it cannot be questioned that it is such, when the giver is at permanent peace with his neighbor.

31-35.—Finally, the discouragement which comes anon to every child of faith must be guarded against by remembering that first of all, the course of the man of violence is abomination to the Lord, but he approves the course of the righteous. Secondly, God's curse is on the wicked, but his blessing is on the just, giving back scorn to the scorner of divine things, but to the man of meekness a continuous supply of favor; and in the end eternal life to the right doer, but wrath and anguish and eternal contempt as the wages of sin.

Ch. 4:1-13.—In these verses teaching the duty of exalting wisdom the writer relates instruction which was given him by his parents. Knowing

what it had done for him, he ardently commends it to his following. The burden of the injunction is, be sure you get wisdom, and formulate it so that you can retain and use it. Then hold fast to it, love it and exalt it, and it will preserve and bring you to honor, crown you with glory, and prolong your life. Here is certainly a rising climax, and its points cannot be too highly emphasized. To thus exalt wisdom to the point of making it the chief business of life was to insure the fulfillment of God's purpose in our earthly being, and enter a course of conduct which should run on, brightening in glory and in blessedness through ages without end. This was the positive part of that parental instruction.

14-19.—The negative part is shown in verses 14-19. Shun wicked ways. To keep out of wickedness often requires effort, especially because of that aggressiveness mentioned in verse 16. Wickedness is contagious, and its blinded devotees are hardened to shameless display of it, as well as to most unfeeling ridicule of those who refuse to engage in it; hence violent wickedness becomes their chief characteristic, and (verse 19) they never learn enough to enable them to comprehend what it is which has made their life such a disastrous failure.

But to hear simply may mean very little. To heed is the principal thing, therefore verses 20-22. They must be so well learned as to be able to be recalled, and thus made a part of the mental and moral self, they give direction and tone to the life.

23-27.—The following thought is akin to the preceding. It is, watch your heart above all things, seeing that it is "the depository of all wisdom and the source of whatever affects life and character." It can all be summed up in the single utterance of Jesus, "What I say unto one I say unto all, watch."

Ch. 5:1-23.—Special attention is called to this contrast that the youth may be forewarned and so forearmed against the false attractions of a wicked way which would ruin his life in its formative period. Multitudes of lives are wrecked here, before arriving at the age of sufficient wisdom to comprehend the value of the instruction of verses 15-19. And to him who has spent his substance in riotous living, the pleasures of this better way cannot be understood or appreciated. God takes note of men's doings, and the state of these sinners as compared with that of the virtuous and noble is an all-sufficient comment on God's attitude toward the two ways.

Ch. 6:1-5.—This advice concerning surety provides against two dangers, first that of becoming surety, and second that of shunning the responsibility of an assumed pledge. The taking of such a pledge always carries with it the liability to have to redeem the pledge, and therefore

is not to be entered into unless one be willing to do so. If the necessity arises, then the obligation should be manfully assumed, thus saving both the friend and the standing of the surety. Of course it is understood that he for whom the responsibility is taken will regard and preserve his own honor in the matter, but this bit of advice is directed solely to the surety.

6-11.—This advice to the sluggard is remarkable for more than one reason; first, that man should need it; secondly, that the inferior animal should furnish such examples of industry and farsightedness. The ant, which is here used as an illustration, does its work without any visible or external constraint, and (verse 8) it recognizes a time of opportunity and has an intuition of a future need. All these characteristics seem to be lacking in the sluggard, whose sleepy indifference is an offense to God and a wonder to the diligent. The thought of verse 11 is that the resultant want shall be irresistible. Of all God's animate creation man seems to be the only part requiring constant watching and continual goading toward his duty.

Who but knows by sight the man whose character is described in verses 12-15. "Villain" is only partially expressive of his character. His mouth does not know the restraint of decency. His eyes are staring to discover meanness, and where he dare not use words he makes signs to carry on his nefarious communications. His mind is continually at work to study out some new form of evil proceedings, so as to catch off their guard those who are acquainted with his tricks. His delight is to raise quarrels. Such a character, when it is overtaken by justice, shall be destroyed irremedially, and ought to be.

16-19.—Seven being used as a number meaning completeness, that list of things is counted complete enough to represent all others of their like. The proud look banishes God from its recognition. A lying tongue misrepresents God and the relations he has established between each thing and every other thing in his universe. Hands that shed innocent blood assume a prerogative which belongs to God only, and by taking life from the earth deprive it of all that is dear to it in an earthly life, and as well of using such a life as a preparation for a life to come. The devising of wicked schemes is the channel through which every good is turned into evil, and feet that are swift to evil are characteristic of the army who by perverting the God-given privileges of humanity, turn what ought to be a glad earth into a wilderness of woe. A false witness perverts justice when it attempts to remedy existing evil, and so denies the right of appeal to any mistreated being. The sowing of discord is the beginning of all

that strife which takes from the earth the peace which should characterize the whole creation of God, and makes the human family, though the best of divine work, the only set of beings which originates and cultivates animosities that engage and absorb the highest intellectual faculties.

20-7-27.—The warning against the evil woman is fittingly prefaced by the statement that these commandments, to him who made them conspicuous by obedience to them, would be a silent leader by day, a guardian by night, a counselor, and a light on the pathway. How greatly all these are needed is shown by what follows. Flattery will be there; beauty will be there, and wiles, to cover the evil that will burn to destruction. As a comment on verse 29 see the seventh commandment. (Ex. 20:14.) The contrast between the breaker of the eighth and the breaker of the seventh commandment is relevant because under the circumstances named the first might seem to have excuse while the latter could have none. The one thing above all which a man will not forgive is the sin of a fellow man against him in this respect. And so again, for emphasis' sake, special stress is laid on the closest cultivation of these commandments that men may escape such evils as are so vividly portrayed in this illustration which follows (verses 6-22). The remaining verses of chapter 7 give the conclusion.

Ch. 8:1-36.—In chapter 8 wisdom is regarded as talking and exhorting men to hear and heed her words. The expressions of verses 2 and 3 simply mean that the facilities for learning wisdom are so great that it is as if she sat on the center of places of great resort, and so occupied a position where all who passed by could not fail to hear. The very existence of these facilities is an exhortation to men to understand wisdom, and a testimony of the excellence and rightness of it, and also of how abominable is wickedness to everything in the universe which proclaims truth. Such teachings are understood and appreciated by those who have a disposition to know the truth. (Verses 8 and 9.) Verse 10 is simply a comparison of wisdom and wealth. There is no more significant comment on verse 12 than the fact that those who make great progress in inventions are those nations whose God is the Lord. Verse 13 gives a most important definition. If one would know what the fear of the Lord really means, it means to let alone those things which God does not approve. While it is often difficult to realize the truth of verses 14-16 in times when error seems to be on the throne and truth in the dungeon, it is nevertheless notorious that the man of sterling principle is the strongest character in the human family, and in due time goes inevitably to the front. In spite of the many seeming illustrations to

the contrary, the wisdom which men of faith get from God rules the world. The great statesmen of all the modern great nations have been the products of Christian civilization. And the great necessity of starting early in life to go in wisdom's way cannot be too strongly put. "As the twig is bent the tree is inclined." He who starts wrong can never be what he would have been had he started right at first. Verses 18-21 are a poetic statement of the excellency and desirability of wisdom. Verses 22-31 declare that wisdom was a product of God and a constant delight of his before the creation of the earth, and that all the works mentioned in these verses were, as verse 31 indicates, wrought in the realms of God's wisdom before his creative and constructive power made them tangible realities. Therefore the conclusion, verses 32-36. If all that is right is embodied in wisdom, then (verse 36) to go contrary to wisdom is to court the whole train of consequences which flow from its opposite.

Ch. 9:1-12.—In these first twelve verses of chapter 9 is set forth a striking picture. Wisdom is represented as having built a beautiful and complete (seven pillars) palace, made a great feast, and sent out beautiful maidens to persuade all, however humble, to come to her feast, i. e., partake of what she had to offer. Contrasted with that is the character of the man who scorns such an offer. Any reproof of the scorner's ways is likely to recoil on the reprover (see Matt. 7:6), hence verse 8 had become a saying current among men, and yet while the first part of verse 8 is a wise rule for general conduct, it must not be construed to mean that no man is ever to reprove a scorner. To illustrate this, see Prov. 26:4, 5. He may hate you, but let him hate. I John 3:13, 14. The proof of your worthiness is that you are loved by a better class. Therefore the first step in the way of wisdom is to be the very opposite of a scorner, i. e., a God-fearer. The thought of verse 12 is that if one be wise he shall reap personal benefit from it, and if he be a scorner he must take the responsibility.

13-18.—The character of the woman here described who loiters by the wayside was then precisely as now—immodest, boisterous, clamorous, and full of false reasoning. To such as are easily persuaded or who lack firmness of character she becomes most dangerous, seeing that they do not realize that yielding to such is putting themselves into the way of hopeless ruin.

Chapter 10 and on to chapter 22:16 are the proverbs of Solomon. They are for the most part a collection of two-sentence statements, each couplet declaring a moral virtue and its opposite vice.

Ch. 10:1.—The wisdom of the father reproduced or magnified in a

child is a source of just pride, but the child who does fool things brings constant dread of reproach or calamity.

2, 3.—Men must die and leave them, and God will give them to whomsoever he will, and will surely care for his own.

4, 5.—The rule concerning sloth and diligence.

6, 7.—Your own reverent remembrance of your ideal just man, compared with your disgust at the loud-mouthed threats of the wicked, are a sufficient comment on these verses.

Verses 8-10 are akin to this same thought. Verse 10, I think, ought to be a part of verse 9, and the conjunction ought to be rendered nevertheless, being a repetition possibly for emphasis of verse 8.

11.—Contrast the words David has left on record, or the prophets, with the vulgar and repulsive language of those who recognize no Christ.

12.—Love covers with its cloak of charity the sins of others, and leads with a silken thread where you could not drive with repeating rifles.

13, 14.—The incorrigible must be whipped into mortal fear or shut up in prisons to guard society against their depredations.

15.—Used rightly, wealth is an unspeakable power, but the incessant grind of poverty wears out the poor man.

16, 17.—Here is the experience in brief of every man of faith.

18.—The most despised person is the lying hypocrite, the cowardly slanderer, the thug who diverts his victim's attention and stabs him in the back.

19-21.—Silence often is golden. It is important to know when to be silent as well as (verse 21) when to speak. How Jesus fed the people with his words, and how silent he was before kings and governors when words would have been of no avail.

22.—Therefore it is of all things most to be desired. Hence Matt. 6:33.

23.—The sport of a fool is to subject others to annoyance and trouble. A wise person will regard the feelings of others.

24, 25.—The wicked man knows what his conduct deserves, however much he may lie about it. Continuous faithful asking is sure to bring its object.

26.—To anyone desiring promptness, the sluggard is a constant irritation.

27-30.—Statistics of drunkenness and dissipation prove unquestionably that the wicked do not live out half their days. You may find innumerable instances.

31, 32.—Daily instances of this may be found by comparing the wise

addresses of wise men with the nonsensical clatter of brainless fops and leaders of iniquity.

Ch. 11:1.—A false balance, being a standard of weight, means continual lying and false dealing. Every so-called pound is a falsehood when weighed in such a balance.

2.—Pride refuses to learn, and so disaster is sure to follow. The lowly is willing to learn, and so comes to wisdom.

3.—All experience has proven that integrity is the safest of guides, while perversity means inevitable destruction.

4.—All the riches of earth cannot buy one hour of time in the day of death.

5, 6.—A repetition of the thought of verse 3.

7.—The cherished hope of the evil deed which the wicked man would do, is cut off forever at his death.

8.—Promises in the word are many which relate to the deliverance of the righteous from trouble. The wicked, however, are sure to have trouble, and so it may be safely said that the wicked are put instead of the righteous in that respect.

9.—Evil words may destroy a character, but the just may escape by means of knowledge properly used.

10, 11.—Verse 10 is explained by verse 11.

12.—People who are loud in their proclamations of hatred thus advertise their own destitution of heart.

13.—Thus it may be known who is a true friend, by learning who is faithful to keep your secrets.

14.—Hence be willing to hear and carefully weigh much advice.

15.—And so it is that many men utterly refuse ever to become surety for anyone, although this sentence states not an invariable rule, but a fact which so often happens as to pass the saying into a proverb.

16.—The graciousness consists in that strength of character by which she continually retains her honor, just as a man by his thrift retains his wealth.

17.—A man who is merciful will not abuse his own life or powers by folly. One should regard his powers as God-given, and act accordingly.

18-21.—The entire end and aim of life with a wicked person, is the accomplishing of wicked deeds, the result of which is death, but to the righteous—Rom. 2:7.

22.—The immeasurable, attractive force of her whom God has endowed with womanly attributes, used indiscreetly, displays a part of the best of God's handiwork to ridiculous disadvantage.

23.—The wicked know what their labors deserve.

24, 25.—Take, for illustration, seed sowing. It is no less true of Christian liberality. Its opposite is miserliness.

26.—The monopolizing of the market and the shutting away of the food supply for higher prices is a cruel wrong to the needy.

27.—Because all he does is in line with God's plans and desires. The mischief-maker directly opposes them.

28.—Riches without God are lying promises of prosperity.

29.—Because such trouble shall compass him about continually, like the air. Those who court the highest wisdom will originate and conduct the enterprises which give employment to the masses.

30, 31.—The end and aim of Christian activity in this world is to people paradise with those redeemed from sin. And as a rule our deeds are recompensed even here.

Ch. 12:1.—Knowledge comes by instruction. To be unwilling to take correction if wrong, lacks every essential of intelligent growth.

2, 3.—Not only are good men in league with him, but God is in league with him. Because of that therefore verse 3.

4.—For illustration, compare Hannah (I Sam. 1) with old Jezebel (I Kings 21 and II Kings 9:30-37).

5-8.—Compare the psalms of David with the counsels of Jezebel.

9.—To be industrious and thrifty, even with faults, is better than to have much self-esteem and lack those elements.

10.—A righteous man would of necessity be merciful. But cruelty is as near to mercy as anything a wicked man ever cultivates.

11.—The ground is the great source of supply. Industry in tilling it is the sure way to abundant supplies of food.

12.—"Net" were better rendered "fortress." People of that class continually strive for wealth or position to make them independent. Real independence, however, is a just character which is a passport to a continual supply of everything to be desired.

13, 14.—Their wretched mouths are always getting them into trouble. On the other hand, the words of the just help to build up the right, and he who does so gets his reward.

15, 16.—Because he will take no advice, the result of his folly quickly overtakes him, and the shame which would never come to a prudent man.

17.—Truth is the expression, and righteousness is the character of God.

18.—The harsh, cutting words of a sinful tongue are here contrasted with the soothing.

19.—A lie being a false statement of existing conditions, must of necessity be discovered in due time and repudiated.

20.—Those who conjure up evil have a character of that description. The righteous, however, advise peace, and delight in it.

21.—All human history verifies this as a rule. The just live and die in peace, the wicked are constantly giving trouble.

22.—Because every lie states false relations between the works of God's hand. Therefore he can delight only in their opposite—the righteous.

23.—Only fools will blaze abroad knowledge that will harm. A wise person would conceal it.

24.—Everywhere and always it has been that the diligent had charge of the conduct of affairs, and the people who would not properly use their brains and hands were their servants.

25.—Many a heart bending sadly under the burdens of life might be gladdened by a word of cheer.

26.—The righteous man is able to lead his friend. Wickedness, however, simply leads to ruin.

27.—The contrast between the slothful and diligent notes that while the slothful lacks energy to properly use his simplest supplies, the other diligently guards all he has.

28.—It is the way that shines more and more unto the perfect day.

Ch. 13:1.—Right instruction implies rebuke at the proper occasion. The difference between success and failure consists in willingness to accept rebuke as well as praise.

2.—Correct teaching shall bring ceaseless benefit to the teacher, and its opposite shall recoil in retribution on its giver.

3.—Since wisdom often requires restraint of speech, one who is incapable of such restraint is sure to call down trouble on himself and perhaps others.

4.—Because supply is a legitimate result of toil.

5.—The distinction in your own mind and feelings between these two classes of people is sufficient explanation of the verse.

6.—Goodness is preservative—evil is destructive, each in its nature.

7.—For example, Dives, who when he died must leave all he had, and Lazarus, the poor, who took with him his wealth to Abraham's bosom.

8.—What a man has for his support and comfort, make his enjoyment of common life. The reason why so many are destitute is because they will not heed the admonition of their poverty to become diligent.

9.—The first has no need ever to cease his way; the other way must be destroyed so sure as God remains on the throne.

10.—Two good things never conflict in God's economy. Our own lack of knowledge (which lack is not often admitted, and so is pride) gives rise to the contention.

11.—Any illegal method of getting wealth is sure to come to grief sooner or later. Gen. 3:19.

12.—Who but has experienced it; and how quickly when our desires come to pass, do we forget the pain.

13.—The multitudes who are going to destruction all about us are simply perishing for want of an understanding and appreciation of the word. All the civilization of this age is a direct result of God's word.

14-16.—Wisdom is a continual safeguard against all the dangers which are sure to come upon him who lacks such wisdom. Who but knows the difficulties into which the transgressor is sure to come. Therefore verse 16.

17.—Here is a statement of the difference between one who can be depended upon and one who cannot.

18.—A child trained up under instruction and reproof makes the man of honor.

19.—"Self-denial, which fools will not endure, is essential to success." (J. F. B.)

20.—Like begets like. The being partakes and becomes like that on which he feeds. This is as true of the mind as of the body.

21.—No evil act but leaves its mark and effect upon the character. Once done its repetition is easy, and acts repeated become habit.

22.—The evils of the wicked prevent posterity or make a weakly or incapable offspring, so that the wealth of the wicked is soon laid down for other hands.

23.—Their lack of knowledge is the cause of much misdirected effort from which there is little return, though the labor may be sufficient, if well directed, to provide abundance.

24.—To the ancient mind to love one thing less than another was "to hate" the first named thing; hence that weak affection which would neglect proper discipline was and is really lack of wise love.

25.—For the same reason that the prodigal son came to want. Luke 15.

Ch. 14:1.—Wisdom labors to make the home permanent; folly grabs at any fleeting bauble, regardless of its effect on the future of the home.

2.—The test of a man's fear of the Lord is his daily walk.

3.—The words of the foolish bring chastisement upon them, but the words of the wise keep them out of trouble.

4.—The bringing of increase from the earth means the use of such appliances as God has provided for the purpose.

5.—Self-evident and self-explaining, and corroborated by all history.

6.—Contrast the scorning, blasphemous and ignorant infidel with the intelligent and useful man of faith.

7.—Because it is utterly a waste of time to argue with a fool.

8.—The aim and end of wisdom is to show the right way in life, but the assumed wisdom of which fools boast, leads them to bitterness and disappointment.

9.—Such as ridicule the idea of sin. A wise man not only sees and owns its presence, but tries to provide against it.

10.—There are individual secrets both of joy and sorrow which cannot be shared with another, especially a stranger.

11.—Because wickedness leads to sure destruction, but righteousness has the promise of the life that now is and that which is to come.

12.—And so a wise man will think through a course of conduct before giving it the approval of his adoption.

13.—Many a heavy burden of sorrow is carried behind a smiling face, and when the mind turns again to these burdens they seem all the heavier.

14.—Thus it is that it proves so easy for the backslider to get farther and farther from the way of the just, while the just man finds the right way increasingly satisfactory.

15, 16.—This thought is akin to verse 12.

17.—Slowness to wrath is always a mark of clear judgment, because it makes allowance for another's lack of consideration. But the man who deliberately studies mischief is worthy of hate.

18.—Each person of that character following the course of those of his like before him, comes to the same end.

19.—That is the rule of life, and every court of justice is a standing witness to it.

20, 21.—It is easy to see why this is true if the poverty be the result of sloth, but verse 21 indicates a class who slight one simply on account of his poverty. Such a course is loudly condemned.

22.—Because all good effort is in line with God.

23.—Profit comes only by labor. Simply talk avails nothing.

24.—Because their acquirements are a standing proof of their wise and faithful efforts, just as a foolish character is the standing proof of another's folly.

25.—See verse 5. The lie of an individual may work inconceivable harm, just as telling the truth may help another out of trouble.

26, 27.—The confidence that has helped millions in the hour of greatest discouragement, and will continue to be a sustaining feature of life to the generations to come. Hence verse 27.

28.—Because the strength of a kingdom consists in its populace, and so a prince without such backing is at the mercy of his enemies.

29.—The first means God-likeness; the second means slavery to momentary and fickle feeling.

30.—Life means little if the man does not have a heart capable of enjoying it. Envy is the very opposite of such enjoyment.

31.—Because God deals justly with the helpless and commands us to do likewise.

32.—Even death has not power to terrorize the righteous.

33.—And so he knows how to express or suppress his thoughts, a wisdom of which the thoughtless man is utterly destitute.

34.—Compare just and unjust nations in history.

35.—Since the first serves wisely, while the second does more harm than good.

Ch. 15:1, 2.—It is a notorious and wonderful fact that love conquers all opposing forces. The force of the injunction is, overcome evil with good. The omnipotence of God, together with the fact that his nature is love, is powerfully suggestive, hence (verse 2) use knowledge to the above end.

3.—A statement of the omnipresence of God.

4.—Supplemental to the thought of verses 1 and 2. A tree bears fruit continuously. So the most blessed fruits will come from the tongue if used wisely.

5.—Compare Ex. 20:12. Wise reproof is kindness.

6.—Because treasure is the result of honest activity, but such revenue as that which comes from the licensing of evil to do its deadly work is the source of untold anguish here, and the laying up of wrath for a time to come.

7.—The difference between a wise person and a fool is quickly shown in the conversation.

8, 9.—The one who does not repent of his sin, but retaining it, thinks to make a show of piety, is of all most abominable. Such conduct sets at defiance God's injunction, "Let the wicked forsake his ways," etc. Isa. 55:7.

10.—Because such a one cannot endure the overthrow of his plans, and therefore destruction is a surety to him because he will not take reproof.

11.—The place of departed spirits (sheol, hell), i. e., its inhabitants, are all under the eyes of God. So are all the living.

12.—Because he, being wilfully and continuously wrong, hates the reproof which perpetually condemns him.

13.—And so the face is the index of character.

14.—The difference between the wise man and his opposite consists in that which they set their hearts to acquire.

15.—A contrast between the sad hearted and the merry heart. See I Thess. 5:16.

16, 17.—Here is apparently the hardest lesson for the human family to learn. Stately mansions and costly viands mean little if sin reigns.

18.—See verse 1. Most quarrels would die a natural death if he at whom the first anathema was hurled would wait a day to answer it.

19.—That is, repulsive and unsightly; but the other way commends itself as pleasant and desirable.

20.—See chapter 10, verse 1.

21.—All have noticed how some persons delight in fool things. Herein is the difference between the two characters.

22.—Hence the need of much advice and well matured plans.

23.—A single well chosen word has been known to save a soul from the way of error.

24.—All the characteristics of the way of life tend upward to high moral worth and away from the destruction of the body and untimely death.

25.—Pride, which is practically a declaration of independence of God, means utter failure in the end. But the most helpless who depend on God will have all their interests guarded.

26.—The wicked labor continuously to invent and establish evil. Contrast with that course the words of pure men.

27.—The thought is that undue haste to be rich brings a sorrowful slavery to all concerned, but he that has a contempt for gifts or bribes shows that he is not avaricious.

28.—Studies to give a just answer. The other pours out senseless villainy.

29.—Because the first is out of line with him, the other adopts God's way.

30.—Arguing the value of cheerfulness. Your cheer may raise the spirits of another, and so put him in the way to enjoy life.

31, 32.—Hence the necessity of heeding good advice. Weigh reproof, even though it come from an enemy. Sometimes the wrath of men praises God.

33.—The real test of one's fear of God is the readiness to hear and

obey him. Honor is born of that quiet teachableness which is willing to humbly sit at the feet of knowledge and prepare for the responsibilities of life.

Ch. 16:1.—God is the author of all that wisdom which sets the heart right and furnishes a reason for the hope within one.

2, 3.—Ordinarily we know that each man contends that his own way is right, but the Lord measures the motive behind the action. Therefore to look to the Lord for direction is to insure perfection in the motive.

4.—God has disposed the whole universe so as to work out his pleasure, making even the wrath of men to praise him in the great day of reckoning.

5.—Pride repudiates God's wisdom and help. Such a course must bear evil fruit no matter how strong is the human combination in the case.

6, 7.—Godliness drives out iniquity. Right is stronger than wrong. Therefore verse 7.

8.—Because right character and conduct is demanded of every man, and great riches gotten by wrong methods is a standing condemnation.

9.—Man is left to choose his course as if everything depended upon him, but all the protection and help he gets comes from God.

10.—This expresses a rule. Since governmental powers are ordained of God, men must recognize governmental power as the voice of God.

11.—Ancient weights were made of stone and carried in a bag. God being the author of all equity, is of course the author of a system of just weights to regulate commercial transactions according to justice.

12-15.—The king is supposed to stand for righteousness. On that supposition the throne is set up. If he does wrong, his example would be unusually destructive, for not only will others follow it, but will have a contempt for that law which he represents. Verse 13 will be true therefore of any just king. Verses 14 and 15. Since he has the power to take life.

16.—Wisdom can gain the necessary money. But money without wisdom is a calamity.

17.—The great business of a man is to keep in the way of life. And that means self-preservation.

18, 19.—See verse 5. Gain means nothing if it brings calamity.

20.—See your margin on this verse. A wise understanding and trust in God is a happy combination.

21.—Commentators understand this latter expression to mean "eloquent discourse instructs."

22.—Because it keeps him in the right way. The last named instruction is of no value.

23.—Because there is a constant seeking after greater knowledge.

24.—They soothe and encourage, and so strengthen.

25.—What seems to be right in itself may sometimes become a grievous wrong because of the end to which it leads.

26.—Hunger drives a man to labor for his support.

27-30.—The study and aim of evil men is to fill lives with evil, and lead men from the right way. Verse 30 indicates determined study to devise mischief, and then immediately formulation of it in words.

31.—Only when it is found in that way. Otherwise a crown of dishonor.

32.—Because that is Godlike.

33.—Men may resort to methods. But God can control even the methods, having made the laws which govern them.

Ch. 17:1.—See margin. A small allowance, with love, makes home a foretaste of heaven, but no amount of good things can supply its lack.

2.—Even a servant who is wise has an advantage over a son who lacks wisdom.

3.—Just as these vessels named try and refine the precious metals, so the Lord tries and refines the heart.

4.—Because their character is kindred to these things.

5.—That would be mocking helplessness, and glorying in the destruction of God's handiwork.

6.—For they see reflected in the grandchildren the image of their own children in the happy days gone by. To the child the father stands for wisdom and protection.

7.—Such combinations are out of harmony with the eternal fitness of things. They are contrary to all expectation.

8.—In general terms nothing is so acceptable to every type of humanity as a gift. It pleases everyone.

9.—To hide away a transgression rather than to blaze it abroad is the way to keep love instead of the strife which would follow the opposite course.

10.—Since a wise man looks for his own defects and tries to profit by them. A fool cannot be made to see his own defects.

11.—If one will not be subject to right authority, he must expect the punishment of the law to take hold on him.

12.—Though a bear robbed of her whelps is furious, yet she is not so annoying to a man of fine sensibilities as a fool.

13.—And ought not to depart from his house. God is just.

14.—The figure of a dam. A break once made in it is almost impossible to repair.

15.—They are both arrayed against God and his just laws.

16.—Wealth cannot buy wisdom, but he who has a desire for it may get it without wealth. Therefore when one does not have a taste for it he need not offer a price for it and expect to buy it.

17.—Adverse circumstances do not shake the love of a true friend. Adversity brings out his real devotion.

18.—The thought is that wisdom would forbid his becoming surety.

19.—Because strife is a transgression of God's law. Perhaps the latter clause refers to the undue and invidious comparisons between one's own and other families—a thing likely to excite bitter jealousies and animosities.

20.—Such a heart does not seek good, and such a tongue is always falling into mischief.

21.—Because such a child is a source of continual disgrace.

22.—Good cheer is the best possible medicine for the body. Worry kills more than work.

23.—Bribery. When he cannot gain an end by fair means he gains it by foul means.

24.—The wise person concentrates his attention on a worthy object of mental pursuit. The mind of the fool wanders aimlessly everywhere and sees nothing.

25.—See verse 21.

26.—This is thought to be a caution against punishing good subjects or resisting authority.

27, 28.—In common language we would say, a well filled head does not rattle, but is cool (see margin); and so even a fool, if he knew enough to hold his tongue, may be mistaken for a wise man.

Ch. 18:1, 2.—One who sets himself apart to study, dives into every mystery which he has opportunity to explore. Contrast with that diligence the action of that individual who delights in nothing of that kind, but who is constantly showing his ignorant folly.

3.—Because the violent deeds of the wicked bring them into contempt, ignominy and reproach.

4.—Words show the real nature, because they spring out of the depths of the heart, and the greater the stream of wisdom which flows, the more seems to be left in the fountain.

5.—To render a wrong or partial verdict because the person on the wrong side is prominent, is abominable perversion of judgment.

6, 7.—Because he will not control his speech and therefore is continually saying something which leads to violence. Hence verse 7.

8.—The miserable tattler by his tale-bearing stirs up trouble even between friends which affects their most sacred private interests.

9.—The first is the sin of omission, the other that of commission.

10.—A knowledge of what the Lord does for individuals and nations who trust in him is a sufficient confirmation of this text. A man's best safeguard against temptation at the hands of evil men is the knowledge that he is a consistent Christian.

11.—And so it comes about that by means of wealth many a man deceives himself into a false feeling of independence.

12.—Such haughtiness is sure to bring destruction, because it declares contempt for both God and men. Humility cultivates affinity for both, and so brings honor.

13.—Because his speech is not guided by facts or knowledge.

14.—The first is a common, well known fact—men live in spite of infirmities; but with the spirit broken no hope is left of rising above circumstances.

15.—Since that is the great end for which they live and labor.

16.—This is usually true whether the gift be an honorable one or a bribe.

17.—This is construed as having reference to a one-sided statement, which always seems right in the eyes of the man who makes it.

18, 19.—The casting of lots was equivalent to a decree of the court. A decision at law may stop quarreling, but usually makes a wide breach between the parties. Just such a condition as that described in verse 19.

20, 21.—If a man is right, his words lead him into honor and confidence and security. Hence verse 21. It will be according as a man uses his tongue.

22.—Who that observes but knows that a good wife is a man's best earthly friend, and practically a necessity to him who would run the ideal course of life.

23.—A statement of the difference between humility and pride.

24.—Because like begets like. The latter clause states a well known fact that some friends are nearer to you and will do more for you than your own relatives.

Ch. 19:1.—The first, doing the best he knows, is far better than the second, however rich or great he may seem.

2.—Knowledge is set within our reach for the use of man. The latter clause expresses haste without knowledge.

3.—When a man sets his own way against God's way, he begins to fret against God's plans.

4.—Crowds will chase after the man of wealth, but the man of poverty, however worthy he be, is left out of the social company.

5.—The margin says, He shall not be held innocent. He is sure to get his pay sometime, somewhere.

6.—Because of the desire of men to be given something.

7.—A statement of how society, and even one's relatives, turn their backs on him when he is needy.

8.—Because that is the right way to success and honor.

9.—See verse 5.

10.—Because he is incapable of appreciating substantial delight. And just so is a servant incapable of appreciating the value and care of that property which he never was capable of producing; or the rule of abler persons whose attainments are far beyond his own.

11.—Knowing that if it is put off it will be much less. To forgive is Godlike.

12.—Because the king is able to visit punishment, as well as to bring great prosperity.

13.—For he brings repeated trouble. The contentious wife never ceases her annoyance—like the endless monotony of dropping water.

14.—A thrifty parent is the author of all such inheritance. The part of a prudent wife is that of a God-given helper in the matter.

15.—The sluggard sleeps on regardless of consequences, hence hunger comes as a result of his sloth.

16.—Because the commandment forbids that which destroys life.

17.—Giving to the poor is aiding those made in God's image. God has promised to help such a helper.

18.—False mercy lets the child grow into hopeless ruin for want of due training.

19.—That is, because of his passion he will not stay delivered, but is constantly getting into trouble.

20, 21.—And so only he who looks to the Lord for advice will find the counsel which will stand the test.

22.—A man's kindly nature is that which makes him desirable, and a poor man of that kind is better than a rich person who professes and never does.

23.—Because to keep God's commandments is the royal highway not only to happiness, but to long life. See Psa. 91:16.

24.—He is unwilling to do even the smallest thing for his own support.

25.—An assertion of the value of discipline.

26, 27.—The description of a child of brutal habit. Therefore verse 27.

28, 29.—That is he scorns the right and exalts evil, drinking in iniquity like water. And so verse 29.

Ch. 20:1.—Because it promises what it does not give. One who uses it is thereby guilty of madness (raging) against himself and all his interests.

2.—Because the king is able to punish him who provokes him.

3.—Hence the injunction, "Be at peace," etc. Mark 9:50. I Thess. 5:13.

4.—He makes that an excuse for his laziness.

5.—If it is of any account it is deep down and has to be discreetly drawn out.

6.—Self-praise. But how few really deserve praise.

7.—A just life is always an uncounted blessing to the posterity.

8.—The real business of a king is to find out and root out evil.

9.—Compare Rom. 3:10, 20, 23.

10.—That is, weights and measures that vary, and so are used to defraud.

11.—We judge any individual by his actions, and the acts even of a child will ripen into habit, character and destiny.

12.—Therefore we should use them for wise observation.

13.—Do not sleep unduly. Be alert when work time comes.

14.—Pretends to the one of whom he buys that he is making nothing, then boasts of his sharp bargains and large profits.

15.—And therefore the latter is better than all the former.

16.—If he be accustomed to be surety for strangers, he will be sure to lose all, hence it is needless to favor him. If he be a debauchee, trust not his word, but demand security.

17.—Deceit may bring a temporary reward, but it will keep food from the mouth later on.

18.—Take advice therefore—the more the better; and especially before entering so risky an enterprise as war.

19.—If he reveal the secrets of others to you, he will reveal your secrets to others.

20.—Insubordination in the family is the basis of a like attitude toward all human government.

21.—Therefore get it wisely and honestly, or not get it at all.

22.—See Rom. 12:19.

23.—See verse 10.

24.—Seeing he cannot comprehend God's plans. A plea for faith.

25.—The proper time to inquire is before the devouring. If not done then it will not likely be done afterward.

26.—Uses his power to crush it out. So will any wise man so far as his power extends.

27.—The God-likeness in man, knows by intuition the inner nature of his fellow man.

28.—Such a character in a king gives stability to his throne.

29.—Each being the badge of its respective age.

30.—It indicates healing. So proper discipline is health to the character.

Ch. 21:1.—Though a king has kingly power and precedence over his subjects, yet God has just as great power over him, and either by compulsion or persuasion may direct his course.

2.—Generally speaking, every man will contend for the correctness of his own way, but the Lord takes account of the motive which prompts an action.

3.—To obey is better than sacrifice. I Sam. 15:22.

4.—The word "plowing" was often used as a figure to represent prosperity. The thought is that the means by which the wicked prosper are sinful means.

5.—The contrast is between the prudent forethought of the diligent and the careless wastefulness of the one who lacks judgment.

6, 7.—The getting of riches by such means is so common that this figure is used of a ball tossed about and caught in the hands of everyone. The unjust methods of commerce so often used, are a lying way of doing business, and invite and insure the destruction which is sure to come on such.

8.—That is, the way of most men—the pure man being an exception to this rule.

9.—An attic room and peace, is infinitely to be preferred to a mansion in which strife curses the life.

10.—Such a man will carry out his evil desires even though it cost all that is dear to his nearest and best neighbor.

11.—The simple here may mean the man who feels his lack of knowledge, and so is willing to be either warned or indoctrinated, or as

some interpret, "What a foolish person will learn only by punishment, the wise man will learn by precept."

12.—And by considering it, keeps himself free from being like it. The remainder of the verse may be read "it," that is the wicked company or "house," overthroweth, etc.

13.—"Blessed are the merciful, for they shall obtain mercy," first because that character induces like goodness in others, and because God rewards according to works. So he that lacks mercy not only fails to inspire in others that feeling toward himself, but deserves the silent contempt which follows him.

14.—A gift represents labor. Hence when given to one who is at strife with the giver, has a mighty strength to conquer the feelings of the antagonist and put him at peace.

15.—Because justice is in accord with the feelings and interests of the just. Instead of "shall be" in the second clause, supply "it is," which means that justice administered would bring the evil man into destructive account for his deeds.

16.—Because every such one is certain to end in death.

17.—This description is of one who neglects duty for pleasure. Wine and oil were counted the luxuries of life.

18.—This may mean either that they will be made to suffer what they planned for the righteous, or else that the righteous shall have commercial supremacy over them.

19.—Is self-explanatory.

20.—Statement of the difference between the spendthrift and the man who saves.

21.—Because he seeks it he finds what God promised to those who seek. See Deut. 30.

22.—Wisdom is the element which brings success, even in earthly warfare.

23.—Because it is almost always a man's words which bring him into trouble. Hence the value of silence.

24.—"Proud wrath" probably refers to that most contemptible of all anger which grows out of offended pride.

25, 26.—That is, he dies of want, being too lazy to work. Hence verse 26, where in contrast to his need is set the plenty and benevolence of a righteous man.

27.—God takes no pleasure in the devotions of those who will not do his will even though they are sincere in such devotions, and if they be not sincere, it is criminal mockery.

28.—A false witness is soon known and universally disbelieved, but the man who can be depended on to tell the truth is in constant demand.

29.—The wicked man cares nothing for the results of his evil conduct; but the upright man considers (see margin) the outcome of his course before he takes it.

30, 31.—No plot formed against God can succeed. Men may propose plans, but cannot succeed without God's help. The word "safety" were perhaps better rendered "victory."

Ch. 22:1.—Because the good name and loving favor may make life successful and happy without riches, but riches without the other is an aggravating mockery.

2.—If not in life they certainly do in death.

3.—He foresees the evil and provides against it. The other walks right into the disaster.

4, 5.—This voices the experience of all good men as a class. The fear of the Lord brings honor, but the way of the transgressor is hard. Hence the man who takes means to shun these evil ways shall escape the thorns and snares.

6.—Because such training fixes habits and habits make character.

7.—The inevitable tendency of dependence upon others.

8.—The evildoer shall reap the results of his folly and his power to work evil shall be destroyed, first, because men will know and shun him, and second, because God will render to him according to his deeds.

9.—Such a character is like that of God, who giveth liberally to all who trust him, and even to his enemies.

10.—Because the scorner is the author of all these kinds of disturbances.

11.—Because such a one by his teaching and example is the king's best friend in inspiring peace and obedience and loyalty.

12.—God's watch-care preserves that relation between things which we call truth, or knowledge. He made the relation at first and he preserved it.

13.—The one who shuns work finds an excuse for his idleness by saying, "The difficulties are so great as to overcome me."

14.—Which simply means that he who has such a character as God abhors will be likely to be snared by such a person and fall into a net from which he will not be likely to arise.

15.—A statement of the value of training. Two elements enter into it, instruction, and compulsion (rod) wherever compulsion is necessary to establish obedience.

16.—The oppression of the poor and the flattering and sending of gifts to the rich are alike odious and contemptible.

At this point ends the volume of proverbs beginning with chapter 10 and ending with the sixteenth verse of chapter 22. The rest of this chapter and the two chapters which follow are another introduction on the study of wisdom. Probably all that remains of the book after this sixteenth verse was added after the first part had become familiar.

Verses 17-21 are an exhortation to hear and heed, that the words may profit, that the trust in the Lord may increase, that the learner may know the certainty of the words and be able to answer those who ask him for direction. Men are expected first to learn of God, after that to use their knowledge both as an ornament and as a weapon against wrong. This course increases trust in God, and by use of the truth furnishes its best defense, and is an inexhaustible storehouse from which he may draw supplies for the aid and encouragement of others.

From verse 22 of this chapter on to the end of chapter 24 are warnings about personal conduct. This theme is broken into many sub-topics.

22, 23.—If a man will not from pure principles treat humanely his fellow beings who are less fortunate than he, he must know that God will require of him the happiness which he has denied to others.

24, 25.—Since like begets like and by association men come to endure, pity and finally embrace evil, the warning here is against allowing a familiar acquaintance with it. He who keeps himself from the knowledge of evil will never adopt it.

26, 27.—The gist of this advice is, do not act as security unless you have the money to pay the amount, since it would uselessly involve the common necessities of life and render one liable to be deprived of them.

28.—The old landmarks were put in Canaan at the direction of God, and were standing monuments of God's solicitude for his children. They were not to be changed, for in the year of jubilee each estate was to return to its original owner, or his heirs (see Lev. 25).

29.—The really diligent man will so prosper that he will be in demand in the highest public places, and so his services will not be confined to second rate or obscure employers.

Ch. 23:1-3.—In this warning verse 2 means, cut off or restrain the tendency to over eat. The table of such a one would naturally be loaded, and with many things not wholesome or substantial food. Such eating itself is harmful, and moreover, large partaking of the dainties of another is acknowledgment of great obligation, which will have greater or less tendency to make the eater the slave of the giver of the feast.

4, 5.—Do not make riches the aim or end of life. Especially because they cannot be relied upon as a stable acquirement. Today they are with

you, tomorrow they may be gone. Then nothing remains to show for the labor and attention which their acquirement cost. The same diligence put upon religious development will make for the individual an incorruptible and everlasting inheritance.

6-8.—A man is according to his inner character. To accept benefits at the hand of a hypocrite is to pave the way for him, in the furtherance of his selfish aim, to turn all the apparent sweetness of his hypocritical pretense into gall and bitterness.

9.—To attempt to discourse with one who is incapable of appreciating wisdom is to bring your own thoughtfulness into contempt and belittlement.

10, 11.—To take any advantage of others because they are unable to defend themselves is an injustice for which God will call the aggressor to account. (See Deut. 19:14 and 27:17.)

12-14.—No charge demands more especial challenge of attention to it than that of child training, which at this day is so little heeded that many children are outlaws from babyhood. Their necessary lack of wisdom, and dependence upon the wisdom and experience of their elders, makes it indispensable that they should be restrained, guided and taught.

15-35.—A wise child is always a source of rejoicing to the parent. Sometimes there is great temptation to envy evildoers who seem to have all their heart's desire, but it must be remembered that there is to be an end of all that, and God will bring to pass his promise to the faithful (verse 18). Here follows a guard against drunkenness and gluttony. The son is especially enjoined to heed the admonition both for his own sake and the honor of his parents. The word heart in verse 26 doubtless means the attention. Here he is cautioned against the wayward woman, and the inevitable companion of such evil, wine drinking. Such evil he declares is like lying down in the ocean, or sleeping on the high mast where the least motion of the ship would send the sleeper to sure destruction. And worst of all, the moment one wakens from the deathly stupor produced by such course, at once he plunges into it again.

Ch. 24:1-9.—These verses, by showing how all that is good and great is accomplished by wisdom, argue that envy is wasted energy. Those who are guilty of evil are mere destructionists, while the man who follows wisdom guarantees for himself posterity, riches, honor, strength and safety. Verse 6 suggests how that wisdom will do nothing rashly, and so because of its cool, calculating spirit is beyond the grasp of a fool. Verse 9 means that sin occupies the whole mind of the foolish person.

10-12.—Courage is a necessity to this life, and is enjoined as a duty,

upon a child of God. To fail in duty and plead ignorance as an excuse will not answer if the means of knowledge be within our reach.

13, 14.—First the pleasure which wisdom brings is noted by comparing it to the taste of honey. Then the reward which it brings is assured by showing how that the results which it promises shall be brought to pass by observing its rules.

15, 16.—This warning to the wicked consists in this: The just man, though he be ill treated, shall rise again from the calamity an indefinite number of times (seven signifying perfection), thus being able to demand retribution, and so will be a most dangerous person to abuse. Added to this, God is on the side of the just man, and will fight for him.

17, 18.—Even a righteous man is not to rejoice when an enemy comes to grief. Sin will invariably bring destruction, but that is not to be made a subject of rejoicing. We may rejoice in the downfall of iniquity, but must love the sinner while we hate the sin. To meanly hate a fellow man, even though he be a sinner, and make no effort to win him to the right way, is to descend to a level with him, and so make ourselves as unworthy as he of God's help.

19-22.—The assurance is here given that the wicked shall suddenly come to grief. They shall get no reward for their life work, and their punishment shall be not only sudden, but unspeakably great.

23-26.—As verse 24 indicates, injustice in judgment is a just cause for the most unsparing condemnation. If one deserve condemnation or rebuke, to receive praise rather for his evil deeds is to strike at the whole basis of government.

27.—In warm climates where a tent was acceptable shelter the prevailing order was first attendance on crops and afterward that of a permanent habitation. It is suggestive also that we are taught that it is our first duty in this world to tend the field of the Lord's planting, and a secondary one to build for ourselves earthly mansions.

28, 29.—There is double reason for this advice. First, the neighbor's prosperity aids in your own prosperity, and it is pleasant and profitable to be on good terms with a neighbor. Secondly, it is Godlike to forgive.

30-34.—In this picture is apparent (1) laziness, (2) dullness of comprehension, (3) foreign substance in the soil, (4) means of defense gone to ruin. And the observer saw that it was all the result of a sleepy disposition. The outcome was sudden poverty and terrible want.

The second volume of proverbs, collected by those who restored the temple worship under Hezekiah, begins with this twenty-fifth chapter and includes chapter 29. It is a variety of rules and observations.

Ch. 25:1.—Isaiah and Hosea are said to have been among the number. For the story of the restoration of the temple service see II Chron. 29 and 30.

2.—God's wisdom is shown in that his works must be studied out diligently to be comprehended. Kings have every facility to do so, and it is an honor to them when they do it. Brown interprets this passage thus: "God's ways are unsearchable, but kings being finite, should take wise counsel."

3.—Up into the air above the earth is the best illustration of height. Down into the earth is the best illustration of depth; and the king who wisely keeps state secrets is as inaccessible to the masses as both.

4, 5.—Take away the dross and you have the finest silver fit for the best use; so take away wicked counselors and you have the best of government.

6, 7.—It is honorable to be called up from an humble place, but a great disgrace to be called down from a high place, especially if you have forced your way into that high place without invitation.

8.—Be very careful in entering a matter of strife, lest you cannot maintain your position in the matter, and so be put to shame.

9, 10.—Go direct to your neighbor to discuss your differences. Do not be a tale-bearer and thus bring trouble by telling secrets which perhaps you would have had no disposition to tell had you discussed the matter fairly with him.

11, 12.—Such a word is often a turning point in one's life, or the means of hushing a storm of strife into a great peace. Thus the speaker becomes an ornament in the eyes of the one benefited.

13.—The heat of harvest brings longing for the cool snows. The snow from the mountains was used to cool the summer drinks.

14.—There is bluster and promise without performance.

15.—Slowness to anger and a soft answer conquers passions.

16, 17.—Just as moderation in the eating of honey is necessary to prevent surfeit and physical disgust, so moderation is necessary in visiting.

18.—As these weapons act on the body, so does false witness on the character.

19.—Because neither the man nor such tooth or foot will serve you when you need service.

20.—Here is aggravation. Joyful singing means lack of sympathy.

21, 22.—See Rom. 12:20.

23.—Expressed disapproval dampens the ardor of such people.

24.—See chapter 21:9.

25.—See verse 13.

26.—Such a condition means a great wrong somewhere which will be a continual source of trouble.

27.—As the first surfeits and brings trouble, so the second creates supreme disgust and nausea.

28.—Because he has no defense for his character—nothing to guard him from instantaneous and utter destruction.

Ch. 26:1.—Snow did not come in summer, nor rain in harvest time. So honor was not to be expected of a fool, being contrary to his nature.

2.—Just as a bird has a reason for its movements, so there is sure to be a reason for a curse, whether or not that reason be easily understood.

3.—The easily guided horse needed only a whip to urge him on. The stubborn ass needed a bit in his mouth to control him. The fool needed scourging to keep him in wholesome fear of wrong doing.

4, 5.—Here are two phases of the same caution. Do the first habitually and you become like the fool. Do the second occasionally to show the fool in what contempt he is continually held. One authority puts it this way: "Answer not—i. e., approvingly, by like folly—but 'answer' by reproof."

6.—"A fool fails by folly as surely as if he were maimed, and so brings abundant damage."

7.—Just as a lame man shows by his walk the inequality of his legs, so does a fool show lameness in his attempts to use a parable.

8.—To attempt to show honor to a fool is to throw it away.

9.—The lack of sense in a drunkard which is shown in his careless handling of thorns.

10.—Who will render to all according to works. Rom. 2:6-11.

11.—Force of habit is expressed here.

12.—The most hopeless of all men is the one who thinks he has nothing to learn.

13-15.—See chapter 22:13. A mere excuse for idleness and laziness. The fourteenth verse is expressive of his persistence in lounging in bed. Verse 15 shows the depth of his laziness.

16.—The logic of reasonable men produces little effect upon such a one. He cares only for his own way, and his ignorance is so great that he has no conscious need.

17.—The taking hold, the holding and letting go, all involve danger.

18, 19.—These verses are a stinging reproof of "practical jokes."

20-22.—An admonition against tattling. It is the fuel which keeps the fire burning. Such a one is responsible for the strife which he kindles and the wounds which he causes.

23-28.—The real material in a vessel is sure to be known sooner or later. So of human character. Then the result of the individual's wickedness shall recoil upon him, and at last he will hate those whom he has been the means of ruining.

Ch. 27:1.—A warning against presuming confidently about the future. Only God knows the future, and so we should commit our plans to him.

2.—It is bad taste to be guilty of self-praise. If another cannot find occasion for praise in you, you would better leave it unspoken.

3.—The anger of a fool knows no bounds either of amount or of duration.

4.—Bad as is wrath, envy is much more to be dreaded.

5.—Because love that is kept secret does not help its object, but rebuke does, if the one rebuked profit by it.

6.—A real friend who wounds, does it for wise and helpful purposes; but with an enemy there is poison in the kiss.

7.—One who feels no need loathes everything offered, however valuable. One who feels his need can relish anything substantial, however humble.

8.—Such a bird leaves her eggs to rot or offspring to perish. A man out of his place leaves duty undone, and those dependent upon him unprovided for.

9.—Friendly counsel is a most precious experience, which every man appreciates and strongly desires.

10.—It is a remarkable and well known fact that a man's closest and most sacrificing friends are among strangers usually, rather than blood relations.

11.—A child's wise behavior is a sufficient answer to such as reproach the parent of the ill conduct of his offspring. His good behavior is also a comfort to the parent.

12.—The first expresses forethought and preparation—the second blind carelessness.

13.—See chapter 20:16. The thought is that one accustomed to go security for strangers or to meddle with the strange woman, would never have anything more than his garments.

14.—Such excess in praising another is almost invariably an indication of insincerity.

15, 16.—Each is the same unceasing, monotonous noise. It is generally supposed that this latter verse means that it would be as easy to restrain the wind or to keep the character from being indicated by works, as to restrain such a woman.

17.—A statement of social influence, and the effect of friendly encouragement.

18.—The result of toil. Faithful service secures a reward.

19.—The spirit of a man grasps easily the joys and sorrows of another man, because of his experience.

20.—The lust of an evil eye grows more intense as it feeds. Evil, as it grows, increases its desire to do evil.

21.—As silver and gold are tested in these vessels, so is a man tested by praise. "Vain men seek it, weak men are inflated by it," but the man of real strength disregards it and moves on his way steadied by his humility and sense of duty.

22.—You cannot pound it out of him.

23-27.—An exhortation to diligence. Unless one be careful and diligent, riches slip away from him like a dream in the night. As verse 24 indicates, riches do not come down from generation to generation, but are gathered by diligent care and attention to what the earth and its flocks produce.

Ch. 28:1.—The state of mind of every wicked person is such as to make him a coward, no matter how much boldness he may pretend.

2.—If a land have a wicked government, that sort of anarchy which wickedness produces shortens the reign of the rulers and so increases the number of them, but a ruler who rules in the fear of God, prolongs his reign and brings continued prosperity to the state.

3.—"Such in power exact more severely, and so leave subjects bare." (Brown.)

4.—To forsake law is to encourage and uphold lawbreakers. To keep law is to show one's self at variance with their methods.

5.—The liberty which sin wants is license to do as it pleases. Hence such have no sympathy with the meting out of judgment. A just man knows the necessity and usefulness of judgment.

6.—The just man, even though he be poor, is much better thought of than the evil man, however rich he be.

7.—Because his lawbreaking is sure to bring trouble and shame.

8.—No man can carry riches out of the world with him, and if he get it unjustly God will finally take it away from him and give it to a better man.

9.—Because such a one openly defies God. Why then should he make mockery by praying to him?

10.—See chapter 26:27. An evil character hurts itself worst of all.

11.—A conceited rich man is no match even for a poor man if that poor man be wise.

12.—Because they rejoice in good things. But when the wicked come to power, good men make it their business to seek out a better man to take the place of the wicked ruler.

13.—Because the latter is the only way to have them forgiven and so to have God's approval.

14.—Continuous fear of God means continuous approval and prosperity. The opposite is sure to bring evil.

15.—He is an irresistible terror to his helpless subjects.

16.—Oppression kills the affection and respect of the people for their ruler, so that to be an oppressor is to lack wisdom. To be the opposite insures their affection and a prosperous reign.

17.—The pit here means grave or destruction. The thought is, whoso taketh life let him pay the penalty.

18.—The principle which all law is supposed to embody.

19.—A principle the illustration of which may be seen daily.

20.—Such haste always implies questionable methods and ill gotten gains.

21.—A man of such character will be influenced to do evil on the slightest pretext.

22.—See verse 20. If one be guilty of such methods, justice is sure to overtake him.

23.—Because a wise man will respect one who tries to do him good, and has no respect whatever for a flatterer.

24.—Such wronging of parents lays the foundation for open plunder. Honor of one's parents is the basis of all good character.

25.—Pride seeks only itself, and is always contending for its own gain. Trust in the Lord seeks the welfare of another, imitates the character of God, and thus becomes the possessor of the promise of the life that now is and that which is to come.

26.—Because he cannot shield himself from the result of his own wrongs. The latter clause implies trusting in the Lord and doing good. See Isa. 26:3, 4.

27.—To give to the poor is to lend to the Lord. Deut. 15:7. To close the eyes to the needs of others is to cultivate a Godless character.

28.—When wickedness reigns men hide themselves from the terror. When that condition is destroyed righteous people flourish.

Ch. 29:1.—Such a man resists good and adds to his wicked character until great calamity overtakes him.

2.—See chapter 28:12 and 28.

3.—One who loves wisdom scorns to destroy himself and his substance. Hence he rejoices a wise parent.

4.—Wise law well executed makes a nation stable. But a bribe-taker makes law a dead letter, and so breaks down all justice.

5.—The flatterer leads his victim into evil which he has prepared for him, and does it by deception.

6.—This is akin to the preceding verse. Whoever does evil is putting himself in the track of the avenger. The righteous has no such fear.

7.—The difference of character is shown by their respective treatment of those who need help and sympathy.

8.—The iniquitous condition of our large cities under the rule of scornful sinners is a sufficient comment on this proverb.

9.—Because the fool never knows when he has enough.

10.—Because his nature is so opposite to theirs. The just seek to be like him because they love his character.

11.—He don't know enough to restrain his words.

12.—Because a ruler who is guilty of evil government makes all those under him guilty like him. They know the facts, but are not allowed to do justly.

13.—The Lord provides that which nourishes both. See I Sam. 14:27-29.

14.—Because he does righteously, he becomes like God, and it is that kind of character that shall ultimately prevail.

15.—See for example the children who grow up without restraint.

16.—Righteousness shall surely prevail in the end.

17.—See verse 15.

18.—Vision no doubt refers to instructing in God's truth, which came through visions, etc.

19.—Will pretend to not understand.

20.—Because he lacks that careful consideration so necessary to success and progress.

21.—Careful training would make the servant as dutiful as the son.

22.—Because in no condition for calm consideration.

23.—Pride goes before a fall. Honor is a guard which helps the humblest man in time of need.

24.—Because it will certainly bring him to ultimate destruction.

25.—Slavish fear of men leads to many an evil deed.

26.—Men seek for place and position. But these things really come from the Lord.

27.—Each cordially hates the other because of the difference in their character and methods.

Ch. 30:1-6.—This chapter contains the teaching of Agur to his pupils. In this statement of Agur's faith the word "brutish" should be rendered "stupid." It is expressive of the condition of one who has not learned of God. That very aptly expresses the condition of one who for any cause whatever has neglected the study of his relation to God. It is thought by some that this term is here meant to express his lowly self-estimation. The questions of verse 4 all direct the mind to their common answer—God. His word then it is that we should study, and are neither to add to or take from it.

7-9.—This prayer for exemption from the extremes of poverty and riches is pertinent and well timed. It should be relevant to many a Christian, for few can bear extreme poverty without great temptation, and fewer can bear great riches without greater temptation.

Verse 10 shows the responsibility of making an accusation. Even though it be one's duty to accuse when he knows facts which ought to be brought from their concealment, yet one must, before bringing accusation, be sure of his facts and their proofs.

In verses 11, 12, 13 and 14 are named four despicable classes of people. The parent reviler is well known as one near to the prison or the gallows.

The filthy self-righteous is also well known as the class hopeless of access by the truth, because they are too ignorant of divine things to realize their need.

The scorner is well known by his proud disdain of what God offers him for his good.

The human oppressor is well known by his ceaseless acts of wretched inhumanity.

15, 16.—The horse-leach is set as an example of that which never has enough. Four illustrations are given in verse 16.—Death is never full. The womb that brings no fruit trifles with the most solemn of duties. An earth parching with drouth cannot bring forth its increase. The destroying fire brings only disaster, and is never satiated.

Verse 17 "signifies a body either dying unnaturally or being unburied or both." (J. F. B.)

18-20.—Four things are grouped here as illustrations of concealed methods, where the actions cannot be traced. Such he declares is the

way of an adultress. The motive for such a course of life is beyond comprehension.

21-23.—The intolerable things will be at once recognized. A servant elevated to power is most overbearing. A fool who knows no want, unmanageable. An odious woman, married, flaunting her assumed charms and superiority in every face, and a servant made an heir, is filled with irrepressible self-importance.

24-28.—Wisdom is illustrated in the forethought of the ant who in summer prepares for winter; the conies who fortify against stronger power by taking to the rocks; the locusts who defend themselves by union, and the spider whose aggression brings her even into king's palaces.

29-31.—These illustrations of comeliness take the lion for strength, the greyhound for swiftness, the goat for aggression, and the king for success.

32, 33.—Since wrath brings strife, if thou hast been guilty of stirring it up, cease at once, for strife, once begun, may end in unspeakable disaster.

Ch. 31:1-3.—Lemuel's mother warns her son first against sensuality, which wastes manhood, and so destroys hope and prospect of future usefulness. Even kings with all their resources are rendered helpless by it.

4-7.—The warning against strong drink is akin to the preceding. If a man takes it it means that he is ready to perish. They will forget law, pervert judgment and work unspeakable mischief to themselves and those with whom they have to do.

8, 9.—To come to the aid of such as are oppressed and have no helpers is always a mark of the highest manhood. Therefore verses 8 and 9.

10-31.—Finally, in contrast to the first two themes (sensual indulgence), is the blessed state of one happily married. This description of a good wife is detailed and graphic. Her value cannot be stated. Her husband trusts her. She is an angel of good. She is a willing worker, fearless, an elevator of her husband, clothed with honor, rejoicing, wise, careful of her family, and whose children arise to call her blessed, and whose monument is in their useful and happy lives.

ECCLESIASTES.

INTRODUCTION.

The title of this book in Hebrew is "Koheleth," which means an assembler of a meeting and a preacher to such meeting. Hence the LXX gave to the book the title of "Preacher." This noun, which is usually masculine, is once used in the feminine form (chapter 7:27) and with a feminine verb, referring, authorities say, to divine wisdom (wisdom being feminine gender in Hebrew) speaking by the mouth of the inspired king. In the other places the masculine noun (and masculine verb) refers to Solomon.

There seems to be no reasonable doubt that Solomon was the author of this book. Brown says, "That the Rabbins attributed it to Isaiah or Hezekiah is explicable by supposing that one or the other inserted it in the canon." The Song of Solomon and Proverbs is thought to have been written by Solomon in the fervor of his first love for God, and this book in his late old age, "as the seal and testimony of repentance of his apostasy in the intervening period." "The substitution of the title Koheleth for Solomon (peace) may imply that, having troubled Israel meantime, he forfeited his name of peace, but now having repented, he wished henceforth to be a preacher of righteousness." (J. F. B.)

ANALYSIS.

Chapter 1.

1-6-10 Vanity of things human.

1-11 The ceaseless repetition of nature.

12-18 The disappointment of human knowledge.

Chapter 2.

1-11 The disappointment of works of pleasure.

12-16 Wisdom and folly compared. The common lot.

17-23 The consequent revolt toward his works.

24-6-10 A conclusion.

24-26 The conclusion stated.

Chapter 3.

1-15 The point argued from the diversity of human employment.

16-6-10 Argument from the unseemly lot of men.

16-22 Injustice in life and beast-like death.

Chapter 4.

1-3 Human oppression.
4-6 Envy.
7, 8 Miserliness.
9-12 Heartlessness. Need of co-operation.
13-16 Hopelessness of a self-sufficient spirit.

Chapter 5.

1-7 Rashness in religious vows.
8-6-10 The emptiness of riches.
11-8-17 How to avoid vanity.
11, 12 A question as to remedy.

Chapter 7.

1-8-17 The answer.
1 A good name.
2-6 Self-abasement.
7-10 Patience.
11-22 Wisdom.
23-29 Difficulty of getting wisdom.

Chapter 8.

1-5 Duty toward the king.
6-12 Human impatience.
13-17 The guard against it.

Chapter 9.

1-12 Remarks on God's providence.
1, 2 God's treatment of men on probation.
3 Result. Sinful conduct of men.
4-6 Co-extension of hope with life.
7-10 A rule of daily conduct.
11, 12 The uncertain end of human action.
13-18 Remarks on wisdom. An illustration.

Chapter 10.

1-20 Remarks on folly.
1-3 Effect of folly on the individual.
4-7 Effect of folly in rulers.
8-10 Its price in daily affairs.
11-15 Result of its mastery over the individual.
16-20 Result of its mastery over a ruler.

Chapter 11.

1-8 Direction about charity.
1-6 Exhortation to large seed sowing.
7, 8 The reason.
9-12-14 Advice to youth.
9 Certainty of judgment.
10-12-7 The consequent rule of action.
8-12 The conduct of the preacher.
13, 14 The reason. Conclusion.

LESSON NOTES.

Ch. 1:1-11.—By verse 1 is doubtless meant Solomon, the writer of this book.

Holy of holies meant "the most holy place." Vanity of vanities means the most vain thing, or the sum of all things unsatisfying. Earth's laborers toil and pass away and others rise to take their places and their duties, but the earth on which they toil remains substantially as it was. The sun, the wind, the streams, continue their daily repetitions without any marked change resulting. And so the labors of the eye and ear continue and are never finished. Things are as they were, and as they have been farther back than the remembrance of man extends, and as they shall be farther in the future than the things of the present can be recalled.

12-18.—In the same line as the above, Solomon, when king of Jerusalem, began to search out knowledge. It is evident, as will be seen later in this book, that the wisdom which he began to seek (I Kings 3) when he became king of Israel, either was not the cognizance of things from God's standpoint, or else Solomon did not continue his investigation on that line. As these verses show, he notes the doings of men, and becomes familiar with human nature and human ways, and finds that knowledge an increase of his own responsibility, and as well an increase of heaviness of heart from the knowledge of the greatness of the difficulties to be overcome.

Ch. 2:1-11.—Now Solomon turns to the delusive works of pleasure. That which produced mirth was so unsatisfying that he named laughter a species of madness. Then he tries luxury, trying meanwhile to retain his wisdom. He made for himself the most elaborate kind of public works, he acquired servants and flocks and riches and choirs and everything which he thought would be pleasant and entertaining, but found

that his labor was profitless and that vexation of spirit was all he had to show for his outlay of time, strength and means.

12-16.—Having now tested, in a measure, both wisdom and folly, he is in a position to intelligently compare the two, and especially, as verse 12 indicates, being king, he has better facilities for observation than any ordinary person, and so can follow out every conceivable method of investigation. His conclusion is that of verse 13. The man of wisdom who used his eyes could see this, but the fool rushed on unconscious of the fact of verse 13; but, nothwithstanding that difference, both came to a common end—death. And so he asks the question, in what then, after all, was he more wise than the fool, seeing that both wise and fool die alike and are alike forgotten? (The question will be answered later in this book.)

17-23.—This view of the case produced inevitable disgust with all that work. The result of the king's labor was to be left to some one who should come after him, and there was no knowing whether that man would be wise or a fool, yet in either case he should have rule over the work. The despair of verse 21 was a legitimate result of the view of the situation held by the king as voiced in verse 22. The responsibilities and pains of acquirement, he argues, are too great to be so lightly thrown away.

Therefore the conclusion of verses 24-26. Authorities contend that the English rendering here conveys a false impression. That the literal of the Hebrew is, "It is not good for a man that he should eat and drink and delight his senses in his labor." (Weiss.) Verse 25 is a declaration that Solomon had better opportunity than common men to test what of satisfaction there might be found in riches apart from God. Wisdom had been given of God to Solomon in the days of his better life, and in all ages it has been true that the riches which the sinner heaps up in God's own good time and in his own good way are given to those who do his will.

Ch. 3:1-15.—He now argues the wisdom of that conclusion from the fact that God in his wisdom has given a fit season for every legitimate employment of the human mind. In all these things there is care and anxiety, and those who are exercised in them can never see the completed picture of human life and toil as God sees it, and therefore it is wise that a man should use all these employments wisely, and as he goes along enjoy the good from them and the satisfaction which God intends that they shall yield him. (The original language of verse 13 differs from that of verse 24 of chapter 2.) This is especially true from the fact that God's order of things, which are set in view of eternity, cannot be

improved upon (verse 14), and that the line of procedure upon which he has been working, he still continues and will continue. The thought of the last clause of verse 15 is, God will cause to return a similar cycle of events to that which is past.

16-22.—From this point to chapter 6:10 the writer argues against sensualism by showing the unseemly lot of men (thus making clear that if there be no righteous judge and no life beyond, this life is a disagreeable farce). Wickedness prevailed at the place of judgment, and the just man seemed to have no recourse but an appeal to God. It seemed to the writer that all this was sufficient evidence of how closely the human family was allied to the kingdom of beasts. Both alike go down into death and into the dust, and who is able to distinguish between the two at the last? Hence, he repeats as in verse 13, It is best that a man should use all his employments wisely, and as he goes along enjoy the good from them and the satisfaction which God intends that they shall yield him.

Ch. 4:1-3.—Again, the oppression which some are obliged to endure at the hands of others, and their helplessness to defend themselves, led Solomon to declare that the dead and those who had never been born were better off than the living.

4-6.—He also notes that even when a man had performed right work, instead of being encouraged he was envied of his neighbor. The fool, instead of increasing his power and means by honest labor, barely lives, and "dries up" as he lives, dwindling into utter insignificance, as a bear who hibernates and sucks his paws through the winter, consumes his own flesh. So that a very small amount with peace and quiet is better than a great amount accompanied by such experience as this.

7, 8.—Then the miser, who has not a soul in the world to enjoy his riches, heaps up and continues to heap up gain, never stopping to question for whom he may be laboring or starving himself.

9-12.—The heartlessness of the world and the consequent need of co-operation is well illustrated in this famous picture of verses 9-12. Who cares for one that goes down in the struggle of life unless he be joined to him in some compact? Perhaps the best possible illustration of such a compact is that mystical union called marriage, in which those hitherto perfect strangers to each other form a union which is stronger than life or death. How they help each other, and how they together withstand opposition and strengthen each other for persecution which would overwhelm and crush any single individual. Verse 12 suggests

that two can succeed where one would fail, and a compact formed by more than two is hard to crush.

The thought of verses 13-16 is that even a king if he be past the point where he is willing to learn, is worse off than the poorest child who has wisdom and disposition to learn. Age as a rule is used as a synonym for wisdom, since wisdom is rarely found without age, but if one lacks wisdom to take advice, his age counts for nothing. The poor child of wisdom will rise to the throne over the ruins of such a one. Verses 15 and 16 may refer to the well known fact that when one by his wisdom has risen to the throne, the strong probability is that his grandson at least (if not his son) when he becomes king will have before him a multitude who have just cause of complaint of their lot and of his methods of rule.

Ch. 5.—In verses 1-7 is stated another rule of action which serves as a check to error, and a guide to the individual into that wise employment and enjoyment suggested. To rashly promise religious service and then fail to keep the vows made, is to act most foolishly. God in heaven hears the vows, and the wise man of action will be a man of few words. As verse 3 indicates, a man's dream partakes of that matter with which he crowds his mind, and we know a fool by his multitude of rash promises and declarations. Hence verses 4 and 5 are the only proper rule of religious action. Verse 6, I think, refers to that habit of some in repudiating their vows by claiming an error in making them. Verse 7 sums up the argument: Too lavish declarations are the source of much embarrassment.

8-6-10.—The remainder of this chapter and chapter 6 to verse 10 discourses on the emptiness of riches. The oppressions and perversions of verse 8 is the result of a mania for riches. What supports life comes from the earth, and all, even the king, must live by such produce, and those who try to heap up great riches find such riches of small benefit to them, but that the increase of goods means an increase of those who consume them. And not only so, but how to preserve such riches, is a care which deprives them of their rest, and proves often their destruction, so that he leaves the earth as he came into it, empty. Therefore, he reiterates, it is proper that a man should use all his earthly employments wisely, and as he goes along enjoy the good from them, as God intended. Otherwise he shall be as chapter 6:2. The emptiness of such a condition is further illustrated in verses 3-5. The great end and aim of life is liberty and the pursuits of real happiness. Failure to get that lasting good means failure in life. Verse 7 indicates that the great force which

keeps men active in life is the necessities of his body, and yet that need returns unceasingly, so that the end is never gained. If to feed the mouth is the whole aim of life, what good is life? The thought of verses 9 and 10 is, probably, "to consciously possess something is better than to be everlastingly wandering in search of something to satisfy the soul." This restless wandering of desire, and not enjoying the present, is the history of man, and he cannot successfully contend with that providence which makes it his lot.

11, 12.—Up to this point in the book of Ecclesiastes the writer has discussed the vanity of things human. The question then as to its remedy is a very natural one. He says (verse 11) seeing there are so many things such as he has named which bring nothing but dissatisfaction, who knows (verse 12) what is good for man in this life? The rest of the book will be his answer to that question.

Ch. 7:1.—Under the head of the answer comes as the first point that he makes—that of the good name. It is plain to everyone that observes that a good name is the foundation of a successful life, seeing that such a name carries with it credit, confidence and all that pertains to success.

2-6.—A second point is that of right self-estimation. Egotism is a curse to any life. No less fatal is that view of life which makes pleasure the only aim and end. "Going to the house of mourning" implies humility, the kind of spirit which says, as did Saul, "Lord, what wilt thou have me to do?" The word sorrow suggests serious thoughts by which the thinker is improved, hence verse 3. As verse 4 indicates, the wise think seriously, but fools never do. Rebuke then, if it be from a wise man, means benefit, but the applause of fools usually shames rather than compliments. The usual fuel of Palestine was very slow to burn, and a fire made of dry thorns was a great contrast as to quickness of action; so the desirability of the praise of fools is to the rebuke of a wise man as the flashing blaze of the kindling is to the enduring and substantial fire.

7-10.—Next in order naturally comes patience. The first part of verse 7 is a very plain statement of an unquestioned fact. A man will not submit to oppression. The thought of the remainder of the verse probably is that a bribe taken by a man who ought to dispense justice is enough to discourage the just man. But, as verse 8 indicates, patience is likely to bring a great reward. Hence in verse 9 he condemns hasty resentment or a conclusion (like verse 10) that justice is losing its sway.

11-22.—Next in order he introduces wisdom. The better rendering of the Hebrew of verse 11 is, "Wisdom is as good as an inheritance." Verse

12 shows why. Both wisdom and money often figure as a defense to an individual, but only he who can be defended by wisdom is securely defended. This thought is illustrated in nature by the fact that man cannot change God's dispensation, and God has ordered that in order that man may have his future approval he must so conduct himself that all his actions may be supported by wisdom. It is natural to be joyful in prosperity, but men often forget when adversity comes that God may through that be teaching them to make God the mainspring of their efforts rather than some other end, such, for instance, as the accumulation of riches or worldly pleasure. Verse 15 notes what is familiar to all observers, viz., that righteousness does not always bring long life, neither does wickedness always bring speedy punishment, hence it is thought here that the objector to righteousness makes the statement of verse 16, saying, "Why shouldst thou make thyself desolate?" (See margin.) That is, why should you make yourself so conspicuous and stand so decidedly alone by trying to be so unduly righteous? While in answer Solomon hurls back at him verse 17; the overmuch in this verse set to correspond with the overmuch in the preceding verse. Of course the verse cannot be construed to mean that it is allowable to be wicked provided one is not too wicked. The promise of verse 18 is comforting and sure, and the declaration of verse 19 has often been verified. Verse 20 is a sufficient answer to verse 16; no need to fear being over-righteous, for in the end it will be found that having done all, we are but unprofitable servants. Hence in all our dealings with others we should regard verse 21, remember our own failings as the servants of God, and not be too exacting with out own servants, lest we call out from them only responses of cursing—see also verse 22.

23-29.—The next point the preacher makes is suggestive. Wisdom is very necessary, but its attainment involves determined and continuous effort. So he found it, and acquired his wisdom by the severest application. This is thought by many to refer to the penitent turning back of Solomon to commune with his heart on his past life. This view throws some light on verse 26. Solomon seems to have found that of all his sinful follies the most ruinous snare to him had been idolatrous women. There is little doubt that his experience had been to him more bitter than death. As the latter part of the verse indicates, the way to escape from all sinful snares is to turn from a sinful life and determine to please God. In verse 27, see margin. Verse 28 seems to indicate that he was still working on the problem. His conclusion seems to be, about one man among a thousand is upright. It is suggestive that while Solomon

says he found not one among a thousand women that he knew best; namely, his seven hundred wives and three hundred concubines, that they were like himself, violaters of God's primeval marriage law joining one man to one woman, and therefore were not the ones to look to for an example of uprightness. His final conclusion, however, is correct (see verse 29).

Ch. 8:1-5.—A most important bit of advice is this regarding the duty of a subject to his king. It is fair to assume from this language that the king seeks as counselors those whose faces show wisdom. The last clause of the verse suggests that the acquirement of wisdom may change the countenance of him who is acquiring it. The advice is, if you are in the king's employ, carry out his wishes. Do not withdraw from his service hastily in order to carry your own point, and do not array yourself against justice. Such a course might endanger the life of a subject. Verses 4 and 5 intensify this construction.

6-12.—Another important point in the answer as to how to avoid vanity is the guard against impatience. Impatience naturally arises from the fact that when one is in suspense as to the result of certain actions he is likely to be in misery. At such a time it requires strong will power to control the spirit. Man has no power to keep back his spirit from death, and so the argument probably is that it is very difficult to restrain the spirit in these seasons of misery. This is notably true in instances where one influences another to his hurt. Verse 10 is a remarkable statement. Just as today, men came and went in the divine services, yet were more influenced by their wicked companions than by the truth, and in the end came to death and eternal oblivion rather than to the life and blessed remembrance which would have been brought by obedience to the truth. Because evil is not always speedily punished men take liberties with God and continue in evil. Nevertheless, Solomon was firmly established in the conclusion of verse 12.

13-17.—But as a guard against impatience he declares verse 13. This verse is the rule. Verse 12 is the exception, and (verse 14) because such exception does sometimes occur and because men are strongly influenced by that fact, therefore he adds, verse 15, it is good for a man as he goes along to enjoy with satisfaction and thankfulness the blessings which God gives. When the writer had gone sufficiently far in his study of wisdom to behold what was coming to pass on earth then he discovered that God had plans the beginning and end of which he could not see. Then he could understand that he ought not to be impatient because he could not see the immediate execution of sentence against evil.

Ch. 9:1, 2.—These remarks on God's providence form a new topic in the book, yet in reality they are a continuation of the same line of thought. In the probationary state, "God maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust."

3.—The result of this is already noticed in the preceding topic that men take advantage of God's long-suffering and use their probation as a time in which to do evil.

4-6.—The word "for" in verse 4 were better rendered "nevertheless." The writer at this point throws in the thought that "while there is life there is hope." Hence the weakest alive have, of course, more hope than the strongest dead. The thought of verse 5 is that those who are dead have no longer connection with earthly affairs, and such connection as they had in life is forgotten when such connection has ceased. This verse and the following do not argue the non-existence of the dead, but simply affirm that their connection with earthly affairs has ceased. With the close of such probation ends the formative period of the character.

7-10.—Now comes a rule of daily conduct: Eat and drink in the fear of God, keep thyself pure, and be joyful. The Hebrew says, "Enjoy life with the wife whom thou lovest," etc.—excellent advice from one who had tried to live with a thousand women, and who among the thousand had not found the sweet love that comes from one good wife. Verse 10 might be paraphrased, work diligently while the day lasts for the night cometh when no man can work.

11, 12.—And finally, remember that the result is wholly in God's hand. We may labor to make ourselves ready for any accomplishment, but what seems to us a very trivial affair may change the whole result. Hence the necessity, after we have done our best, of looking to the Lord and trusting his help for results.

13-18.—Under these remarks on wisdom an illustration is given of the last point. The men of the city had made great preparations to defend it, and having done their best had failed, but the unlooked for wisdom of one man had supplied the lack and brought salvation. Yet as a rule wisdom is little heeded. When it is heeded and quiet attention given to its claim it is better than weapons of war. But as one act of folly may destroy much good work, so the act of one sinner may destroy much good influence.

Ch. 10:1-3.—A little folly may render practically useless much wisdom, just as a little dirt may spoil much clean, desirable food. The heart stands for all that is precious and sacred to a man, and his right hand is the organ

of greatest action. And so verse 2 conveys this impression, with a wise man the object of his strongest efforts is to serve his most important interest. Not so with a fool. He (verse 3) advertises by every word and action that he is a fool.

4-7.—Yielding to the will of the offended ruler is the surest way to pacify him. The effect of folly in rulers as indicated by verse 6 is often seen in elevating to power foolish persons and unduly degrading their betters. Thus (verse 7) servants are made into princes and princes made into servants.

8-10.—Folly in daily affairs is responsible for the fall into the pit, the bite of the serpent, the hurt by the stones or the wood, or the useless outlay of strength because the ax is not sharpened. These things are the price which a man pays for his folly. Wisdom in the administration of affairs would avoid these dangers and defects.

11-15.—When folly has mastered the individual, he is a babbler. Most of the authorities suppose the first part of verse 11 to mean that a serpent will bite unless enchantment is used. Maurer translates it, "There is no gain to the enchanter," meaning that the serpent will bite before he can use his art. Who has not seen the truth of verses 12-14 in the case of a fool? Verse 15 shows how little is the profit of any work he tries to do. "Don't know enough to go to town" is about equivalent to "Don't know enough to go in when it rains."

16-20.—Suppose folly has mastered a ruler. He is a child in actions and given to pleasure. Morning was the time when Eastern princes sat to dispense justice. The thought of this verse is, woe unto a land when its princes are given to feasting when they ought to be discharging their duties. The drinking of wine was a large figure in Eastern feasts, and the meal was usually made an excuse to fill up with intoxicants. The result would be, naturally, that just as a building goes to ruin for want of attention, so a government thus administered would drop into decay. Instead of establishing themselves and their government by justice, they expect by taking bribes to be able to have all their extravagances satisfied. The word "thought" in verse 20 answers to the common daily discourse. The prince who, even in the hearing of only his own followers, should curse the king, or even in his bed chamber where he would be overheard only by his most intimate servants, would find that somebody would be almost sure to let out the secret, and it would go as swiftly as if it had wings to the ear of the king.

Ch. 11:1-6.—In these directions about charity the advice is to sow largely. Seven signified completeness. Eight meant to go beyond that;

that is, dispense charity fully and even go beyond a full dispensation of it. Here is probably the text which Jesus had in mind when he said, "Make to yourself friends by the mammon of unrighteousness;" that is, so use your earthly substance that it will make you friends in the time of need. The miser withholds lest he should come to want. Here the argument is, provide for yourself friends by your means lest you should come to want. The miser's argument for withholding is here used as the supreme argument for distributing. When the evil mentioned in verse 2 is perfected it will come just as when the clouds are full of rain they empty themselves, and just as when the tree is uprooted by the gale it must lie where it has fallen. This shows why the sower of righteousness ought to be diligent and not to be deterred by prophecies of evil; just as the sower of grain must not be deterred from sowing at the proper season because of the threatening of the skies. We who cannot know God's ways are expected to sow bountifully wherever we may and leave the results to God.

The reason for the above is concisely stated in verses 7 and 8. Living is pleasant and the instinct of life is strong; but though a man enjoy much life the time is sure to come to each one when he shall have need of friends and help. Hence in the days of his fullness he should provide against the time of his need.

9.—Under the head of "advice to youth" is first the statement of the certainty of judgment. The writer recognizes the individual's free moral agency and says, in brief, Young man, do as you please, for everyone is accorded that right; but remember while you are doing it that you will be called to give an account for what you do. Every individual must, either here or hereafter, give an account for every act.

10-12-7.—Hence this rule of action—rejoice in right doing; obey your Creator in youth, so that the evil days will not come when you say, "I no longer have pleasure in right doing." The verses which follow, 2-7, are descriptive of the aged person. As the clouds which bring storm shut out the light of the sky, so wrong doing in an individual darkens the light and sunshine of his bright and innocent youth, and the thought is, remember God, that such evil may not come to you. The keepers mentioned in verse 3 are thought to mean the arms; the grinders, the teeth; those that look out of the windows, the eyes; the doors, the lips; daughters of music, power to make and enjoy it. "The teeth being almost gone and the lips shut in eating, the sound of mastication is scarcely heard. In the East all mostly rise with the dawn, but the old are glad to rise from their sleepless couches or painful slumbers still earlier, viz.,

when the cock crows, before dawn." (Holden.) That which is high, verse 5, is thought to mean they shall be afraid to ascend a hill. Fears in the way suggest constant fear of falling. The almond tree put forth white blossoms before it leafed, a picture of the white hair of the aged man.

To such, a small insect would be an annoyance, just as to a child. In the East a gilded lamp was suspended from the ceiling by a silken cord mixed with silver threads. When the cord was broken the lamp was dashed to pieces. The pitcher was let down into the deep well by a cord wrapped around a wheel. These figures are used to represent bodily functions. When these functions cease there is dissolution—the body returning to earth, the spirit into the hands of God.

8-12.—In view of all the above the preacher was diligent to teach the people. He sought out the truth, put it into words, and so presented them as to make the lesson clear and impressive. Then he adds this warning: There may be much weary study to little profit, but by these, my words, your soul will be profited.

13, 14.—Finally, he concludes, the whole duty of man is to do God's will, for every act of the life, good or bad, shall ultimately pass in review before him.

SONG OF SOLOMON.

ANALYSIS.

Chapter 1.

1-3-5 The church's love for Christ.
1-6 Her statement.
7 Her question of him.
8 His reply.
9-2-6 Their dialogue.
7 Her charge concerning him.
8-17 Her simile.

Chapter 3.

1-4 Her search for him.
5 Her charge concerning him.
6-4-15 Christ's love for the church.
6-11 His coming to her.

Chapter 4.
1-15 His praise of her.
16 The church's invitation to Christ.

Chapter 5.
1 His response.
1 Her exhortation.
2-6-3 A description of Christ by his graces.
2 His importunity for her companionship.
3-5 Her sloth.
6 His withdrawal.
7, 8 Her search for him.
9-16 Her description of him.

Chapter 6.
1 The question of her companions.
2, 3 Her answer.
4-7-9 The church's graces.
10-13 Her invitation to her groom.

Chapter 8.
1-14 Strength of love.

LESSON NOTES.

Ch. 1:1-6.—This book identifies itself as the work of Solomon, and is supposed to be his best song out of about one thousand written by him. There can be little doubt that it is an allegory teaching by the use of common figures the relation between Christ and his church. This first theme is the statement of the love of the church for Christ put in her own language. The human kiss being expressive of the tenderest affections, the figure is here used as expressive of her strong desire for his affection. Ointment was largely and commonly used by the Orientals, and this figure is expressive of those attractive characteristics which draw to the possessor all with whom he comes in touch. Such attraction is implied in the language of verse 4, and further it is noted that these characteristics are of such a nature that they attract the most upright and most desirable class. Not only are they attractive, but the language of the verse expresses the most intimate secret communion, as in the expression "into his chambers." Following this thought is an expression of gladness and rejoicing which is a natural result of such communion. Verses 5 and 6 are doubtless expressive of the history of Christ's church from the standpoint from which this writer viewed it. Judaism was the church.

The blackness mentioned was originally drawn from the image of the black goat skins with which the wandering tribes covered their tents, and furthermore the color of their human skins partook of that blackness, because of the climate in which they lived. It might be properly said of Judaism, "I am black like the tents of Kedar, but comely like the curtains of Solomon." It is altogether likely that verse 6 is expressive of the great historic fact of their slavery in Egypt. Their birthright and their promises were theirs by virtue of their paternal descent. Hence the saying, "My mother's children were angry with me," may refer to the Egyptians, whose former slaves they were; which Egyptians were originally descended from a common stock, but were not of their faithful father Abraham. The Egyptians had made the Israelites the keepers of Egyptian interests, and therefore the Israelites had of necessity neglected their own interests meanwhile. The curtains of Solomon doubtless referred to the beautiful curtains of the temple.

7.—The object of supreme interest to Judaism, the end and aim for which their nation was called and their peculiar religious rites as a people, all center in the coming of the Messiah. Hence the propriety of the language of verse 7 as expressive of their desire for his presence. This verse 7 represents the church as inquiring of his customary haunts in order that she may be familiar with them and be with him.

Verse 8 furnishes the answer to the preceding question. The language is wonderfully suggestive. He says, If thou knowest not where I lead my flocks thou mayest easily find out by tracking their footsteps. If anyone has any doubts as to the ultimate destiny of the church which Christ leads they may satisfy their minds by noticing the direction in which he heads his followers. The value of the church is easily understood by the tendency of its influence on the human life. And so the church, like its Good Shepherd, may lead its flock into green pastures and beside the still waters.

9-2-6.—The dialogue which follows this answer extends up to verse 6 of the next chapter. Verse 9 seems to be the declaration of the church concerning Christ. To Judaism the thing most celebrated for beauty and swiftness was such a company of horses as they would find in use by Pharaoh, king of Egypt. The horse was the special favorite of the Egyptians, and therefore in Egypt the admiration for the horse would attain its highest development. * * * Verses 10 and 11 would then be the retort of Christ to the church, equivalent to this, Thou art beautiful, my bride, and I will still further beautify thee. It is suggestive at this point that Judaism was the richest nation of the world, and could

afford to inlay her house of worship and overlay its furniture with pure gold. * * * Verses 12-14 are again the language of the bride to her beloved. The spikenard was an herb used on the table to give a pleasant smell. Myrrh was a very costly ointment made from a tree of that name. The expression here might represent the woody part of the tree or the ointment obtained from it. The latter part of verse 13 might be better understood if the pronoun "he" were rendered "it." The sweet-savored bundle was hung over the breasts of her who was graced by it, and so here the thought is, the sweet savor of the Savior's name and character shall constantly lie the closest possible to the church's heart. The language of verse 14 is similar. It suggests a sweet-savored clump of vegetation in a vineyard. Such is the Savior's name in the church. The camphor was used by the women of old to deck their persons. Engedi in South Palestine, near the Dead Sea, was famous for its shrubs. * * * The rest of chapter 1 and the first two verses of chapter 2 would again be the words of Christ to the church. He refers to her meekness in look and action and her sweet and attractive graces. It is not impossible that the latter clause of verse 16 refers to the fertility of the land in which the church (Judaism) had been located, and in its wider application would refer to the fertility and resources of all lands which should afterward come under the molding influence of Christianity. As verse 17 indicates, the house of the Lord in Judaism was made of the most valuable, durable and comely material, and similarly in all lands Christianity produces those things of the highest usefulness and beauty, and is in turn honored by the first fruits of all it produces. The first verse of chapter 2 Christ applies to himself, and the second verse he applies to his beloved, the church. * * * Verses 3-7 are again the language of the church concerning her beloved Christ. In verse 3 she asserts that he is as much superior to all others as the fruit-bearing apple-tree is to the common wood. It furnishes the same shade as ordinary trees, and delicious fruit in addition. In verse 4 she gives us the figure of a husband bringing his bride to a banquet, and the banner which he spread above her (an insignia of honor) was love, and upon it was inscribed his own name. Verse 5 is expressive of abundance at the feast. "Bring a copious supply of flagons, strew me with apples, for I am sick of love," the expression conveying the thought of the highest degree of sensible enjoyment that can be experienced in this life. Verse 6 is suggestive of that characteristic attitude of the bridegroom and bride in which his left hand presses her head close to his while his right arm supports her body at his side.

The charge of verse 7 is expressive of the bride's solicitude for her

groom. It was considered a mark of great disrespect among Orientals to awaken the sleeper, especially if he be a person of rank. Hence the charge is indicative of the highest possible respect.

The simile of verses 8-17 opens with an "exclamation of joyful surprise evidently after a long silence." She represents her beloved's approach to her as like the coming of a roe or a young hart. His expression as he beholds her face reminds her of that of these meek and gentle animals as they look through the latticed windows behind the walls of their garden. It would seem that the remainder of the simile bears out that figure. The joyful roe coming from the mountains where he has discovered the fresh pastures of the spring tells his beloved to come and follow him out from their winter quarters under the green skies where flowers are blooming, birds are singing and vegetation putting forth its fruit. Out in God's beautiful earth, in the shelter of his rocks, in the secret places of nature's bowers, they feast together in their love each in the light of the other's graces. They make common cause against their common disturbers which destroy their pasturage, feeding meanwhile among God's lilies and guarding themselves in the times of their danger against their common enemy. Such is a beautiful picture of how Christ leads his people into green pastures and beside still waters into the secret places of his presence, going constantly from one grace to another until the night of life has broken and they are fanned by the keen breath of an eternal morning.

Ch. 3:1-4.—In the church's search for her anointed companion the figure used seems to indicate that for some wise purpose the bridegroom had withdrawn for a time from abiding with his beloved companion. The bridal couch stood for the most intimate and endearing association. His absence would at once become apparent and the loneliness unendurable. She goes to seek him. She inquires for him, and in her earnestness soon finds him, and brings him into the most private of her private chambers, the place where she whispers the innermost desires of her heart. It is a suggestive comment on this text that after he came to the world, Christ, during his sufferings and death and burial, was withdrawn from his sorrowing, lonesome bride, the church, and then after the forty days following his resurrection went into heaven, our holy of holies, behind the vail, thus leaving his church to the healthful exercise of seeking him. Thus it is that in each individual experience Christ has withdrawn from our material sense that we by cultivation may perfect that inward and vital communion with him "whom having not seen we love, in whom though we see him not yet believing, we rejoice with joy unspeakable, and

full of glory receiving the end of our faith, even the salvation of our souls."

The charge of verse 5 is a repetition of that of verse 7 in the preceding chapter, an expression of the highest possible respect. In this union of Christ and his church the familiarity does not breed contempt.

6-11.—All the preceding was a description of the church's (bride's) love for Christ, her groom. Now begins a description of his love for her. To convey this thought he is represented as coming to her out of the wilderness. The writer was able to draw his imagery from historic conditions. God had called from the religious wilderness which sin had made a chosen family, which he organized nationally and for forty years trained in the material wilderness with their sacrifices (pillars of smoke perfumed with myrrh, frankincense and all powders that were bought and sold in commerce). All these things mentioned in verses 7-11, which Solomon had as king of Israel, the honor and the graces and royal environments, belonged of course to the Messiah whose coming was the pivotal point of all Israelite history. Every honor put upon that nation was an honor put upon their coming king, the Christ, and the history of Israel's national greatness was, in a word, simply a detailed statement of Christ's coming to his bride, the church, of which church Judaism was a miniature. The name Solomon meant "peace," and so here his name is fittingly used both to represent the Jewish church and to typify the consummate flower of Judaism, the coming "Prince of Peace." What Solomon did for his brides Jesus Christ does for his bride the church.

In chapter 4, verses 1-15, the groom praises his bride. The imagery which he uses is drawn first from nature, additional touches being put to it by reference to the military strongholds which men had builded. Of course it must be remembered that by all fair rules of rhetoric the figure cannot be carried too far, so that while he here uses imagery descriptive of the personal charms of the bride, it ought not to be contended that the expression eyes, locks, teeth, etc., necessarily represent conditions in the nation of which the writer was king. The only essential thought is, Thou, the bride of Christ, art very fair. It is not only logically probable, but rhetorically allowable that some of the personal charms here represented were suggested to the writer by physical conditions and productive resources of the nation. For instance, the land raised many goats, sheep, pomegranates and the like, so that the Jewish church, the bride, would literally be bedecked by these things, goats and sheep being of natural utility, while such as pomegranates would be hung as an ornament. The neck, being the emblem of strength, would be represented

by the military fortifications of the land. In such a figure the breasts stand for the nourishment of the young, and in this nation were specially prominent two phases of individual nourishment, the physical and the religious. Physically, the land flowed with milk and honey; religiously, it was the mother of all spiritual instruction. Summing up all it was very properly said in round terms, verse 7. The invitation of verse 8 is suggestive of that physical greatness of which the nations could boast, and all the verses which follow, to and including verse 15, are an amplification of that thought.

The first part of verse 16 is really a part of the preceding theme, Christ's praise of his church. It is his call upon the winds to blow upon his garden—the north wind being that which clears the atmosphere, and the south being the gentle, pleasant breeze. The figure suggests the Holy Spirit "clearing away mists of gloom, error, unbelief, sin, which intercept the light of Christ, then infusing spiritual warmth, causing the graces to exhale their odor." The last sentence of the verse is the church's invitation to Christ. She owns the garden to be his, and invites him to take possession of it.

Ch. 5:1.—The first verse of chapter 5 is his response. This is expressive of his delightful and satisfactory partaking of the fruits of his vineyard. It is always a supreme delight to Christ to see the graces of his people flourish.

The last clause in verse 1 appears to be an exhortation of the church to her beloved and his friends to partake largely of her fruits. It is suggestive of the strong desire of the church to bring forth abundantly that which is meet for the Master's use.

2-5.—Now follows a description of Christ by his graces. The three preceding topics suggest the desire of the early Jewish church to do its Master's will. This desire was conspicuous in the early love of the church for its promised Messiah, and is made prominent in the writings and exhortations of their prophets. There was always a large element in Judaism who were faithful watchers for the promised blessings of Abraham, Isaac and Jacob, and there is no doubt that this was true in the days of Solomon, and at the time when he wrote this book he was doubtless one of them. I think it plain, however, that this poetical description of the mystical union between Christ and his church of necessity looked forward, describing conditions which would come to pass in later developments. In this verse 2 the groom is described as coming to his bride, the church, and knocking for admission to her. Whatever else the figure may picture, it is certain that this very thing happened in

the days of Christ's incarnation. There can be no question that when Christ came to the world the Jewish church desired him, but was asleep as to her real needs and the manner of his coming. He stood without, rejected.

The figure of her sloth in verses 3-5 shows how dilatory she was to recognize and consider his claim. The figure of his reaching in (verse 4) points out the strong exertions which he put forth that, on coming to his own (as shown in the last theme in chapter 3), he might be received of his own. All that splendor of the Jewish ceremonies which paved the way for the coming of the Christ was lost, in that when "he came unto his own his own received him not." His exertions at last partially aroused the Jewish nation, and the vast number of Jews that did believe on him by the preaching of the word might well express her final arising (verse 5) to open to him, bringing with her the typical sweet-smelling gifts of Judaism.

6.—But when she opened he had withdrawn. "When he came unto his own and his own received him not," he turned to the Gentiles, and as most clearly shown in Romans, God's original plan of carrying salvation to the world through the Jewish nation was so altered that it was first given to the Gentiles, and by them will be carried back ultimately to the Jews.

In verses 7 and 8 she is represented as going out to hunt her beloved and being wounded and dishonored by the watchmen and keepers of the city. The marvel of all history is the way in which poor Judaism has been peeled and scattered. And plaintively she is appealing, "If ye find my beloved" (the promised Messiah), tell him that my love for him has overcome me.

Verses 9-16 is her description of her beloved. Some one of those whom she has so plaintively addressed asks the question, How shall we know him when we see him (verse 9)? She says, He is white (beautiful), ruddy, expressive of health, "a standard bearer among ten thousand," comely, the last expression being expressive of his wondrous leadership. "Fine gold" indicates purest worth, the bushy, that is curled, black locks, a type of beauty. The meek eyes, set by rivers of waters, are suggestive of those streams of tears which flowed from their sources because of the ingratitude of his people, as instanced at the weeping over Jerusalem. All these descriptions of his person, and the additional adornments put upon him, are expressive of the Oriental types of beauty and habits of dress. It is thought by some that the washing with milk refers to the white of the eyes.

The question of chapter 6, verse 1, is very suggestive. The Gentile world was ready to receive the Messiah. This description and estimation of him by Judah made her all the more willing. The acceptation of the Christ by the Gentile world grew out of the preaching of him by the Jewish disciples and the Christian faith of the world is based upon that knowledge and representation of him found in the Jewish writings.

In the light of the above, verses 2 and 3 become plain. The question, Where is the Christ to be found? is answered, "In the garden" which he has prepared for the human family, the blessed religion of which he is the embodiment, and in which all the sons of men may be planted as white lilies in the midst of which he dwells in pleasure.

4-7-9.—The description of the church's graces must then of necessity embrace the Gentile church. The words Tirzah and Jerusalem would be natural figures expressing beauty to this Jewish writer, but the church of Jesus Christ has incorporated into itself the powers of the earth. This prophetic description of her beauty and greatness led the writer to put into the groom's mouth the language of verse 5, "Your beauty has overcome me." The imagery of the following verses, 6-8, are such as would be employed by a writer in the days of Solomon. His highest concept of beauty would be that of a beloved woman who would stand pre-eminent in the groom's affections, over her companion queens and concubines. This is made especially clear in verse 9. Verse 10 intensifies the thought of verse 4. Verse 13 is an intensification of praise. The word "Shulamite" is thought to be the feminine corresponding to Solomon, and so would signify the queen of peace. The thought of verses 11-13 would be that the groom when he looked to see how his garden flourished had found himself (verse 12) bearing an innumerable company of willing followers, the last word of verse 12 being literally "my willing people." Chapter 7 continues with the description of this glorious queen. She is called a prince's daughter, and the description of her person is that of a perfect and beautiful woman. The description is in many respects identical with that of chapter 4 in which he praised her. His delight in her increases as her graces increase. The language of verse 7 suggests the ingathering of the nations, and so her increase of stature and the comparison of breasts to clusters is suggestive of multiplied agencies for physical and religious nourishment which grows out of the civilization made by Christianity. The last clause of verse 8 suggests that the spirit (breath) which goes out of her has the aroma of delicious ripened fruit.

10-13.—After declaring her intimate attachment to the groom she

invites him to go abroad and be seen with her and tend their vineyard, and there receive the most intimate and endearing tokens of affection. Mandrakes, being used as a remedy for barrenness, is suggestive of the multiplication of spiritual children which should come to follow in the footsteps of faithful Abraham.

Ch. 8:1-14.—It is suggested by expositors that the language of verse 1 relates to the period in which the Christ left his bride between his ascension and his second coming. The spiced wines mentioned in verse 2 are said to be introduced into this song in the absence of the bridegroom. It seems probable enough that if she is here mourning the absence of her bridegroom she would here express her longing by declaring, "If you were as my brother," you would be constantly with me and then I could rejoice in your presence, as in verses 2 and 3. The same charge of chapters 2 and 3 is here repeated, and perhaps in every case where the declaration is made the bride is in an attitude of intense desire for his presence, which feeling perhaps gives rise to this charge indicative of her reverence. The ingathering of the Gentiles is strongly pictured in verse 5. In the picture in the writer's mind the Gentile church has been gathered in and comes with her beloved, in the eyes of the Jewish world like a beggar stranger taken in from the highway. Hence, as expressive of the feeling of Judaism (see verse 6), "Set me as a seal upon thine heart," the strength of her love being expressed by this language, which conveys the idea of her jealousy at the sight of another taking her place. Verses 6 and 7 are exceedingly expressive in conveying the idea of the strength of love, and also of its value. It is not improbable that at this point the writer, grasping the conception of the ingathering of the Gentiles, and conscious as he then was of her darkness at the time in which he wrote, should use the language of verse 8. The Gentile world might be called "a little sister" in that she lacked the enlightenment which had been given to her elder sister, Judaism, and lacking such enlightenment was destitute of the means of physical and spiritual nourishment to her children. The writer was anxious for her, and, as verse 9 indicates, was willing to extend to her his instructions in defense and thrift, in brief to civilize her. The writer says of Judaism (verse 10), "I already have these accomplishments." No doubt the remainder of the chapter refers to the Jewish church as a vineyard expressive of its development, the writer closing with this warning note to his own nation, The Gentile world hear thee, O Christ; cause my people to hear thee and make haste to come to us speedily.

CHRONOLOGICAL TABLE

OF KINGS AND PROPHETS.

The dates of the accession of the kings are of course only approximate, but they are near enough for practical purposes. Make a study of this table.

JUDAH.	ISRAEL.	DATE B. C.	PROPHETS.			
Rehoboam.	Jeroboam.	975	Iddo.	Ahijah.	Shemaiah.	
Abijam.		960		Ahijah.		
Asa.		957	Azariah.	Ahijah.	Hanani.	Jehu
	Nadab.	954				
	Baasha.	950	Azariah.	Hanani.	Jehu.	
	Elah; Zimri.	930			Jehu.	
	Omri.	930			Jehu.	
	Ahab.	918	Elijah.	Elisha.	Micaiah.	
Jehoshaphat.		912	Elijah.	Elisha.	Micaiah.	
	Ahaziah.	896	Elijah.	Elisha.	Micaiah.	
	Jehoram I.	893		Elisha.	Jahaziel.	
Jehoram I.		890		Elisha.	Jahaziel.	
Ahaziah.		885		Elisha.	Jahaziel.	
	Jehu.	884	Jonah.	Elisha.	Zechariah.	
(Athaliah).		883		Elisha.		
Jehoash I.		878	Jonah.	Elisha.	Zechariah.	
	Jehoahaz I.	855	Jonah.	Elisha.	Zechariah.	
	Jehoash II.	840	Jonah.	Elisha.		
Amaziah.		836	Jonah.			
	Jeroboam II.	824	Joel.			
Uzziah.		808	Joel.	Hosea.	Amos.	Isaiah.
	Zachariah.	776	Joel.	Hosea.	Amos.	Isaiah.
	Shallum.	775	Joel.	Hosea.		Isaiah.
	Menahem.	770	Joel.	Hosea.		Isaiah.
	Pekahiah	762		Hosea.		Isaiah.
Jotham.	Pekah.	757	Micah.	Hosea.	Oded.	Isaiah.
Ahaz.		743	Micah.	Hosea.	Oded.	Isaiah.
	Hoshea.	730	Micah.	Hosea.		Isaiah.
Hezekiah.		726	Micah.	Hosea.	Nahum.	Isaiah.
Manasseh.		697				Isaiah.
Amon.		644				
Josiah.		640	Zephaniah.	Jeremiah.	Habakkuk.	
Jehoahaz.		610		Jeremiah.	[Huldah.	
Jehoiakim.		609		Jeremiah.	Daniel.	
Jehoiachin.		598		Jeremiah.	Daniel.	
Zedekiah.		598	Obadiah.	Jeremiah.	Daniel.	Ezekiel.

ISAIAH.

INTRODUCTION.

Uzziah was the ninth king of Judah. In II Kings 15:1-7 he is called Azariah, showing that he had two names. Jotham was the tenth king of Judah. Ahaz was the eleventh, and Hezekiah the twelfth. Uzziah was the king who one day went into the temple to burn incense (which only the priests were allowed to do) and was smitten with leprosy. It was about the last years of his reign that Isaiah began to prophecy, near 754 B. C. His prophetic life reached through the reigns of the three following kings, sixteen, sixteen and twenty-nine years, so that he must have prophesied more than sixty years. It was within this period that the kingdom of Israel was carried captive to Assyria. By referring to II Chron. 26 it will be seen that Uzziah was a good king at first, and was greatly prospered of the Lord, but his prosperity made him proud, and it became his destruction. Isaiah began to warn the people, but the evil conduct of the nation grew worse and worse until finally Hezekiah made Isaiah his chief adviser. His death took place in the reign of Manasseh, the thirteenth king of Israel.

ANALYSIS.

Chapter 1.

1 Introduction.
2, 3 God's declaration about his people.
4-9 The prophet's reproach.
10-20 God's message to his people.
10-15 Inefficiency of sacrifice.
16-20 Appeal for rectitude. Promise and threatening.
21-2-5 The message about Jerusalem.
21-23 Her condition described.
24-31 Her judgment foretold.

Chapter 2.

1-5 Her subsequent glory.
6-9 Reason why God had forsaken his people.
10-4-1 The punishment which was to follow.
2-6 Blessed renown of the purged city.

Chapter 5.
1-6 Parable of the vineyard.
7 Its application.
8-30 The illustration.
8-10 Covetousness. Its result.
11-17 Drunkenness. Its result.
18-25 Presumptuous impiety. Its result.
26-30 God's executioners described.

Chapter 6.
1-13 Isaiah's vision.
1-4 The throne of heaven.
5 The prophet's terror.
6, 7 The touching of his lips.
8 God's call, and his answer.
9-13 God's message to him.

Chapter 7.
1, 2 Combine of Syria and Israel against Judah.
3-9 God's message to Ahaz by Isaiah.
9-13 Rebuke for unbelief.
14-16 A sign promised.
17-25 A prophecy against Judah.

Chapter 8.
1-4 A prophecy against Syria and Israel.
5-8 Reason for Judah's scourge by Assyria.
9, 10 Prophecy against the enemies of God's people.
11-9-7 God's instructions to Isaiah about the defense of believers.
8-10-4 Reason for the scourge of Israel.
5-19 The punishment that should follow on Assyria.
20-23 Effect of punishment upon Israel.
24-34 The promise of deliverance from Assyria.

Chapter 11.
1-12-6 The rule of the descendant of Jesse.

Chapter 13.
1-14-23 Prophecy against Babylon.
24-27 Confirmation of Assyrian downfall.
28-32 Warning to Palestina.

Chapter 15.
1-16-14 Prophecy against Moab.

Chapter 17.
1-11 Prophecy against Syria and Israel.
12-18-7 Final calamity of the enemies of God's people.

Chapter 19.
1-22 Prophecy against Egypt.
23-25 The triple alliance.

Chapter 20.
1-6 Captivity of Egypt and Ethiopia.

Chapter 21.
1-10 Reassurance of the destruction of Babylon.
11, 12 Prophecy against Seir.
13-17 Prophecy against Arabia.

Chapter 22.
1-25 Isaiah's lamentation for Judah's scourge by enemies.

Chapter 23.
1-18 Prophecy against Tyre.

Chapter 24.
1-27-13 The re-establishment of divine rule in the earth.
1-23 Judgment of the nations.

Chapter 25.
1-12 The prophet's praise for the good that shall follow.

Chapter 26.
1-21 Security of those trusting in God.

Chapter 27.
1-13 The dethronement of evil.

Chapter 28.
1-30-33 Judgment on the Hebrews for sin.
1-4 Their drunkenness and pride.
5, 6 The spared remnant.
7, 8 Their decline. Its cause.
9-13 Dullness of the people.
14-20 Inefficiency of their human alliance.
21-29 The true source of supplies. An illustration.

Chapter 29.
1-6 Scourge of Jerusalem.
7, 8 Failure of her enemies to destroy her.
9-14 Religious sloth of the people. Its result.
15-24 Statement of God's purpose.

Chapter 30.
1-7 Reliance of the people upon Egypt rather than God.
8-11 Its explanation.
12-17 Result.
18-26 The reward of those who trust God.
27-33 His destruction of the Assyrian.

Chapter 31.
1-9 Exhortation to trust to God rather than to Egypt.

Chapter 32.
1-8 The reign of a righteous king.
9-14 Warning to the self-indulgent.
15-20 Giving of God's spirit. Its result.

Chapter 33.
1-12 Judgment against the enemies of God's people.
13-24 Privilege of the godly.

Chapter 34.
1-17 God's curse on the nations.

Chapter 35.
1-10 The description of his kingdom.

Chapter 36.
1-37-38 War of Assyria against Judah.
1-22 Siege of Jerusalem. Rabshakeh's message.

Chapter 37.
1-5 Hezekiah's message to Isaiah.
6, 7 Isaiah's answer.
8 Rabshakeh's return to Sennacherib.
9-13 Message to King Hezekiah.
14-20 Hezekiah's prayer.
21-35 God's answer by Isaiah.
36-38 Destruction of the Assyrians.

Chapter 38.
1 Hezekiah's sickness.
2, 3 His prayer.
4-8 God's answer by Isaiah.
9-20 The king's description of the case.
21, 22 The means of recovery and its sign.

Chapter 39.
1, 2 Hezekiah's indiscretion.
3-7 God's message to him by Isaiah.
8 Hezekiah's response.

Chapter 40.
1-11 God's message of comfort.
1, 2 Sufficiency of his people's punishment.
3-8 The coming king.
9-11 Nature of his rule.
12-31 A description of God's character.

Chapter 41.
1-7 Conquest of Cyrus.
8-29 God's promise of future help.

Chapter 42.
1-9 A description of the promised Messiah.
10-12 Exhortation to praise God.
13-16 The divine method of evangelization.
17-25 The reproach of Israel's unfaithfulness toward God.

Chapter 43.
1-7 God's redemption and care of his people.
8-13 Their witness to this matchless providence.
14-21 Declaration of judgment against Babylon. The new story of providence.
22-28 Israel's ingratitude. Its result.

Chapter 44.
1-8 God's promise of added blessings to his people.
9-20 The senselessness of idolatry.
21-28 The promise of restoration to Jerusalem.

Chapter 45.
1-17 God's promise to Cyrus of aid in his conquests.
18-46-13 God's promise of salvation to his captive people.

Chapter 47.
1-15 The humiliation of Babylon.

Chapter 48.
1-22 The reason for the giving of this prophecy.

Chapter 49.
1-26 A prophecy of the Messiah's kingdom.

Chapter 50.
1-3 The explanation of Israel's captivity.
4-9 God's instruction and care of his prophet.
10 An exhortation.
11-51-8 God's message to both the evil and the righteous.
9-11 The prophet's appeal to God.
12-16 God's answer.
17-52-12 His joyful tidings to Jerusalem.
13-53-12 A description of the Messiah.

Chapter 54.
1-57-21 The universality of his kingdom.

Chapter 58.
1-59-15 Rebuke of God's chosen nation for her sins.
1 The charge.
2-5 Their inconsistency.
6, 7 Manner of its correction.
8-14 The happy result.

Chapter 59.
1-15 A picture of their iniquity. Its result.
16-21 A description of God's salvation.

Chapter 60.
1-22 The glory and supremacy of God's earthly kingdom.

Chapter 61.
1-3 The anointed herald of its approach.
4-9 Reconstructive influence of this kingdom.
10, 11 The prophet's joy.

Chapter 62.
1-5 The prophet's desire and faith as to the future of Zion.
6, 7 His charge to the faithful.
8-12 God's promise to restore Zion to power.

Chapter 63.
1-6 His vengeance on her enemies.
7, 8 His loving kindness to his people.
9-14 His sympathy in their affliction.
15-64-12 Appeal for God's pity in Israel's national distress.

Chapter 65.

1-16 God's answer. Reason for Israel's calamity.
1 The gathering of the nations into the chosen family.
2-7 Israel's disobedience.
8-10 The faithful remnant.
11-16 The curse for disobedience.
17-25 Description of the New Jerusalem.

Chapter 66.

1, 2 Character of God and the service which he demands.
3, 4 Some abominations of Israel described. Their result.
5-14 The marvelous increase of Zion's true children.
15-24 God's judgments against his enemies and gathering of the nations into his church.

LESSON NOTES.

Ch. 1:1.—The first paragraph of this book serves as an introduction for the entire sixty-six chapters. To read Isaiah intelligently one should refer back to Kings and Chronicles, where is given the details of the reigns of these kings mentioned in verse 1.

2, 3.—Uzziah was the ninth king of Judah. Since the days of David the people of Israel had been divided into two kingdoms. The southerly kingdom was called Judah. The northern was called Israel. Isaiah was a prophet of the kingdom of Judah, and his prophecies were mainly about that kingdom. Since the days of David the people had been growing more and more corrupt, and the reigns of many of their kings had been of that character. By referring to the history of Uzziah it will be seen that he had committed a most sacrilegious act at the temple, and for this had been smitten with leprosy. The acts of the kings were reflections of the character of the people, and it is not a matter of wonder that at this time a prophet should rise to denounce the sins of the nation. Verses 2 and 3 express God's message to them. The story of Israel's repeated rebellion in the wilderness and their actions in the days of the judges, as well as in the period of the kings, give force to the declarations of these two verses. How repeatedly and stoutly they had rebelled was a matter of history and a source of wonder. It would seem (verse 3) that even the dumb animal is more consistent in his actions than was this people.

4-9.—The prophet now heaps upon them most severe reproach. The language of verse 4 is precisely what God had been declaring by Moses

and others of his prophets for years past. See the story of the wilderness wanderings to confirm the words of this verse. And now he pleads, "Why should you be stricken any more?" The language of verses 5-9 is expressive in detail of the low condition into which the nation had fallen and the exceeding danger of destruction into which it had come. The prophet here sees and gives a picture of what is shortly to be unless they repent. The story of the captivity which soon followed showed how certainly he was right. Many of these warnings, declarations and threatenings are quoted by the New Testament writers.

10-15.—Verses 10-20 contain the message of the Lord to the people. Had that message been heeded this people would never have gone into captivity. They are here addressed as Sodom and Gomorrah, indicating their sinfulness. The first part of the message declares that their sacrifices are an abomination while they continue in their present course. The Jew by a long continuance in the ceremonial law had come to think that the performing of those and similar ceremonies was real religion, whereas it was only a picture to call and hold the attention of the worshiper to justification by faith in a Messiah to come whose greater sacrifice for the sins of a world was pictured by these sacrifices on Jewish altars. Jesus declared the same thought precisely when he took issue with the scribes and pharisees for the outward religious displays and their inward wickedness. The old prophet, Samuel, had long since voiced the same thought when he reproved King Saul for sacrifice at the expense of obedience (I Sam. 15:10-23).

16-20.—The second part of this message is an appeal for right principle. The language is plain. Real repentance means the turning away from the former course. In verse 16 is the negative feature. In verse 17 is the positive. It is as necessary to be aggressive in well doing as to shun evil doing. Verse 18 shows that the thought of religion in the mind of God embraces the highest type of mental concurrence. The promise and the threatening is unmistakable. How certainly the threat was executed is shown by the history which followed.

21-23.—The message about Jerusalem is startling. The description of her condition should have roused the whole nation. It was the capital city, the place where the temple was situated, and was the glory of the people of Israel. Before Israel took possession of the land this city was called Salem, which means "city of peace." It was here that the line of the Melchizedek priests held sway. (Gen. 14:17-20). That such a city, wrested from the hands of idolaters, who had more recently possessed it, and put in the hands of God's chosen people, should become thus

corrupt, was not only a matter of surprise, but a standing reproach. The rules laid down in the law of Moses for the government of the nation had been trampled under the feet of open rebellion, and those who needed protection were being preyed upon by those who should have been their protectors.

24-31.—Here follows a description of the result which should follow. Evildoers were to be cut off (verse 24). The language of verse 25 is descriptive of the work of purification, or the setting right of the nation's wrongs. The right conditions, described in verses 26-27, would be like those in the days of Moses and Joshua. In accomplishing these results the destruction should be such as to strike terror to presumptuous Jews and make them ashamed of the covetousness by which they had meanly possessed themselves of the estates which belonged to others. There is little doubt that at this time all the laws which concern the original distribution of the land and the holding of it had been grossly violated, and that the land was fast passing into the hands of the few money getters.

Ch. 2:1-5.—In the picture of the city's subsequent glory which Isaiah sees a condition is described which was to prevail when righteousness was established. It looks forward to that time when the Jewish Messiah should come. Righteousness should be exalted, and from Jerusalem as the place of the Messiah's coming should go that law which should set all nations right. This very language was used by the early Christians as a prophecy of what should take place under Christianity, and the history of all the centuries since his coming has demonstrated this interpretation to have been correct.

It matters not whether or not Isaiah foresaw the time of Christ's coming; the language which he here uses exactly describes the conditions which should arise under the blessed influence of the Christ's teaching. The word which went out from Jerusalem is molding the character of nations, and slowly but surely, by the progress which Christianity brings, is coming that condition of things by means of which war will not only be repudiated by the better sense of refinement, but will become out of the question by means of its destructiveness.

6-9.—The reason why God had forsaken his people is clearly set forth in verses 6-9. The very things here described are the things for which the nations about Israel had been destroyed. Soothsaying, intermarrying with strangers, trusting in riches rather than in the Lord, and making their national denfense not the God of Israel, but their war equipments—all these things had made Judah and Israel like the nations about

them; and so far had they copied the ways of strangers that small and great humbled themselves before idols. God had diligently and repeatedly warned his people in the law against associating with and copying the ways of the surrounding nations. In the days of the judges the angel of the Lord had appeared to the people and told them that because they had failed to destroy the heathen as God had commanded, those same heathen should become thorns in the side of Israel and a snare to them. These words of Isaiah show how fearfully true the sayings had proven.

10-4-1.—The punishment which was to follow is described in the rest of this chapter, also in chapter 3, and in the first verse of chapter 4. The description of it is terrible. The lofty looks of man were to be humbled, and that seemingly inconquerable thing, pride, was to be brought into the dust. The excellencies of the land of which the chosen family was accustomed to boast were to be destroyed, and the land and its people were to become a reproach. The people in their terror should seek refuge in the caves of the earth, and these idols of which they had been so repeatedly and faithfully warned should be thrown in disgust by this grief-stricken people to the moles and bats. Famine was to follow this desolation to torture the lowly and the great. Children were to be set up as rulers over the land, and so great should be the distress that the people would eagerly grasp after any seemingly fortunate one of their number to be their ruler; and yet so great should be the distress of even any such seemingly fortunate one that he should spurn the offer and cry in despair, "I have not bread nor clothing. Jerusalem is fallen because their doings have provoked the Lord." The language of verse 9 is doubtless a picture of things as Isaiah saw them. Evil always writes itself on the countenance as well as declares itself in the life. Verses 10 and 11 state the rule of reward and punishment, which is as sure and as unchangeable as God its Maker. The remainder of this theme indicates something of the character of the evil which was destroying this chosen family; the social evil was sapping the foundation of society, hence the curse pronounced in verses 16-26. The climax of this curse is pronounced in the first verse in chapter 4. So great should be the desolation that a crowd of women should lay hold on one man and say, "We will not look to you for support, but let each of us have you for a husband that we may not have the reproach of dying childless." The number seven signifies completeness, hence the figure here represents a complete and possibly indefinite number.

2-6.—Here follows a description of the blessed renown of the city after

it shall have been purged. It is a remarkable fact that the chastening of the Lord always intensifies the affections of his children. After such purging all the believers would naturally turn their thoughts to it as the place in which the Lord had re-established his neglected service, and so those who were allowed to dwell there under the new conditions would be accounted especially fortunate.

Ch. 5:1-6.—The judgment which is here pronounced on the nation is illustrated under the figure of a vineyard. The parable of the vineyard is a story told to illustrate the condition of this chosen family. Just as any wise person would do with a vineyard on which he had bestowed much labor and from which he had received no fruit, so the owner here is represented as doing with his vineyard.

Verse 7 applies this figure to the house of Israel and the house of Judah. Upon that vineyard the Lord had bestowed much time and careful training. When he looked for fruit he found the same fruitless and forlorn condition as among heathen nations—lack of justice, lack of wisdom, lack of religion, lack of everything that was refined and desirable.

8-10.—He now illustrates the application by pointing out the defects of the chosen people. Verse 8 indicates the extent of covetousness which prevailed in the nation. The thirst of land holders to increase their domains became so great that they are here represented as alone in the midst of the earth; that is, they had no near neighbors, seeing that their dominions are so extended. The result is shown in verses 9 and 10. Desolation is abroad, and the land lacks inhabitants. Ten acres of vineyard yields the smallest pittance where under just conditions the increase would be enormous.

11-17.—The next theme follows naturally. All such conditions as here described invariably give rise to over-indulgence on the part of the land holders and their followers. Such landlords would be drunkards. The result would be just what is described in verses 11-14. The effect of such drunkenness is clearly told in verse 15. Thus evil is made to a large extent to work out its own correction. Particularly is it true of drunkenness that it destroys all who violate God's law by laying hold on it. It brings into the dust the meanest, and it spares not the mightiest. None are proof against its destructiveness; and thus is verified the word of God, which says, "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Following such destruction of evil comes again the normal condition (verse 17), which had been destroyed to carry out the covetousness of the money getters. The places which, because of their vastness, were

practically waste, should again be cultivated, and yield their increase.

The presumptuous impiety displayed by these selfish law breakers is indicated in the language of verse 18. Their own vanity was a fruitful source of their sin, and they drew sin after them as men would draw a treasure wagon with a cart rope. They said in substance, "If God is not pleased with our ways let him manifest himself that we may certainly know his desire." They were not content to work out right principles and be governed by the law of equity, but were willing to call evil good and good evil; in other words, to prostitute every principle of right to their own selfish desires. Such are well described in verses 21-23. But the result is swift and sure (see verse 24). So universal was this condition that no small punishment would work the desired results. Therefore verse 25.

26-30.—This description of the executioners which God would send brings out a great truth; namely, that God uses the enemies of his people to execute vengeance on his rebellious children. The language of verses 27-29 indicate that God's care often extends over his enemies in directing them to work out his will. The enemies which carried Israel into captivity were as certainly under the hand of God as was the army of Israel under Joshua. Thus it is that God often overrules human actions and makes the wrath of men to praise him. Verse 30 gives a very dark picture of the distress in the chosen land and among the chosen people. For the confirmation of this word see the history of Judah's captivity in Kings and Chronicles.

Ch. 6:1-4.—Uzziah was the king whom God smote with leprosy for going into the holy of holies to burn incense. It was about this time that Isaiah began to prophesy. The vision of this same throne and the same king sitting on it is given in Revelation, chapter 4, to John. The language used in the description in each case is indicative of the greatness of power by which the throne of the Almighty is surrounded. It is easy to understand that in each of these visions there is recorded only what the writer notices, and different minds always see different phases of any given subject and draw different conclusions. To catch the spirit which prevailed in the nation which led Isaiah to begin his prophecies read II Chron. 26, especially the apostasy from verse 16 on. Such a vision as this was necessary to properly stir up the spirit of prophecy in those days of national decline into overwhelming calamity. The character of Isaiah's prophecies will show how thoroughly he was stirred, and how good use he made of his prophetic qualities. The vision in Rev. 4 will

tell who are the seraphim, and Exodus 40:34 will give a key to the smoke mentioned.

5.—From the nature of things it would be a frightful thing to Isaiah, knowing the condition of his nation and conscious of his own weakness, to have the God of heaven reveal himself in open vision. Such a manifestation as that was supposed to mean inevitable destruction to those to whom the vision was given, hence the language of the prophet in this verse, uttered in his terror.

6, 7.—The altar mentioned is further described in Rev. 8:1-6. From this referrence it is evident that the coal mentioned was the glowing, hot prayers of the saints on earth. Such a coal touching the lips of a prophet would not only stand for conscious remission of sin in answer to the prayers of faith, but it would mean the putting of his mouth in order for the delivery of a burning message to earth.

8.—As was to be expected then, under such transformation of feeling and confidence in the prophet, as soon as God called for volunteers in earth, he at once offered himself, saying, "Send me; I am ready if you can use me." It should be noted in this connection that in answering the prayers that were going up and being offered on the golden altar before God, he used human agency, and calls for volunteers.

9-13.—The message from God was full of irony. Go and say to this miserable people, "Keep on hearing without understanding, and keep on seeing without perceiving." Use the goodly supplies which God has given you to fatten yourselves, and lull yourselves to sleep with his precious messages, but keep yourselves away from the influence of his spirit lest he should heal you of sin. The question of the prophet in verse 11 was a most natural one. Lord, how long shall such a state of things continue, or what shall the result be? The answer was, They will continue it until they are carried into captivity; verses 10 and 11 and history proves the saying to have been correct. Verse 13 is no doubt a prophecy of the return from captivity. A tenth should be true to God, and when they returned and had been broused (see margin), equivalent to breaking back or biting off a tree, just as a tree retains its substance though the leaves fall, so the substance of the future nation should be in these faithful ones, who because of their faith were brought back to inherit the land.

Ch. 7:1, 2.—Ahaz was the eleventh king of Judah. Pekah was the eighteenth king of Israel. For the account of this conspiracy see II Kings 16. The word Ephraim was often used to mean the kingdom of Israel. Israel had been growing worse and worse until its career as a

nation had drawn to a close, and her next king after this was the one under which the whole nation went into captivity. This union of the northern kingdom with Syria, the enemy of God's people, spread terror throughout Judah.

3-9.—God sent a message by Isaiah to comfort and encourage Ahaz. Isaiah's son was sent along with his father. The name of the son meant, in Hebrew, "the remnant shall return." The giving of such a name to a child was indicative of the prophet's faith. Probably since he began his public prophecy he had been reiterating that the people should go into captivity for their sins, and that only a remnant should come back. God's message to him in verse 11 of the previous chapter confirms that view. God assures the king through the prophet that the compact shall be a failure. Rezin, king of Syria, having Damascus for his capital city, was warred against by the king of Assyria, and Damascus was taken and Rezin slain. About two years after this a part of Israel was carried into captivity (II Kings 15:29). In the reign of Hoshea, about twenty years after, another part was carried captive. (II Kings 17:1-6.) The third one, which utterly broke up Israel as a people, was in the twenty-second year of Manasseh, king of Judah, when Israel was colonized with foreigners, sixty-five years from the utterance of this prophecy. (Usher.) King Manasseh, of Judah, was at that time carried captive. (II Chron. 33:11-13.)

9-13.—The latter part of paragraph 9 properly belongs to the following verses. Evidently the king did not believe the prophet's message, and the language indicates that a large measure of the success of the prophecy depended upon the king, to whom it was directed. However sure may be God's promises to men touching human affairs, they imply human faith and co-operation in working out their fulfillment. The language of verse 11 is equivalent to saying, If you lack wisdom or ability in performing your part, God will supply it. If you doubt that, ask of God a sign and he will grant it. The king's evident lack of faith coupled with his unwillingness to seek God in the matter, called out the vigorous protest of verse 13.

The sign spoken of in verses 14-16 most probably referred to a virgin well known to both, who was to be married and bear a son. The Hebrew word "Immanuel" means "God with us." This name given to a son signified the faith of the parent, that God would send deliverance. Butter and honey were considered the best of food for children, and whether the middle clause of verse 15 be read "that he may know" or "when he knoweth" or "till he know," the important thought is that

of verse 16; within two years both Syria and the land of Israel had been despoiled of their kings. Some authorities make the two lands referred to Judah and Israel, and understand this passage to mean that before the promised Messiah shall come both these kingdoms shall have ceased to be kingdoms. This interpretation, however, is very foreign to the thought of the context.

17-25.—Now as a fitting sequel to that unbelief which refused to ask a sign, the prophet foretells the evil that shall come upon Judah because of the unbelief of her kings. Assyria, to whom Judah looked for deliverance, while it proved a temporary help to Judah, was in the end a great scourge. The word "hiss" in verse 18 might be rendered "whistle," a method of causing bees to settle. While the two insects mentioned in this verse were characteristic of the respective countries named, it is plain that they were only symbols of the armies of the two countries which were to meet in Judah as a battleground. The shaving of the head, beard or feet was considered the greatest indignity, and this language is simply descriptive of the indignity that should be heaped on Judah as a nation. Verses 21 and 22 indicate that a man's personal property should be reduced to the smallest amount, and that by the devastation of the land these few animals should roam at will, finding abundant pasture. Verses 23 and 24 are further indication of the universal desolation. In verse 25 the revised Bible makes the thought clearer, "Thou shalt not come thither for fear of briers," etc. The thought is that the desolation should be so great that only dumb beasts would be able to penetrate the briery wastes.

Ch. 8:1-4.—The aforementioned prophecy against Judah was because of its lack of faith in God. Here follows a prophecy against Assyria and Israel, the two nations combined against Judah. This prophecy was to be written in large letters and in the plain language of the people, so that no one might fail to understand it. See the margin for the meaning of the last word in verse 1. The high priest mentioned in verse 2 is the same as the Urijah mentioned in II Kings 16:10, and authorities note the fact that he, being an accomplice of King Ahaz in idolatry, would not likely be open to the charge of conspiring with the prophet. Hence he would be a proper witness to testify to the truth of Isaiah's prophecy. The prophetess mentioned in verse 3 is no doubt the virgin of chapter 7:14, who had since become Isaiah's second wife. It is thought that the son mentioned here was a second child, not the Immanuel of chapter 7:14. Thus nineteen months intervened from the prophecy of chapter 7:14, nine before the birth of Immanuel and ten from that time to the

one here mentioned, adding eleven or twelve months before the latter could cry "father." We have about three years in all agreeing with chapter 7:15-16.

5-8.—Shiloah is the same is Siloam. This pool at Jerusalem was closely identified with the religious services of the Jews. The name Siloam means "sent." Whether that name became attached to it because the waters were sent to this spot by an aqueduct or because of some of the religious ceremonies attached to the place, is not clear. However that may be, Siloam came to stand for God's help toward his people, and so here the thought is, since Judah turns away from her alliance with God and makes alliance with idolatrous Israel and Syria, therefore another nation (Assyria) shall flow over Judah as a result of her alliance. The Immanuel in verse 8 refers primarily to chapter 7:14, this name itself and the circumstances which called it out being typical of the promised seed of the woman who should finally "bruise the serpent's head."

9, 10.—In this description of the scourge that should come upon the the people of God through their disobedience, it was natural that the prophet should add a word about the ultimate outcome of the miserable nations that were allowed to scourge God's people. These nations being themselves unbelieving and disobedient, it was nothing to their credit that God overruled and made use of their doings for the correction of his people. They were to be broken, their power like the proud "waves of the sea" might come so far and no farther. Beyond the point where God allowed it all their plans should come to naught. The enemies of God's people may be the means by which the father chastens his children; nevertheless, woe is theirs because of their enmity to God's cause.

11-9-7.—God's instruction to Isaiah about the defense of believers may be summed up thus: Do not become panic-stricken and say a confederacy for defense, but fear the Lord and say he is our defense. The middle clause of verse 14 referring originally to God the Father was aptly applied by the New Testament writers to Christ the Son, the principle being the same in both cases (see Rom. 9:33). It was true then and it has ever since been true that such a faith requirement would be a stumbling block to many (see verse 15, also Paul's argument in Rom.) Hence the pertinency of the advice in verse 16. The remedy for all such unbelief is the teaching of the law; the result of such teaching is the multiplication of believers (verse 18).

8-10-4.—The contrast of verse 19 is used as a guard against the abominable idolatry into which the people were so liable to fall. Verse 20 is the direction in the true way, and verses 21 and 22 are the legitimate

outcome of dealing with impostors. But in all this he is supposedly speaking to those who will hear his message, and so he here declares (chapter 9:1) that the ultimate outcome of the troubles endured by God's children shall not be their total destruction, as was the case with the kingdom of Israel, but should retain their national identity until the coming of the Messiah. In the second clause of verse 3 see the revised Bible; it should be read, "Thou hast increased the joy." All these verses up to and including verse 5 are descriptive of the conditions resulting from the coming of the Messiah, and verses 6 and 7 are personally descriptive of the Messiah himself.

5-19.—The reason of the scourge sent upon Israel is plainly set forth in these verses. In the pride of their hearts the people refused to recognize God as one upon whom they depended, hence Syria and Philistia were to devour Israel, but the end was not yet. The people would not be admonished by this evil which came upon them, but should heap up to themselves lying prophets, and so should be despoiled. The language of verse 14 means the highest and the lowest. Verse 15 makes the application, and such a state of things in Israel would inevitably result in the condition mentioned in verse 17, but the end is not yet. Because of such a condition wickedness should increase like fire in a thicket until the land should develop the conditions mentioned in verses 20 and 21, but the end is not yet. Growing out of all this, vileness should increase until they should be overwhelmed by their enemies and go into the most distressing and humiliating captivity. The word "under" in verse 4 might better be rendered "among," still the end was not yet, for the kingdom of Israel went into captivity and never returned.

20-23.—The description of the punishment that should follow on Assyria explains itself. It might be allowed to punish Israel, but that would not make any the less its own deserved punishment. Verse 7 explains why. It does not recognize God's hand. It is proud. (See verses 8-11.) Therefore God will bring upon it as indicated in verse 12. Verses 13 and 14 are also the language of Assyria, and should be classed with verses 8-11. Because of this boastful attitude, the incongruity of which is shown in verse 15, God was to bring the punishment of verses 16-19.

The result of it all was that a certain per cent of Israel did turn from idolatry to the living God. They cast in their lot with the kingdom of Judah and became incorporated with and known as their brethren the Jews. When the Messiah did finally come a certain per cent of the Jews received him, and so the language of verse 22 is quoted by Paul in his

argument in Romans. (See Rom. 9:27.) Punishment may work much havoc, but all the good we know grows out of its wise administration.

24-34.—The promise of final deliverance from Assyria was a check against despair. The assurance was that when the people had been chastised sufficiently to turn them to the Lord that God would send to them an irresistible deliverance. Just as the people had been helped in the days of the judges and at the time of the Exodus, so they would again be helped. Verses 28-32 are a detailed description of events that should take place in the breaking of Assyria's power. And verses 33 and 34 describe the power by which Assyria was to be broken.

Ch. 11:1-12-6.—There can be little doubt that the language of chapters 11 and 12 reach far into the future, not only of Isaiah's day, but also our day. When the prophet looked forward and saw the power of Assyria broken and captive Israel returned from Babylon, he looked far beyond these events to find the cause, and sees in the distance the great salvation of the Lord God Almighty restoring earth again to the conditions of Eden. The ruling person described in these verses could not be any ruler of Judah between the days of Isaiah and the days of Jesus of Nazareth, for such conditions as here described have never been fulfilled. And they were not to apply to the days of the incarnation of Jesus, for he distinctly declared in those days that his was not an earthly kingdom. Isaiah's description of the kingdom of the expected Messiah (which was the great end and aim of all the history of the chosen family) sweeps across all the intervening time between his day and the millennium. The "root of Jesse," when his gospel shall have run its course among the nations, shall come to reign over his own (Rev. 20:4-6), and shall bring not only perfect peace among the factions of the chosen family, but perfect unity between Jew and Gentile (see Rom. 11). It is likely that the gathering mentioned here belongs to the latter part of Rev. 19, and the destruction of enemies mentioned there, is here pictured under the names of Philistia, Edom, Moab, Ammon, Assyria, Egypt, the only enemies which the chosen family then knew, and whose territory must be occupied by any enemies who would ever withstand a government at Jerusalem. The conditions of the millennium would well call forth such language as that of chapter 12. It is a joyful thanksgiving of the faithful for the mercies of God as shown in the salvation of the nations through Jesus Christ. In the third chapter of Genesis is Eden lost; here is Eden restored, and the fallen race brought again into conscious and intimate contact with Jehovah.

Ch. 13:1-14-23.—After the far future vision of chapters 11 and 12

the prophet again returns to the nearer future in which God will continue judgments mentioned in chapter 10, by bringing into the dust the proud conquerors of Assyria. In these chapters 13 and 14 are given the details of the destruction that shall come to Babylon. All these events are steps in the oncoming of that blessed condition described in chapters 11 and 12. These prophecies of the evils to come on the surrounding nations were calculated to keep the chosen family from despair amid their own calamities, it discouraged their making alliances with other nations for protection, it taught them that God was over all the nations, using them to further his plans. The time of this prophecy was about one hundred and seventy-five years before Cyrus took Babylon. It was immediately after this event that the seventy-years captivity in Babylon came to an end and the Hebrews were allowed to return to Jerusalem and rebuild the temple (Solomon's temple), which Nebuchadnezzar had destroyed. In these two chapters then the prophet is describing that judgment which was to come on Babylon, and which should bring deliverance to God's captive people. The language of verse 2 refers to the military banners set on elevated places and the beckonings and signs used in the military siege which overthrew Babylon. These Medes, Persians and Armenians which composed the army of Cyrus were set apart (sanctified) to work out God's will. Horsley explains the last clause of verse 3 thus: "Those who are made to triumph for my honor." The variety of nationalities among the soldiery of Cyrus explains the language of verses 4 and 5. The last clause of verse 8 suggests anger and great haste and strong efforts at self-defense. The language of verses 10 and 11 indicates the overturning of earth's governments and the reducing to chaos of those conditions which shortly before the ruin seemed stable as the firmament and pre-eminent as the light which comes from its luminaries. Verse 12 indicates that the slaughter would go on until a man should be counted more precious than any price which could be set. Thus the earth governments of that age were to be overturned, men should flee away in terror, and such as could be found would be frightfully abused (verses 13-18). Verses 19-22 have been literally fulfilled, though such a prophecy of the greatest city then existing was at the time probably a subject of contemptuous ridicule because of its seeming impossible fulfillment. Here in the midst of this description of Babylon's downfall is the statement that Israel shall be returned to their own land (which took place by the edict of Cyrus one hundred and seventy-five years later), and further, that the chosen family should have as captives the Babylonians. (Verses 1-3.) From verse 4 on are given the taunts which should be hurled against

Babylon at her downfall. The antecedent of "he" in verse 6 is Babylon, also of "thou" in verse 8. The word "hell" in verse 9, meaning "grave" or "place of departed spirits," indicates a conscious condition of evil spirits after death. The language of verse 12 is probably applied directly to the king of Babylon. The position which he held at the time of this prophecy was that of chief light bearer among the nations. There was no king so great as he. The pride of the nation which ignored God led to the appalling downfall here prophesied. Then this great king became the chief ridicule of the nations and was not allowed even a decent burial, a most signal disgrace to the Oriental mind. The dynasty then ruling in Babylon ended with the destruction of Belshazzar (see Dan. 5). There is no more wonderful fact in history than that this great Babylon of the plain of Shinar (Gen. 11) is now a marshy waste.

24-27.—Here is a confirmation of the prophecy against Assyria as stated in chapter 10. It is noted by authorities that these words would be a comfort to the Jews in their captivity in Babylon, because this prophecy, which is here future tense, would at that time have been fulfilled and so be a matter of history, and for that reason would encourage the people to believe that God would also fulfill his promise about the downfall of Babylon and the return of the Jewish exiles. Assyria was conquered by the Medes and Babylonians 625 B. C., eighty-seven years before the downfall of Babylon (538 B. C.)

28-32.—It is generally interpreted by expositors that "Palestina" refers to the Philistines. Smith says, "Palestine in the authorized version really means nothing but Philista." The Hebrew word is "Pelesheth," rendered in four places in the Psalms "Philistia" or "Philistines." The antecedent of "him" in verse 29 is Uzziah, who had subdued the Philistines (II Chron. 26:6). "In the reign of Ahaz they took several towns in South Judah. Here Isaiah prophesies their final subjugation by Hezekiah." (Jamieson.) The designations in the latter part of verse 29 are probably terms applied by the Philistines to Uzziah. Maurer translates the latter part of verse 31: "There is not one (of the Philistine watch guards) who will remain alone (exposed to the enemy) at his post," through fright. The answer then that shall be returned to the Philistine nation is, "The Lord has founded Zion," etc., meaning that God has interposed in behalf of his people against their enemies.

Ch. 15:1-16-14.—Chapters 15 and 16 are a prophecy against Moab. Ar was the metropolis of Moab, and Kir was a citadel not far away. The antecedent of "he" in verse 2 is Moab. "Bajeth" were better translated "to the temple," meaning the Moabite place of worship. Jamieson

translates the next clause, "Dibon (is gone up) to the high places to weep." This town was in a plain north of the Arnon, and is the same place as the Dimon mentioned in verse 9. Heshbon was an Amorite city twenty miles east of the Jordan, taken by Moab after the carrying away of Israel. Elealah and Jahaz were two cities near it and near each other. Even the armed men were to forsake the thought of defense and join in the cry of terror. The thought of verse 5 is, they shall flee (crying) like a heifer of three years, that is, one in her full vigor, and so able to make the greatest noise. Luhith was a mountain of Moab, and Horonaim a town close to Zoar. Nimrim was a city in Gilead near Jordan, the name of which meant limpid waters. The language of verse 1 in chapter 16 seems to be advice to the Moabites to send from all Moab to the king of Judah the tribute of lambs which they had formerly paid, and so gain Judah's favor and protection. The figure of the shadow in verse 3 is that of making a shelter from noonday heat. It is probable that at the time this was written (about the first year of Hezekiah) the Assyrians were spoiling Judah, but that power was to be broken shortly after (latter part of verse 4), and so if Moab should now be kind to Judah's outcasts, Judah would soon be in a condition to return kindness to her when her calamity came, as it did about three years later when Shalmaneser seized on Moab. Verse 6 expresses a conviction that Moab will not take this advice on account of her pride, and therefore her calamity shall come upon her. The language of verse 11 is expressive of the strength of the prophet's sympathy for this people whose sins have doomed them to destruction. Wearied with their heathen rites (verse 12) they shall come to the house of their idol god to pray, but their prayer shall not be heard. The language of verse 14 was fulfilled against Moab when Israel was carried into captivity by the Assyrian Shalmaneser.

Ch. 17:1-11.—Damascus was the capital of Syria, and Syria and Israel had leagued together. "Tiglath-pileser, king of Assyria, had already carried captives from Damascus, the capital of Syria, in the fourth year of Ahaz (II Kings 16:9); and now in Hezekiah's reign a farther overthrow is foretold." (Faussett.) Aroer was a city of Israel, and the great fortress in Ephraim was Samaria, the capital city of the kingdom of Israel. The last sentence in verse 3 means that these defenses should be overthrown just as the glory of the children of Israel had been, through their sinfulness. The thought of verses 5 and 6 is, that just as a reaper of grain in the fertile valley of Rephaim (Philistine country) leaves but a stalk here and there, so there shall be but little left in Israel and Syria after the scourge here threatened. Such experience would turn

the thoughts of those remaining to the God of heaven (verse 7), who had loaded them with blessings and yet had threatened all these calamities if they forsook him (verses 10 and 11) and followed the ways of the heathen nations about them. See Deut. 28.

12-18-7.—The calamity here threatened upon the enemies of God's people teaches that while God does use the wrath of man to praise him, nevertheless man is responsible for that wrath, and must answer for it. No greater calamity can come to any people than to become so confident of their own strength that they forget God. The expression in verse 13, "a rolling thing," means a thistle down (see margin). The language here used is thought to apply directly to the Assyrian hosts under Sennacherib. (See II Kings 19.) The language beginning chapter 18, which seems like a prophecy against Ethiopia, authorities contend, arises from a wrong translation; it should not be rendered "woe unto the land," but is "ho," calling attention of Ethiopia to the destruction of the enemies just mentioned, who were also the enemies of Ethiopia. Verse 1 is better understood rendered "land of the winged bark," referring to the sail vessels of bulrushes. (Ewald.) Maurer, however, thinks the wings refers to the armies of the Ethiopians, who are advancing to meet the Assyrians. So many expressions occur in this chapter that need correction that the student is advised to use the revised Bible. For instance, "scattered" and "peeled" doubtless mean "tall" and "smooth." Instead of "meted out" and "trodden down" read the margin. Instead of "have spoiled" read "divide." The whole passage is the ascription of prestige to the Ethiopians. He is calling them to witness the destruction of the common enemy of Judah and Ethiopia. The thought of verse 4 is, God will calmly look on while the sun shines and the dew causes to prosper the enemies' harvest (military campaign), but before it comes to maturity (verse 5) he will cut it down. Verse 6 continues the figure, and makes the immature crop harvested from the "vine of Assyria" food for birds and beasts for a long time to come. This doubtless means that the destruction of Assyria will prove a help to many of the surrounding peoples. Such a result would cement the friendship of this "tall and smooth" nation with the Jewish nation. (See revised version on verse 7.) It is a remarkable fact that when Christianity was first preached there were friendly relations between Ethiopia and Judah, and that after Phillip's preaching to the Eunuch (Acts 8) a Christian church was established in Ethiopia, which remains to this day.

Ch. 19:1-22.—Concerning this prophecy against Egypt, G. V. Smith says: "Chapters 19 and 20 are connected, but with an interval between.

Egypt had been held by an Ethiopian dynasty, Sabaco, Sevechos, or Sabaco II, and Tirhakah, for forty or fifty years. Sevechos (called So, the ally of Hoshea, II Kings 17:4) retired from lower Egypt on account of the resistance of the priests; and perhaps also, as the Assyrians threatened lower Egypt. On his withdrawal Sethos, one of the priestly caste, became supreme, having Tanis (Zoan) or else Memphis as his capital, 718 B. C.; whilst the Ethiopians retained upper Egypt, with Thebes as its capital, under Tirhakah. A third native dynasty was at Sais, in the west of lower Egypt; to this at a later period belonged Psammetichus, the first who admitted Greeks into Egypt and its armies; he was one of the dodecarchy, a number of petty kings between whom Egypt was divided, and by the aid of foreign auxiliaries overcame the rest 670 B. C. To the divisions at this last time, Gesenius refers verse 2; and to Psammetichus, verse 4, 'a cruel lord.' The dissensions of the ruling castes are certainly referred to. But the time referred to is much earlier than that of Psammetichus. In verse 1 the invasion of Egypt is represented as caused by 'the Lord;' and in verse 17 'Judah' is spoken of as 'a terror to Egypt,' which it could hardly have been by itself. Probably, therefore, the Assyrian invasion of Egypt under Sargon, when Judah was the ally of Assyria, and Hezekiah had not yet refused tribute, as he did in the beginnig of Sennacherib's reign, is meant. That Assyria was in Isaiah's mind appears from the way in which it is joined with Israel and Egypt in the worship of Jehovah (verses 24 and 25). Thus the dissensions referred to (verse 2) allude to the time of the withdrawal of the Ethiopians from lower Egypt, probably not without a struggle, especially with the priestly caste; also to the time when Sethos usurped the throne, and entered on the contest with the military caste by the aid of the town populations, when the Saitic dynasty was another cause of division. Sargon's reign was between 722-715 B. C., answering to 718 B. C., when Sethos usurped his throne." Light is thrown on verses 5 and 6 by the fact that "a public record is kept at Cairo of the daily rise of the water at the proper time of the overflow, viz., August; if it rise to a less height than twelve cubits it will not overflow the land, and famine must be the result. So, also, when it rises higher than sixteen, for the waters are not drained off in time sufficient to sow the seed. Verse 6, "they shall turn the rivers," rather "the streams shall become putrid," i. e., the artificial streams made for irrigation shall become stagnant and offensive when the waters fail. (Maurer.) Horsley, with seventy, translates, "And waters from the sea shall be drunk;" by the failure of the river water they shall be reduced to sea water. Judah was to be a terror to

Egypt because its king, Hezekiah, was a subordinate ally of Assyria in the invasion of Egypt under Sargon. Verse 18, instead of "destruction," read "city of the sun," that is, Heliopolis. Light is thrown on verses 19-22 by the historic fact "in 149 B. C. Ptolemy Philometor, king of Egypt, was persuaded to allow a temple to be built in Heliopolis by Onias on the ground that it would induce Jews to abide there, and that the very site was foretold by Isaiah six hundred years before." (J. F. B.)

Assyria and Egypt were joined (verses 23-25) under Alexander as parts of his empire. Jews and proselytes both met at the feasts of Jerusalem. (J. F. B.)

Ch. 20:1-6.—Chapter 20 is a continuation of the subject of chapter 19, but at a later date. "In the reign of Sargon (722-715 B. C.), the successor of Shalmaneser, an Assyrian invasion of Egypt took place. Its success is here foretold, and hence a party among the Jews are warned of the folly of their 'expectation' of aid from Egypt or Ethiopia. At a later period (chapter 18), when Tirhakah, of Ethiopia, was their ally, the Ethiopians are treated as friends, to whom God announces the overthrow of the common Assyrian foe, Sennacherib. Egypt and Ethiopia in this chapter (verses 3 and 4) are represented as allied together, the result no doubt of fear of the common foe; previously they had been at strife, and the Ethiopian king had, just before Sethos' usurpation, withdrawn from occupation of part of lower Egypt. Hence, 'Egypt' is mentioned alone in chapter 19, which refers to a somewhat earlier stage of the same event, a delicate mark of truth. Sargon seems to have been the king who finished the capture of Samaria which Shalmaneser began. The alliance of Hoshea with So, or Sabaco, of Ethiopia, and his refusal to pay the usual tribute, provoked Shalmaneser to the invasion. On clay cylindrical seals found in Sennacherib's palace at Koyounjik the name of Sabaco is deciphered, the two seals are thought, from the inscriptions, to have been attached to the treaty of peace between Egypt and Assyria, which resulted from the invasion of Egypt by Sargon, described in this chapter; II Kings 18:10 curiously confirms the view derived from Assyrian inscriptions, though Shalmaneser began, Sargon finished the conquest of Samaria; 'they took it' (cf. II Kings 17:4-6). In Sargon's palace at Khorsabad inscriptions state that twenty-seven thousand two hundred and eighty Israelites were led captive by the founder of the palace. Whilst Shalmaneser was engaged in the siege of Samaria, Sargon probably usurped the supreme power and destroyed him; the siege began in 723 B. C. and ended in 721 B. C., the first year of Sargon's reign. Hence arises the paucity of inscriptions of the two predecessors of Sargon.

Tiglath-pileser and Shalmaneser, the usurper, destroyed them, just as Tiglath-pileser destroyed those of Pul (Sardanapalus), the last of the old line of Ninus; the names of his father and grandfather, which have been deciphered in the palace of his son, Sennacherib, do not appear in the list of Assyrian kings, which confirms the view that he was a satrap who usurped the throne. He was so able a general that Hezekiah made no attempt to shake off the tribute until the reign of Sennacherib; hence Judah was not invaded now, as the land of the Philistines and Egypt were. After conquering Israel he sent his general, Tartan, to attack the Philistine cities, 'Ashdod,' etc., preliminary to his invasion of Egypt and Ethiopia; for the line of march to Egypt lay along the southwest coast of Palestine. The inscriptions confirm the prophecy; they tell us he received tribute from a Pharaoh of 'Egypt;' besides destroying in part the Ethiopian 'No-Ammon,' or Thebes (Nahum 3:8); also that he warred with the kings of 'Ashdod,' Gaza, etc., in harmony with Isaiah here; a memorial tablet of him is found in Cyprus also, showing that he extended his arms to that island. His reign was six or seven years in duration—722-715 B. C." (G. V. Smith.) Verse 1, "Tartan, probably the same general as was sent by Sennacherib against Hezekiah (II Kings 18:17). Gesenius takes 'Tartan' as a title. Ashdod, called by the Greeks Azotus (Acts 8:40); on the Mediterranean, one of the 'five' cities of the Philistines. The taking of it was a necessary preliminary to the invasion of Egypt, to which it was the key in that quarter, the Philistines being allies of Egypt. So strongly did the Assyrians fortify it that it stood a twenty-nine years' siege, when it was retaken by the Egyptian Psammetichus." (J. F. B.)

Ch. 21:1-10.—Here follows a reassurance to the people who were about to become captives in Babylon that they would be delivered and their captors destroyed. (See chapters 13 and 14.) The "wilderness of the sea" mentioned probably meant that the site of Babylon had formerly been a marsh and would become so again, a declaration literally fulfilled. Serimas made the dykes, Cyrus destroyed them. Violent wind from Arabia swept Babylon from the south; so from the wilderness, that is, the plain between Babylon and Persia, came the military hordes under Cyrus, which by their military strategy (treachery) took Babylon. It is supposed that Isaiah here is imagining himself one of the exiles in Babylon, and so, moved by her calamity or as one writer puts it, supposing himself a banqueter at Belshazzar's feast on the night that the city was taken, exclaims, "My pleasure," verse 4. While Babylon was preparing for that feast the Persian riders (verse 7) were coming. The first clause

in verse 8 should read, "he cried as a lion." Cyrus cut the aforementioned dykes which confined the river, let it flow over the country, and so entered the city by its bed.

11, 12.—On the prophecy against Seir, Barnes says: "One out of Seir asks, What of the night? Is there a hope of the dawn of deliverance? Isaiah replies, The morning is beginning to dawn (to us), but night is also coming (to you). Cf. Psalm 137:7. The Hebrew captives would be delivered, and taunting Edom punished. If the Idumean wish to ask again, he may do so; if he wishes an answer of peace for his country, then let him 'return (repent), come.'" Duma was a tribe and region of Ishmael, in Arabia. J. F. B. thus continue the comment on this passage: "What of the night—what tidings have you to give as to the state of the night? Rather, What remains of the night? How much of it is passed? (Maurer.) Night means calamity (Job 35:10; Micah 3:6) which then in the wars between Egypt and Assyria pressed sore on Edom; or on Judah (if, as Barnes thinks, the question is asked in mockery of the suffering Jews in Babylon). The repetition marks, in the former view, the anxiety of the Idumeans. Verse 12. Reply of the prophet, The morning (prosperity) cometh, and (soon after follows) the night (adversity). Though you, Idumeans, may have a gleam of prosperity, it will soon be followed by adversity again. Otherwise, as Barnes, Prosperity cometh (to the Jews), to be quickly followed by adversity to you, Idumeans, who exult in the fall of Jerusalem, have seized on the southern part of their land in their absence during the captivity, and now deride them by your question (chapter 23:5-7). This view is favored by Obadiah, verses 10-21. If ye will inquire, inquire. If you choose to consult me again, do so (similar phrases occur in Genesis 43:14; II Kings 7:4; Esther 4:16). Return, come—'be converted to God (and then), come' (Gesenius); you will then receive a more favorable answer."

13-17.—In this prophecy against Arabia it is asserted that the traveling companies or caravans shall be driven through fear of the foe into unfrequented routes. Temam was a tribe occupying an oasis in that region. Kedar was a wandering tribe in the north of the country.

Ch. 22:1-25.—This lamentation of Isaiah on account of the scourge of Judah some think to be a prophecy of the attack by Sennacherib in the fourteenth year of Hezekiah; others think it describes the destruction by Nebuchadnezzar in the reign of Zedekiah. The "valley of visions" mentioned is thought to mean Jerusalem, the nursery of prophets. "Going on the house tops" means panic on the approach of an enemy. Their

destruction was not to be by the sword, but by famine and pestilence, caused by the coming siege, hence the prophet's sorrow. The language of verse 8 refers to the destruction of the defenses of the land, and that of verse 9 to turning off of the water supply of the city. Verse 11 probably refers to the fact that Hezekiah so manipulated the water supply as to shut it off from the enemy, and that the people failed to look to God as the source of their protection. God's call to them to repentance, whether by his prophets or by calamity, was answered by such conduct and language as verse 13, hence verses 14-19. Shebna was an officer of the palace; he was to be deposed and Eliakim put in his place. Authorities note that he is singled out as the subject of prophecy, the only instance of an individual being so in Isaiah. He was probably one of the irreligious faction that set at naught the prophet's warning. He seems here to have been building a grand sepulcher for himself, and the prophet says to him, "What business hast thou here and whom hast thou of thy family who is likely to be buried here that thou buildest, etc., seeing thou art soon to be deposed from office and carried into captivity." (Maurer.) Verses 15-19. The closing verses (20-24) show that all the honor was to be heaped upon Eliakim. Verse 25 no doubt refers to Shebna, who imagined himself so secure that there could be no downfall.

Ch. 23:1-18.—In this prophecy against Tyre, the ships of Tarshish were Tyrian ships returning from Tarshish (Tateshus), a point in Spain with which the Tyreans had much commerce. After the siege mentioned there would be no house left. Kittim was probably Chittim, a city in the south of Cyprus of the same nationality as Tyre. Tyre was a colony of Zidon. Zidon was originally a fishing station. Verse 3 refers no doubt to the fact that the commerce of the sea was largely of the grain produced in Egypt by the overflow of the dark waters of the Nile. Tyre was the stronghold of the sea, and Zidon, from whom she sprung, is here represented feeling shame for the downfall of Tyre, whose population in the latter part of verse 4 is destroyed. The isle mentioned in verses 2 and 6 doubtless refers to new Tyre, which was on an island one-half mile from the shore. Tarshish had been kept in hard bondage by its parent city in the silver and lead mines, but now that Tyre was to be destroyed not only would she be relieved from that bondage, but the inhabitants of the destroyed city would flow into her. Verses 7-9 indicate that the author of this humiliation was the Lord, and that it was because of the pride of the city. The language of verse 10 may refer to the flowing out of the inhabitants of Tyre into Tarshish, as the Nile overflows its banks. The girdle referred to may mean the protecting wall. The

expression "merchant city" in verse 11 were better rendered "Canaan," and means evidently that part of Canaan called Phœnicia. The Oriental compared a city which had never been taken to an undefiled virgin; this explains the language of verse 12. It is probable from verse 13 that the siege which fulfilled this prophecy was that of Nebuchadnezzar. The siege lasted thirteen years. The Assyrians had conquered it before this. After the fall of Babylon, Tyre was rebuilt, and as in these verses 16-18 represented as a harlot attracting notice by her song, "courting all nations and admitting anyone for the sake of gain." Alexander the Great destroyed the city after this, and again it was rebuilt. Brown says of verse 18, "Her traffic and gain shall at last be consecrated to Jehovah. Jesus Christ visited the neighborhood of Tyre (Matt. 15:26); Paul found disciples there (Acts 21:4), and it early became a bishopric."

Ch. 24:1-33.—Chapters 24 to 27 inclusive deal with the re-establishment of the divine rule in the earth. The first step in this change which the prophet foresees is the judgment of God on the nations, because the highway to the establishment of right conditions is the destruction of evil conditions. There is little doubt that chapter 24 describes the downfall of Jerusalem under Nebuchadnezzar (and probably applies as well to its subsequent destruction by Titus, A. D. 70). The language is easy to be understood. All classes suffered together. Verse 5 shows the cause. Verses 14 and 15 suggest that after the calamity of national destruction the people of this chosen family shall lift their voices to God from the remote and scattered places of the earth. Verses 16-20 convey the impression that from that calamity there shall be no escape. It shall be universal and overwhelming. And not only shall the chosen family be called to account for their sins, but the surrounding nations, the very ones used to chasten the chosen family, shall be overwhelmed with judgment for their evil doings. Their power shall be broken and they shall be made captive and brought to grief. The sun and moon mentioned here are doubtless greater and lesser earth powers.

Ch. 25:1-12.—This song of praise in chapter 25 is the outburst of the prophet's gratitude in his consciousness of the fact that the hand of God was over all the machinery of nations, and that he would make it work out his will. The city mentioned in verse 2 was no doubt Babylon, which, as the prophet has already said, was to go down after the seventy-years captivity. The language of verses 3-5 may refer to the fact that the judgment of God on Babylon, which was notorious as an oppressor of all nations, should create in the nations who had been thus oppressed a fear of the Lord and publish him as a protector and a refuge of the poor

and the needy. Verses 6-8 are literally fulfilled in the fact that out from Jerusalem went the religion which was to conquer the earth. Wine on the lees meant wine which according to the concepts of that time was made good by age. Christianity, which was the great end and aim of God's dealing with Abram and his descendants, was to be the gracious revelation of God which should bring life and joy to all nations, seeing that he was the one by whom life came to the fallen race. A knowledge of him at once destroys all confidence in all other religions as false and incompetent. As a comment on verse 8, read Rev. 21 and 22 chapters, a description of the effect which Christianity shall finally produce on the earth. Certain it was and so it proved that in the working out of the prophecy described in chapter 24, Moab was to be put down. (See chapter 15:16.)

Ch. 26:1-21.—And not only was that song of security sung in Judah, but it has been sung around the world, and is to this day. The salvation of Jesus Christ is a greater protection to any land than walled cities or great military works. Verses 3 and 4 have and still are comforting thousands of pilgrims in the earth, and have been so often verified in human experience that none can question their truth. What has been (verse 5) in all the history of the past will continue to be so long as God holds the throne of the universe. The man who trusts in God is an infinitely greater power than he who does not, no matter how great his wealth or prestige, and it is only a question of time when both wealth and prestige shall be taken from the hand of the thankless unbeliever and given to him who reckons and renders to God his due. The truth of verse 10 is attested every day. All God's blessings which he daily heaps on the unjust are like pearls cast before swine. Verse 11, however, is a hint that the zeal displayed by the people of the Lord shall be a source of future shame to those who refused to be admonished by it. Verses 11-13 are a statement of the same triumph of true religion over idolatry, and to that true religion (verse 15) the nations will ultimately come. (See Rom. 11.) Trouble often proves to be the only way by which the careless may be led to turn to God. After all the time and trouble which the Lord took to prepare Israel for the great purpose he had in view, when at last he came to his own they received him not except a very small number of them. The figure of verse 18 and the declaration which follows it was strikingly true, but the declaration of verse 19 is to the effect that the Hebrews shall finally awaken from their stupor. (See latter part of Rom. 11.) In view of the trouble which is to come, Isaiah calls his people to hide themselves from it (by getting right with God).

Ch. 27:1-13.—The terms of verse 1 in chapter 27 are used to describe the powers of evil. Similar terms are used for a similar purpose in the book of Revelation. The working out of the conditions mentioned in the preceding chapters are the very means by which the Lord will bring destruction to evil in the earth. Every act which aids the kingdom of God strikes evil a withering blow. Pure religion in the earth is the garden which the Lord keeps and defends from all harm. In this chapter the chosen family is set as a type of God's kingdom. Verses 4-6 declare that God is not visiting the iniquity of men upon them according to their deserts. If God's enemies were to take direct issue with him the battle would be short. Their only hope lies in making peace with God, for God's kingdom shall be ultimately victorious. The thought of verse 7 is that God has not dealt roughly with Israel as he has with Israel's enemies. But he has dealt severely with Israel, and by this means brought Israel back to her sense of right and dependence upon God (verse 9). The city mentioned in verse 10 is no doubt Babylon, the great enemy of God's people. Verses 12 and 13 refer to the regathering of Israel to her own land as it shall take place after the destruction of Babylon.

Ch. 28:1-4.—The prophecy of chapter 28 is put about 725 B. C. Previously the prophet has just spoken of the destruction of evil. That prophecy looked far into the future. Now he returns to the time in which he is speaking, and foretells evil that is shortly to come to pass. This prophecy was probably uttered very shortly before the kingdom of Israel was carried into captivity by the Assyrians. The whole kingdom was permeated with drunkenness. Hence the language of verse 1. Such a condition always casts down with violence, as indicated in verse 2.

5, 6.—The prophet foresees the speedy destruction of this nation, and compares it to a first-ripe fig, which is gathered and immediately eaten. At this point he declares that such as remain shall recognize the hand of God in the captivity, and shall declare their perceptions in passing their private judgment on the case. It is probable that the residue mentioned here refers to the kingdom of Judah, which was not carried captive at the time of Israel's captivity. Large numbers of the Israelites at that time took refuge in the kingdom of Judah. The "turning back the battle at the gate" probably refers to the fact that the enemies of Israel were kept from entering Judah by Judah's soldiers.

7, 8.—But verse 7 indicates that Judah also was suffering from drunkenness. The language of that verse is a sad comment on the religious condition of the most highly enlightened nation of the world.

Those who are addicted to the drink habit always err, and are never to be trusted. Beside that they are proverbially unclean and abhorrent.

9-13.—Under such a condition the question of verse 9 was a natural one. Who is there to receive the message of God? None, it would seem, but children. He declares that the message had to be unduly repeated as if for children. Then he says (verses 11 and 12) he will speak to these disobedient people by strangers, referring no doubt to the fact that God is about to bring the Assyrian army against them. Then the plain, child-like precepts, which they had not heeded, would become a snare to them, in that their sin would bring destruction to them, just as these precepts had declared.

14-20.—The remainder of the chapter applies unquestionably to the kingdom of Judah. No doubt they were priding themselves on the fact that they had made such an agreement with Assyria, that they fully expected to escape the evil that came on the kingdom of Israel. That was making a covenant with death or sheol, or in other words attempting to keep on the line of peace with their enemies by submitting to their full desires. In great contrast with that method is God's method mentioned in verses 16 and 17. He lays in Zion a great principle on which all believers are to build. That principle was justice and righteousness. There can be no doubt that there was embraced in that principle the promised Messiah, by virtue of whose salvation the principles named are embodied in human life and character. This plan of salvation, which was manifested to the world by the promised Jewish Messiah, would produce the inevitable result of verses 17 and 18. Evil must go down before it. And those who allied themselves with evil should be trodden down in the battle. Judah was to suffer as did Israel. The language of verse 20 is another way of saying, "That to which you trust is insufficient to protect you."

21-29.—The Lord shall show himself (verse 21) against you, as in the incidents mentioned he showed himself in your behalf. Hence the exhortation of verse 22. The bands mentioned were no doubt the enemies of the Hebrews. From verse 23 to the end of the chapter the foregoing argument is illustrated by affairs of common life. The plowman finishes his plowing and then sows. And further, after the crop is raised, he does not thresh the tender grains with the heavy cart, but with the staff. Bread corn (wheat) was threshed by driving a cart over it. "Because" in verse 28 were better rendered "but." The meaning is that the owner would not keep on tramping it until he ground and spoiled the grain. God who furnishes such wisdom to man will exercise similar wisdom in

his discipline of his people, scattering and scathing (but not destroying), that they may be purged of their sins and be made fit for the purposes of God.

Ch. 29:1-6.—The word Ariel means "the lion of God," and is here applied to Jerusalem, the city which God had rendered invincible. Maurer thinks the latter half of verse 1 is irony and means, "Add yet another year to the one just closed" in the round of formal sacrifices. It is a suggestive comment on the last clause of verse 2 that the terrors of verses 2-6 which describe the evils brought upon Judea and Jerusalem under the invasion of Judea by Sennacherib was the very discipline necessary to make the city faithful to God. God's people learned the lessons of faithfulness to him only in the thunders of conflict and the devouring flames of fire. Even at this day we usually learn this lesson only from the bitterest experience.

Verses 7 and 8 throw a rainbow of hope on the dark, threatening cloud. The nations may combine against the beloved city, but they shall not be able to overthrow her. Their prospects of conquest shall vanish like a dream of the night. So it happened with Sennacherib, as will be seen later in this book. The history is already familiar to the student of Kings and Chronicles, but here is Isaiah's prophecy regarding it made a few years before the events came to pass.

As indicated in verses 9-14, the people through their drunken self-indulgence had yielded to an intoxication more deadly than that of liquor. They were drunken with the spirit of sleepy indifference. Paul refers to that condition in his day, and quotes from this very point in Isaiah to show a parallel. (Rom. 11.) A better punctuation of verse 10 makes it read, "The Lord hath closed your eyes (the prophets), and hath covered your heads (the seers)." The figure is that of one retiring to rest closing the eyes and covering the head. Isaiah here and Paul in Romans are reproving the people for such sloth. It was because of such sloth that the words of God were sealed, or above the comprehension of men. He who diligently and faithfully studies always becomes a workman able to rightly divide the words of truth. As indicated in verse 14, there has never been that in human wisdom which could unaided work out salvation from sin. Hence God had to set it aside as incompetent and furnish a sufficient plan of salvation, revealed through Jesus Christ, the promised Messiah.

In verses 15-24 that purpose is stated. This chosen family of God had turned away from all the counsel and plans of God and substituted instead their own habits of life and plans of national protection. In

short, they did as they pleased and said, "Who sees or knows our plans?" Such an attitude was virtually saying to God, "We know better than you." Here he describes (verses 17-19) the joyful flourishing of Christ's kingdom, and declares that in that day the truth shall be made plain. And not only so, but the enemies of the truth shall be defeated (verse 20), those who, when a man's speech shows him to be righteous, immediately become his enemy, laying snares for him who reproves their wrong doings, and sell out the just for the unjust (verse 21). The salvation wrought out in this plan of God and embodied in Jesus Christ, the promised Messiah, was the great end and aim for which this chosen family was called and set to the task of working out a civilization and scheme of religion which should be the pride of the whole earth and the embodiment of wisdom to all people.

Ch. 30:1-7.—Authorities declare that in the summer of 714 B. C. ambassadors were on their way to Egypt to seek aid against Assyria. God had expressly prohibited such alliances with heathen nations, and Isaiah here rises to vehemently denounce the arrangement. The better rendering for "cover," etc., is "who pour out drink offering," this act standing for the making of a covenant. Zoan and Hanes were two cities of Egypt which were seats of reigning princes, and so to such points the ambassadors would go to complete their arrangements. The explanation of verse 6 is that the desert between Judea and Egypt was full of dangerous beasts and serpents. Through this they carried presents to Egypt, seeking their military aid.

Verses 8-11 are God's directions to Isaiah concerning the Hebrews. Verse 9 indicates their character. What a sad decline from the ideal character which Moses set before them. They were demanding of their religious leaders that they take them simply in the line in which they chose to go, regardless of God's will in the matter. Such a religious condition, whenever and wherever found, is an all-sufficient comment upon reliance upon men rather than upon God.

The result of such a condition is graphically pictured in verses 12-17. The people were responsible for it, and it was a fatal disorder, here compared to a high wall bulged out in a way which made it easy to destroy. Real religion was a protection. This kind of a religion was no protection, but would be so completely demolished that no two parts of it would remain together. A good comparison is made in verses 15-17 between God's ways and man's ways. All history confirms the observation that a man's best protection is a peaceful, Christlike character. History shows that the trust of the Hebrews to Egypt did not save them

from national destruction and captivity. As foretold by the latter part of verse 17, very few were left, simply one here and there.

18-26.—There was, however, to be a gracious reward to those who amid all this apostasy should keep faith in God. After severe affliction on the people for their sin there should be a regathering, and out from this Hebrew nation should go instruction of such a character that every man would know when he was leaving the proper way. Idolatry should be destroyed from the land, and peace and plenty would reign. It is a significant comment on this passage that after the Babylonian captivity idolatry was never known among the Hebrews. Had their chastisement taught them to correct other religious errors as well as it taught them to correct idolatry the nation of Hebrews would have received their Savior and would have remained no doubt a prosperous nation to this day.

27-33.—In chapter 37 of this book it will be seen how some time later the words of this prophecy were strikingly fulfilled. The latter clause of verse 28 is the figure of a prisoner with a hook in his jaw, according to the custom of that day. The thought of verse 32 is that every time the Lord brings disaster upon the enemies of the Hebrews it shall bring joy and rejoicing to Israel. Tophet was the valley of Hinnom, where a fire was kept constantly burning to consume the refuse of Jerusalem. It is here used as a figure of the destruction that should come on the enemy of Jerusalem.

Ch. 31:1-9.—In view of these facts the reasonableness of the exhortation in chapter 31 is apparent. The prophet desired that the people should look to God for protection, as their law taught them to do. Their refusal to recognize God was the source of all their troubles. The first three verses show why they should not trust to the Egyptians. The next two show why they should trust the Lord, hence the impassioned appeal of verse 6. The remaining verses foretell the downfall of idolatry and the destruction of Assyria.

Ch. 32:1-8.—The first eight verses of chapter 32 describe the rule of a king and his subordinates, which condition was to be an outgrowth of the return of the people to their allegiance to God. No king who ever sat on the throne of the Hebrews could answer to this description. It must refer to the looked for Messiah, whose just character makes that discrimination between right and wrong which clearly divides between them and sets the one over against the other. The last clause of verse 8 may be rendered, "By liberal things shall he stand," referring to the result of good deeds. This theme is a climax of all which has gone before,

reaching far into that future in which the righteous kingdom shall be established on earth.

In verses 9-14 the prophet returns to that deplorable condition of his own day in which all the evils which he foresaw near at hand were aggravated by the intolerable indifference and self-indulgence of the people. These words are calculated to rouse them to a realization of the result of their own neglect.

In verses 15-20 the prophet again looks beyond these evils which he foretells to the time when the peaceful influence of the truth should make the land a place of blessedness and rejoicing for all its inhabitants. Had the Hebrew people been ready to have received their Messiah when he came this condition here described would have continued right on to the millennium described in Revelation.

Ch. 33:1-12.—In chapter 33 a curse is pronounced against those enemies of God's people who spoiled their land and nation. Verses 2-6 is the language of such in the Hebrew nation as kept their faith in God amid all the apostasy of the nation. Verses 7-9 describe the condition which sin brought upon the people, after which chastisement the Lord again exercised his power in behalf of his chosen land and people. This prophecy is said by authorities to have been made in the autumn of 713 B. C., being the last of Isaiah's prophecies concerning the overthrow of Sennacherib.

13-24.—Special attention is here directed to the fact that the God against whom the people had sinned was he who held in his hand life and death, and that those who hoped to escape his wrath and judgments must have clean hands and a pure heart. Such are sure of God's protection and his supplies. The language of verse 18 indicates that those who proposed to collect tribute from God's people, and who counted the towers of defense to report their strength to the enemy, should melt away before the power of God. The thought of verses 21-24 is that when God protects no war vessels shall be able to pass that way, and that their enemies shall be so completely overthrown that even the lame among God's people shall be able to gather spoils.

Ch. 34:1-17.—In this chapter the prophet speaks a word to the nations of the earth. The burden of this message is, seeing that the nations have forsaken God and gone in their own ways, the Lord will deliver them to the results of their doings. The heavenly bodies (sun, moon, stars) are repeatedly used in the Bible to signify earth governments. So the term "heaven" (place where these bodies are fixed) came to stand for the united political power of earth, and verse 4 declares that these powers

shall be overturned and destroyed. Edom (descendants of Esau) were at that time conspicuous and peculiarly vindictive foes of the Hebrews, and so it was natural that Edom should be particularly named in this prophecy of coming disaster. Bozrah was originally a part of Moab, but seems to have been taken by Edom. This nation was very active in urging Babylon to cruelty toward fallen Judah after the time of this prophecy, and of course what she did then was in keeping with what she was constantly doing at the time of this prophecy, hence the prophet, because of what he could see and foresee, made this very pertinent prophecy of her utter destruction. The thought of verse 16 is, these things shall certainly come to pass; not one detail shall fail. This was of course uttered some years before the exile to Babylon.

Ch. 35:1-10.—The prophet, looking forward to the evils just named which should come on the enemies of God's people, naturally runs on in his prophetic description until he shows the aim of all these things and the result which follows these judgments. The curses described on these nations was not a pleasant subject for the minds of those doomed people to dwell upon, yet the visiting of their iniquity upon them was the most blessed thing that could happen to the world. It was a prophecy of justice and joy to come. Lebanon, Carmel and Sharon suggested the tall excellent cedars, the fruitful crops and bewitching flowers. All these things meant that the kingdom of God which was to come should have everything desirable. Hence, in anticipation of such a kingdom is the language of verses 3 and 4. Mark how verses 5 and 6 were literally fulfilled in the ministry of Jesus. But he declared to his disciples, "Greater works than these shall ye do because I go to my Father." The sicknesses which Jesus healed while on earth were simply a hint of what the Christian world might expect to do through his power. Christianity through its inventive genius and scientific progression (which simply means finding out what God has from the beginning had for us to learn) is turning deserts into the most fruitful places and not only curing disease, but what is greater, preventing it. This is simply man working in harmony with God. The highway here mentioned is the daily walk of those who are children of God, partakers of this plan of redemption, as distinguished from the way of the sinful. This way of salvation, the way of faith, is so plain that anyone can walk in it. So the prophet said it would be; the sinner, even though he be far below the average in wisdom, finds the plan so plain that he can use it and be saved by it. As verse 9 indicates, there is nothing which can frighten the Christian from the way. As a confirmation of verse 10, every elevating song in the world

is the outgrowth of Christian experience and Christian civilization.

Ch. 36:1-22.—The events mentioned in this chapter have been noticed in the eighteenth chapter of II Kings. It is fair to assume from this account that Isaiah wrote the first account of these events, and that whoever compiled the book of II Kings took the record there from this account. Jamieson, Faussett and Brown say, "Pul was probably the last of the old dynasty, and Sargon, a powerful satrap, who contrived to possess himself of supreme power and found a new dynasty. No attempt was made by Judah to throw off the Assyrian yoke during his vigorous reign. The accession of his son Sennacherib was thought by Hezekiah the opportune time to refuse the long-paid tribute; Egypt and Ethiopia, to secure an ally against Assyria on their Asiatic frontier, promised help; Isaiah, whilst opposed to submission to Assyria, advised reliance on Jehovah, and not on Egypt, but his advice was disregarded, and so Sennacherib invaded Judah, 712 B. C. He was the builder of the largest of the excavated palaces, that of Koyunjik. Hincks has deciphered his name in the inscriptions. In the third years of his reign these state that he overran Syria, took Sidon and other Phoenician cities, and then passed to southwest Palestine, where he defeated the Egyptians and Ethiopians (cf. II Kings 18:21; 19:9). His subsequent retreat after his hosts were destroyed by God is of course suppressed in the inscriptions. But other particulars inscribed agree strikingly with the Bible; the capture of the "defensed cities of Judah," the devastation of the country and deportation of its inhabitants; the increased tribute imposed on Hezekiah—thirty talents of gold—this exact number being given in both; the silver is set down in the inscription at eight hundred talents, in the Bible three hundred; the latter may have been the actual amount carried off, the larger sum may include the silver from the temple doors, pillars, etc. (II Kings 18:16.) The fourteenth year mentioned was the third of Sennacherib's reign. His ultimate object was Egypt, Hezekiah's ally. Hence he, with a great body of his army (II Chron. 32:9), advanced towards the Egyptian frontier in southwest Palestine, and did not approach Jerusalem. Rabshakeh in II Kings 18:17, Tartan and Rabsaris are joined with him. Rabshakeh was probably the chief leader; Rab is a title of authority, "chief—cup bearer." Lachish was a frontier town southwest of Jerusalem, in Judah, represented as a great fortified city in a hilly and fruitful country. In this chapter is the fulfillment of some of the prophecies we have just studied. Verse 7 was a bold attempt to discourage the Hebrews from trusting in God by putting before them their sins. He had told the truth about Egypt, and now he proposed

to discourage their trust in God. He thinks (verse 8) to make them a more liberal offer than Egypt had done. In verse 10 he thinks to overawe them. It is plain from what follows that this interview was near to the city of Jerusalem. This foul-mouthed Assyrian captain tried to create a panic among the people who had come out on the wall to listen. He means (verses 16 and 17), After I return from Egypt I will carry you to Assyria, a land as fruitful as your own. In verses 18 and 19 he calls attention to the way in which he had conquered Samaria (the kingdom of Israel).

Ch. 37:1-5.—The king of Judah showed his good sense by turning to the Lord in his time of trouble. He sets the good example before all his people of going to the house of prayer. His message to the prophet Isaiah was a publicly expressed desire to honor God's prophets and use all the means available to fix the minds of the nation on God as their refuge. The man who does not publicly honor God is unfit to be a ruler.

6, 7.—Isaiah answered in a breath all this raving of the enemy, saying in substance, Pay no attention to him, for he shall never be able to harm you. Such calm confidence must have been encouraging to the people, as well as exasperating and disheartening to the enemy.

The return mentioned in verse 8 was the return of this captain and his force from Jerusalem to the army of his master, which had just gone from Lachish to Libnah. Libnah was a city of Judah which had been given to the priests, and was about ten miles northwest of Lachish.

9-13.—Of this message to Hezekiah, J. F. B. says, "Egypt was in part governed by three successive Ethiopian monarchs for forty or fifty years, Sabaco, Sevechos and Tirhakah. Sevechos retired from lower Egypt owing to the resistance of the priests, whereupon Sethos, a prince-priest, obtained supreme power with Tanis (Zoan in scripture) or Memphis as his capital. The Ethiopians retained upper Egypt under Tirhakah, with Thebes as the capital. Tirhakah's fame as a conquerer rivaled that of Sesostris; he, and one at least of the Pharoahs of lower Egypt, were Hezekiah's allies against Assyria. The tidings of his approach made Sennacherib the more anxious to get possession of Jerusalem before his arrival. II Kings 19:9 more fully expresses Sennacherib's eagerness by adding 'again.' Verse 10, he tries to influence Hezekiah himself, as Rabshakeh had addressed the people." Sennacherib thinks to overawe Hezekiah by referring to the nations which he had conquered.

14-20.—But again the scheme utterly failed. The king turned to the Lord and appeals for his protection and the vindication of God's cause. No doubt the people, influenced by this righteous example, joined in the

prayer, and thus it was that God could hear the prayer of faith and answer and protect his chosen people.

21-35.—The answer to this prayer came speedily and through the Lord's prophet. The pronoun "thee" in verse 22 refers to Sennacherib. Verses 22-32 are the direct address of God to Sennacherib. The language is sufficiently plain and needs no explanation.

In verses 36-38 God verifies his promise. This terrible catastrophe sent the Assyrian army home in haste to escape complete destruction at the hands of the gathering armies of Ethiopia and Egypt.

Ch. 38:1.—This story of Hezekiah's sickness has also been told in II Kings. The prayer which he made on this occasion was in keeping with the other public acts of his which are here recorded. He was desperately in earnest, as these words show.

2, 8.—Again God sends answer by Isaiah, who had taken to the king the notice that he should die. At this time the king had no son. The son who was born to the king some time in the course of those fifteen years was Manasseh, who was afterward such an idolater. The Assyrians never conquered the kingdom of Judah, but were themselves not long after conquered by the Babylonians. Herodotus states that the sun-dial and the division of the day into twelve hours were invented by the Babylonians; from them Ahaz borrowed the invention. He was one, from his connection with Tiglath-pileser, likely to have done so (II Kings 16:7-10). "Shadow of the degrees" means the shadow made on the degrees. Josephus thinks these degrees were steps ascending to the palace of Ahaz; the time of day was indicated by the number of steps reached by the shadow. But probably a sun-dial, strictly so called, is meant; it was of such a size and so placed that Hezekiah, when convalescent, could witness the miracle from his chamber. Cf. verses 21 and 22 with II Kings 20:9, where translate "shall this shadow go forward," etc.; the dial was no doubt in sight, probably "in the middle court" (II Kings 20:4), the point where Isaiah turned back to announce God's gracious answers to Hezekiah. Hence this particular sign was given. The retrogression of the shadow may have been effected by refraction; a cloud denser than the air interposing between the gnomon and dial would cause the phenomenon, which does not take from the miracle, for God gave him the choice whether the shadow should go forward or back, and regulated the time and place. Bosanquet makes the fourteenth year of Hezekiah to be 689 B. C., the known year of a solar eclipse, to which he ascribes the recession of the shadow. At all events there is no need for supposing any revolution of the relative positions of the sun and

earth, but merely an effect produced on the shadow (II Kings 20:9-11); that effect was only local and designed for the satisfaction of Hezekiah, for the Babylonian astronomers and kings "sent to inquire of the wonder that was done in the land" (II Chron. 32:31), implying that it had not extended to their country. No mention of any instrument for marking time occurs before this dial of Ahaz, 700 B. C. The first mention of the "hour" is made by Daniel at Babylon (Daniel 3:6). (J. F. B.)

Verses 9-20 are the king's description of this case in prayer and thanksgiving. It is given in this book only, and not recorded in Kings and Chronicles. Verses 9-16 record his prayers and the remainder his victory and praise.

21, 22.—The means by which the recovery was effected is recorded in verse 21. Verse 22 refers to the sign mentioned in verses 7 and 8 of this chapter.

Ch. 39:1, 2.—This act of indiscretion here mentioned was the showing to these foreigners the riches which would stir up their covetousness and make their government eager to conquer Judah for the riches it would bring to Babylon. The act was like a man of riches keeping his money about him and showing it, thus tempting evil men to become robbers or murderers of him.

3-7.—When God sent Prophet Isaiah to him to ask what he had done, the king frankly told him all he had done. Then Isaiah told him what the result should be (verses 6 and 7).

Verse 8 indicates that the king was conscious that what the prophet had said was just. But he consoled himself that the catastrophe would come after his day.

Jamieson, Faussett and Brown say this regarding chapter 39: "For one hundred and fifty years before the overthrow of Nineveh by Cyaxares the Mede a succession of rulers, mostly viceroys of Assyria, ruled Babylon, from the time of Nabonassar, 747 B. C. That date is called 'the era of Nabonassar.' Pul or Phallukha was then expelled and a new dynasty set up at Nineveh under Tiglath-pileser. Semiramis, Pul's wife, then retired to Babylon, while Nabonassar, her son, whose advent to the throne of Babylon after the overthrow of Nineveh, marked a new era. Sometimes the viceroys of Babylon made themselves for a time independent of Assyria; thus Merodach-baladan at this time did so, encouraged by the Assyrian disaster in the Jewish campaign; he had done so before and was defeated in the first year of Sennacherib's reign, as is recorded in cuneiform characters in that monarch's palace of Koyunjik. Nabopolassar was the first who established, permanently, his independence; his

son, Nebuchadnezzar, raised Babylon to the position which Nineveh once occupied, but from want of stone near the lower Euphrates the buildings of Babylon, formed of sun-dried brick, have not stood the wear of ages as Nineveh has. Merodach was an idol, the same as the god of war, and planet Mars (Jer. 50:2). Often kings took their names from their gods, as if peculiarly under their tutelage. So Belshazzar from Bel. Beladan means Bel is his lord. The chronicle of Eusebius contains a fragment of Berosus, stating that Acisis, an Assyrian viceroy, usurped the supreme command of Babylon. Merodach (or Berodach) Baladan murdered him and succeeded to the throne. Sennacherib conquered Merodach-baladan and left Esarhaddon, his son, as governor of Babylon. Merodach-baladan would naturally court the alliance of Hezekiah, who, like himself, had thrown off the yoke of the Assyrian king, and who would be equally glad of the Babylonian alliance against Assyria; hence arose the excessive attention which he paid to the usurper. 'Sick'—an additional reason is given (II Chron. 32:31). 'The princes of Babylon sent to inquire of the wonder that was done in the land,' viz., the recession of the shadow on Ahaz's sun-dial; to the Chaldean astronomers such a fact would be especially interesting, the dial having been invented at Babylon. 'Glad' —it was not the mere act, but the spirit of it, which provoked God (II Chron. 32:25). 'Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up;' also cf. verse 31."

Ch. 40:1, 2.—With this chapter begins that part of Isaiah which some authorities claim to be a different or second book of Isaiah. So far as the character of the prophecy is concerned there is no reason why it should not be a direct continuation of the preceding. Having shown previously how God has been leading the specially chosen people for a purpose, chastising and protecting them and punishing their enemies, he proceeds naturally, easily and almost of necessity to unroll the great future for which that already described was a preparation, and a knowledge of which was necessary to explain and give force to the prophecies already given. The character of the preceding prophecies are easily understood when we remember that the prophet lived amid such scenes as those described in chapters 36 to 39. The closing scene of that history (chapter 39) shows that the chosen family was to go to Babylon in captivity. That was really to be a great blessing to the Hebrews, for it was to be the great cure of their idolatry. It was to fit them to be the progenitors of the long-promised Messiah. There is no reason why Isaiah should not jump over the intervening stretch of history between that time and the coming of the Messiah, since that was the great objective point of the

things he had been relating, and especially because the time which would elapse before the coming of the Messiah would be longer or shorter according to the behavior of the people. These prophecies of Isaiah about the Messiah would not have been nearly so remote had the people been right. Hence verses 1 and 2 follow very properly after the preceding history. In chapter 39 was a sorrowful message. Here follows comfort. Some think that the "double" mentioned in verse 2 refers to the twofold captivity, Assyrian and Roman.

3-8.—The language of verses 3-5 are expressive of that preparation necessary to make the way ready for the Lord's coming. The Hebrews should have worked out a far more perfect civilization and religious governmental system than they did; and they would have done so had they followed obediently God's directions to them. Such an object lesson would have convinced the nations of the wisdom of the God of the Hebrews and made them ready to adopt his religious system. The language of verse 4 is simply another way of saying that all difficulties should be overcome, righteousness should be established, and so the glory of the Lord would be revealed. Verses 6-8 declare that while human affairs were short lived, the word of God and the plans embraced in them should be everlasting. The language of these verses 3-8 were referred to in connection with the preaching of John the Baptist, who was the forerunner of the promised Messiah, the Christ, who is the King whose rule shall finally fill the earth.

9-11.—The nature of his rule is well described in verses 10 and 11. Well is it called good news, and so the watchman is commanded to spread it. The language accurately describes the tender and blessed yet irresistible leadings with which Christ cares for his own. No language could better characterize the doings of Christ's kingdom than this. It is God's expression of solicitude for his creatures.

12-31.—It is evident that the kingdom just mentioned was intended to embrace the entire earth. The next theme answers the question why God should send such a message of comfort to men, viz., his character warrants it. They are his creatures, he is their creator. Mark his power, verse 12. Mark his superior wisdom, verses 13 and 14. No being was able to give him advice. His thoughts and plans are so great that nations and islands are small considerations, and the whole of the great forests of Lebanon with their massive cedars and their live animals is not great enough to make an adequate burnt offering to God. Here (verses 18-20) is interjected a scathing rebuke of idolatry, the making and gilding of an image or the carving one out of wood and likening that to such a

God, when they had from the beginning of their national career been taught better things (verses 21-24). Shall you then, he asks, expect to hide your thoughts from God? Have you not yet learned of his wisdom and his strength? See verses 28-31.

Ch. 41:1-7.—The word islands is about synonymous with lands. Let the people direct their attention to the argument. The one from the east is doubtless Cyrus. Calling to the foot means following the footsteps or doing one's will. It is said that Cyrus never went over that way until he went as a conqueror. The language of verses 6 and 7 most likely refers to the haste with which those whom Cyrus conquered finished their idols and fastened them up at his approach, hoping by their help to stay his conquest. All these conquests of Cyrus would be salvation and help to the Hebrew exiles in Babylon.

Hence the language of verses 8-29. At the time contemplated by these verses the Hebrews, having been seventy years in bondage, would be gathered from the then known earth. It would require strong language like that of verse 10 to keep them from becoming discouraged. Verse 11 assures them that their enemies shall later be put to confusion, and (verse 12) finally annihilated. The mountains and hills here mentioned represented earthly kingdoms which this worm, Jacob, under the protection of God, should thrash. Furthermore, he was to open fountains in the wilderness and plant vegetation there, meaning that out of the poverty of this chosen family God was to bring great riches. Verses 21-24 no doubt are a challenge to the idolaters, Let your idols show that they are gods by foretelling things to come, or by doing some mighty works. In both of these ways God proved before the nations his right to be worshiped, and challenged comparison with any other so-called God. The one here mentioned as from the north is the same Cyrus as in the last paragraph, referring no doubt to the fact that he was from Media, while as deliverer of the Jews after the destruction of Babylon he was a Persian monarch. Cyrus attributed his success to the God of heaven. The remaining verses 26-29 point out the inability of the idols to foretell this conquest.

Ch. 42:1-9.—In this first theme of chapter 42 is brought into view the ultimatum for which what has gone before was a preparation. Here is a description of the promised Messiah, who should spring out of this chosen family. When he came he would endure heroically the indignities to which he was to be subjected, and instead of lifting up his voice in conflict or for vengeance he retired into privacy and bore his burdens alone. His gentle character is suggested in verse 3. "The smoking flax"

means a dimly burning lamp. Nevertheless, the result of all his work was to plant justice and root out error, and so his law today is the law of nations. God his Father, who gave him his place and prominence, originated the plan and will carry it to a successful issue.

10-12.—Hence the eternal fitness of the exhortation, "Sing unto the Lord and not to idols." The general thought of verses 11 and 12 is, let God be praised not only by Israel, but by the surrounding nations.

The language of verses 13-16 are designed as a word painting to represent the energy which God should finally display in stirring up the nations. First the enemies were to be mightily conquered, and those who before had been utterly helpless were to be brought out of their condition into ways of understanding and strength. The thought of the last clause of verse 16 is, "I will not fail to accomplish these results." It is a notorious fact of history that the shaking and overturning of the earth powers and the destruction of human plans and propositions have been the means by which God has brought his plans into prominence.

17-25.—The standing shame of the Hebrew nation was its idolatry. In this reproach he declares that they shall be mightily ashamed of it. Their blindness was colossal and unpardonable. It seemed to be worse than that of any heathen. God had schooled them in the law and glorified it before them, and yet they had so disregarded it that they were now about to go into the most horrifying captivity. Though God had given repeated warning of his anger against their evil ways, they persisted in them, until the calamity came which took Israel captive into a far country of the enemy.

Ch. 43:1-7.—At this stage is the beginning of better things. Amid the captivity of Babylon the weeping Hebrews felt that they were utterly overwhelmed and forsaken. These things were not to overwhelm Israel, but to lead them out of the blindness of idolatry. The powerful Egypt and Ethiopia were destroyed, but amid all this sea of trouble the Hebrews were saved and gathered again to their own land. What better comment could there be on verses 4-7?

Verses 8-13 are a strong appeal to Israel to take note of these events. They were God's witnesses of his providential acts, and the Hebrew scriptures have carried the knowledge of these acts to the ends of the earth. Verse 8 shows that they had eyes and ears, which they did not use to an advantage. The same is probably as true of this age. The word "let" in verse 13 means to hinder.

14-21.—For Israel's sake great Babylon was utterly annihilated. Verses 15-17 refer to the deliverance from Egypt, but the thought of

verse 18 is, Think no more of that, great as the story is, but rather let your mind dwell on this new and greater deliverance from mighty Babylon, in which the desolation of the earth shall be turned into unspeakable riches for the human family, and where idolatry had destroyed the nations, "the knowledge of the Lord should cover the earth like the waters cover the sea."

In verses 22-28 the prophet is calling attention to the fact that in spite of all the warnings they have received the Hebrews are not rendering to God his dues. "The small cattle" refer to sheep and their like. The Jews had been persistent and unpardonable sinners, and they continued so in spite of all of Isaiah's warnings, bringing upon themselves the Babylonish captivity as the result.

Ch. 44:1-8.—And yet, he adds, for their comfort, do not be overwhelmed with discouragement. Out of this tribulation you shall rise to be faithful to God. "You shall name yourselves by my name, and own no other god but me. If there is any other god able to foretell these things, let him now do so. You are witnesses that I have told you."

The senselessness of idolatry is here set forth in verses 9-20. He here describes an idol made by a smith and one made by a carpenter. In the latter case he shows him selecting a tree, possibly growing it for the purpose, using a part of it to make an idol before which he falls down to worship, and burning the residue to roast his meat and warm himself and bake his bread. He shows that his heart is so deceived that he cannot discover the lie in the act.

21-28.—The final theme of chapter 44 is the promise of restoration. Out of all their sad experience the Israelites shall come, cured of idolatry and shouting the praises of the Lord. Thereafter they shall hate all that savors of idolatry. Thus the Lord indicates that they shall be brought to their own habitations, and Jerusalem and the cities of Judah be rebuilt. This God was to do by Cyrus, who was to perform his will even to the shepherding of his people and the rebuilding of the temple.

Ch. 45:1-17.—The conquest of Cyrus mentioned in chapter 41 is here shown to be under the direction of God. The right hand was the emblem of power, and "loosing the loins of kings" referred to their fright and consternation at the approach of the conqueror. The language of verse 2 meant that Cyrus should overcome all difficulties, and the language of verse 3 that in his conquests he should carry away the treasures of the countries conquered. It may not be safe to say that all this conquest of Cyrus was for the special benefit of Israel; it may have been so, for certain it is that Israel received the full benefit of it; but it is safe to

say, as a subsequent topic will show, that for Israel's sake God foretold this conquest. In his work as a conqueror Cyrus had backing that he knew not of. As verse 7 indicates, God had a right to so order his acts. The only sense in which the Lord creates evil is that when free moral agents voluntarily do wrong God brings upon them the result of their evil doings, and thus conditions are created called evil. The great end and aim of all things, as indicated by verse 8, was the establishment of righteousness. One thinker has put it thus: "There can be no settled peace until there be a certain amount of war. I am a man of peace, and therefore for war." The thought of verses 9-13 is, that God has made the earth for righteousness, and that those who oppose it shall be crushed. He shows here the incongruity of a creature striving with its creator. The language of verse 11 is a strong suggestion as to the fit attitude of a creature. "Ask of God who knows the future, and ask repeatedly and earnestly," equivalent to command, of course always subject to his will. There can be no doubt that "him" in verse 13 refers to Cyrus, and there is little doubt that verse 14 also referred to Cyrus, before whom the conquered nations were to bow. Hence the fitness of the prophet's ascription to God in verses 15 and 16.

18-46-13.—The last verse of the preceding theme shows the destruction of idolatry, but verse 17 contrasts with that the salvation of those who trust in God. The plan which God had laid in calling Abram was not to be thwarted. They should come out from their captivity from among idolatrous nations, fully realizing the folly of idol worship, and, as verse 21 indicates, their after teaching should make that folly clear to all the world; and so it is proving through the Hebrew scriptures—our Bible. Thus it is that verse 22 is coming to be recognized by all the nations. Here he declares, as also in the book of Revelation, "that every knee shall bow and every tongue shall confess to God." Bel and Nebo were idols of Babylon. Their gods went along with them into captivity before the conquering Cyrus, and the same act which enslaved them set Israel free and brought them with songs to their beloved land. Thus was God's protection over them, and very rightly reproaches them for likening him to gods made with men's hands. Verse 8 was a strong appeal. The Hebrews were at the very time of this prophecy addicted to the idolatry of the surrounding nations, and the prophet is in this book showing them the captivity which would result from it. This language is intended to be an appeal to them after their release from captivity. He is saying, Remember the lesson it has taught you. God by this means was working out his plans among the nations of the earth. It is suggestive (verse 11)

that the standard of Cyrus was a golden eagle. All the history of God's dealing with the nations is a warning to the unrighteous of their final fate.

Ch. 47:1-15.—The prophet now describes the humiliation of Babylon. She had been allowed to execute God's punishment upon his chosen people, and in doing so she had been extremely cruel. She was to fall now from the height of the greatest ease and luxury to that of the most abject slavery, and it was to be brought to pass without remedy. Verse 9 suggests how suddenly calamity often comes to those who think themselves above the need of God. Verses 13 and 14 point out the powerlessness of those who boasted of their wisdom. This is a remarkable description of the destruction of Babylon made by the Lord's prophet long before it came to pass.

Ch. 48:1-22.—The prophet here drives a nail in a sure place by telling why this prophecy is given. He calls to witness the Hebrew nation, who profess loyalty to God and yet worship idols, that God foretells these things in order that when Israel comes out of bondage in Babylon no one of them may say, "Our idols have delivered us." God declared these things in order that they might know him to be the author of them. The events had never occurred to the minds of men before they were thus foretold. God here shows that he let this calamity come upon his people as a punishment for their idolatry, but he declares in verse 9 that he will limit his punishment so as not to destroy his people. God here strongly impresses upon the people his right to be worshiped, and makes it plain that it is his hand which brings destruction to Babylon. The pronoun "him" in verse 14 refers to Cyrus. God intends by foretelling this history to make plain to his people when the history comes to pass his providence in their behalf, and intends that it shall be heralded to the ends of the earth.

Ch. 49:1-26.—These prophecies of the success of God's plans naturally carried the mind of the prophet to the future which lay far beyond the events which were connected with the conquest of Cyrus. Isaiah foresaw the coming of the anointed one of God who was to set up a kingdom that was to be universal. Verse 4 suggests the Christ coming to his own and being rejected, and verse 6 is suggestive of his turning to the Gentiles. Paul in his letter to the Romans uses this very line of argument. The religion of Jesus Christ, the Jewish Messiah, is becoming the universal religion of the earth; it is making the desert everywhere to rejoice and blossom. The language of verse 10 is quoted in the book of Revelation with reference to Christ's people. Verse 14 indicates the probable thought

arising in the mind of the Hebrews by carrying the Gospel to the Gentiles. The following language shows the absurdity of the concept. God has not forgotten or abandoned his original concept, but means to graft all the nations of the earth into the tame olive tree, God's Israel, the root of which is the Jewish Messiah. Verses 18 and 19 refer no doubt to the literal gathering to their land after the conquest of Cyrus as the necessary prelude to the events which shall follow. There was to be established the church which should enlarge by accession until it filled the earth. Thus Israel should exclaim joyfully, "Seeing I was a captive in exile, whence came all these my children?" Thus, as indicated in verses 22 and 23, captive Israel should be restored to her land, and its Messiah's religion should cover the earth. The skeptic would question this in the language of verse 24. God's answer was verses 25 and 26, and the history of the ages is proving the correctness of the utterance.

Ch. 50:1-3.—The first three verses of chapter 50 explain the captivity of Israel. It must be remembered that the word Israel as used here means the Hebrew nation. God's purpose in the call of Abram had not been defeated and his people separated from him by any power which he could not control, but he had put them away because of their iniquity. Zion was the mother and the Jews were the children. God, the husband and father, had not made her over to a creditor to satisfy a debt, had made no bill of divorcement, and so could take her back again on her repentance. The question asked in verse 2 indicates that this chosen people acted toward God as if the separation was final. He cites his former display of power to make clear his ability to use Zion for his purpose when she returns to him.

In verses 4-9 the prophet declares how God has taught him so that he should be able to teach the people. And it ought not to be forgotten here that this teaching depended largely upon Isaiah's willingness and diligence. He studied, and so learned the lessons which God set before him (verse 5). Verse 6 indicates something of what he had to endure for faithfully presenting the truth, and verse 7 tells why he endured it. Verse 8 is his challenge to anyone who thinks himself able to oppose the prophet's message. It is a call to stand up and declare his case. And verse 9 declares the prophet's faith as to results, knowing as he did that he was right, and that those who opposed him were wrong.

The exhortation of verse 10 was an encouragement to the righteous man. Nothing is surer than the servants of God sometimes have to walk in darkness. The face of the Father will sometimes be veiled, just as it

was in the case of Jesus, who cried, "Why hast thou forsaken me?" At such a time the disciple must walk by faith.

11-51-8.—This message to the two classes of people opens with a warning to the evil-doers. It says in a word that the trouble which they stir up shall be the making of sorrow to themselves. On the other hand the righteous are counseled to look to their Father Abraham for an example of the result of faith. Verse 3 is God's promise for the future. After the discipline of their sins he will thus gather them again, and not only so, but according to verses 4-6, the light which shall arise in Israel shall shine to all the world, and shall shine forever. Therefore, he concludes, be not afraid of men. They are not worthy of fear. Have regard only to my commandments, which shall never fail.

9-11.—Here the prophet breaks out in an appeal to God to show his power in behalf of his people just as he has done of old. Rahab was a poetical name for Egypt, and the dragon was the emblem of Egypt, hence the reference here is to the plagues and Exodus, and the thought of verse 11 is, that just as they were delivered from Egypt, so God should deliver them from the captivity just foretold, and they would return to their land with songs and everlasting joy.

God answers this appeal in verses 12-16. Do not fear man, and do not forget your maker. Do not be enslaved day by day with fear of destruction by an oppressor. The captives shall go free and shall be provided for. To this end I have put these words in your mouth. It is noticeable here that all of the glory from God's salvation flows from the working out of this plan of which the prophet was here the exponent.

17-52-12.—No wonder then that he now flashes out this joyful message to Jerusalem. Verses 17-20 remind her of what she has suffered for sins. And verses 21-23 declare that the fury is to be removed from Israel and given to her enemies. The last part of verse 23 refers to the custom of walking over the backs of captives. Chapter 52 rings with the joyful strains of exhortation to Zion to prepare for the glory which is about to come upon her. You received nothing, verse 3 declares, when you were sold, and you shall have a redemption which requires nothing but your faith. Just as the Lord delivered them from Egypt and from Assyria, so he will deliver from Babylon. Verse 7 uses the figure of a messenger coming over the mountains with good news. Here was a message intended to encourage Israel in the dark hours of her captivity in Babylon. It was that of a watchman coming to Zion with a message that her captivity was over, and that she should return again to freedom and joy. When that time came there would be among the watchmen of Zion

no voice which would dissent from the plain conclusion that God's hand was manifest in the deliverance of the Hebrews. This deliverance of God has become a part of the world's history, universally accepted. The prophet gives them a charge to walk worthy henceforth of their salvation. The thought of verse 12 is, God will order that the great political power of earth shall order and guard your return to Zion. This would be equivalent to God going before them as a vanguard and also behind them as a rear guard.

13-53-12.—That description leads the prophet easily to his description of the Messiah who should come to this chosen nation as the embodiment of all the plans and purposes for which it was called. The word "sprinkle" in verse 15 should be rendered "startle." Just as many were astonished at him, so he in his turn would astonish the nations by the brilliancy of his conquest. The salvation of the Jewish Messiah has molded all the subsequent history of the nations and dictated the course of their rulers and mighty men. The greatest wonder connected with this history was that this chosen Zion as a nation rejected him and his teaching, hence the language of verse 1. One said of verse 2, "The Messiah grew as a plant from a root of the house of David which had gone to decay and was set in barren ground." The prophet is here describing the conditions in the days of Jesus, and further says about his person, it was not in itself such as would be a special attraction. He was subject to the tribulations of common mortals, and men turned away from him as unwilling to be involved with him in ignominy. Verse 4 says they thought that God was visiting his wrath upon him, while in reality he was voluntarily bearing this reproach for the sake of redeeming the world, hence the language of verses 5 and 6. His long suffering is indicated by verse 7. On verse 8 see the revised version. He was denied a just trial, and was cut off from the earth, leaving no posterity. It is a matter of history that Jesus was buried by rich men of standing, who no doubt thus honored the irreproachable character of Jesus. And now verses 10 and 11 declare, although God permitted him such experience, when the believer by his faith shall accept the offering of Jesus as a ransom for his own soul, then shall Jesus see the increase of his family, because then a soul shall be born into the kingdom of God. Thus justification comes by knowing Jesus, and the soul is redeemed from its sin by his offering. The language of verse 12 indicates that the triumphs of Jesus shall be classed by the world among its greatest conquests.

Ch. 54:1-57-21.—Chapters 54 to 57 foretell the universality of the Messiah's kingdom. The reference in chapter 54 is clearly to the Gentile

nations. Israel had God for a husband. These nations are represented as having no husband. Nevertheless, out of them was to come more believers than out of the Hebrews. The Gentile world is represented in verse 6 as a wife of youth, forsaken when God joined himself to the Hebrew nation, but to be received again with great mercies, and no more to be forsaken. Just as God declared to Noah that there should be no more flood, so he here declares to the Gentile world that she shall nevermore be forsaken. Verses 11-17 are God's glowing and comforting promise to the Gentile world, a promise not only of spiritual comfort, but of material prosperity. Chapter 55 voices the universal call of the Gospel. It may be summed up by saying, Hear the word of God, and all the promises which have ever been given to the chosen family are yours. The antecedent of "him" in verse 4 is probably the Messiah, and the nation mentioned in verse 5 is the Gentile world. Verses 6-13 declare the method by which the individual avails himself of this offer of mercy. It is to forsake evil and thus fall into the divine plan, assimilate the divine thought, and make his ways in harmony with God's ways, all of which produces the thought mentioned in verses 12 and 13. Chapter 56 declares that the one who does these things need have no fear of being separated from God's people, for God gives his name and his honor to such as obey him. As Paul clearly shows in his letter to the Romans, the whole Gentile world who keeps God's command will be numbered with the chosen family and be written as the seed of Abraham. Verses 9-12, also the first two verses of chapter 57, describe the conditions of the Hebrew nation by virtue of which the Gospel was carried directly to the Gentile world; this is made clear by a study of Paul's letter to the Romans. The antecedent of "his" in verse 10 is Israel, whose watchmen (spiritual teachers) were like worthless shepherd dogs. They did not appreciate the spiritual needs of the people, and besides were drunken gluttons. Verses 1 and 2 exactly describe their unconcern while those committed to their charge were perishing. This was exactly the condition of the scribes and pharisees in the days of Jesus. This easily explains what follows. Both the prophet Isaiah, in his vision of the future, and Jesus, in the actual working out of this history, turned away from these self-righteous egotists and said, "The publicans and sinners crowd into the kingdom of God before you." In this chapter 57 he describes the low condition into which the nations have fallen and the energy with which they pursued their sin and their forgetfulness of God, declares the disastrous failure of their idolatry and the sure success of those who trust in God. Hence the appeal in verse 15. God will restore to his favor all

those who return to him, lead them and send them everlasting peace. The word "eternity" in verse 15 occurs but once in the Bible. Verse 19 indicates that these promises were not only to Israel, who was near by means of their former teaching, but to the Gentile world, which was considered afar off from God. The world in wickedness was likened to the sea casting up mire and dirt.

Ch. 58:1.—Under this rebuke of God's chosen nation comes first the charge that this chosen nation of Hebrews are sinners before God. God here charges his prophet to make this fact plain to them. The wrong doing was not to be covered up, nor the offenses apologized for, but was to be unsparingly denounced and destroyed.

2-5.—What the careless, peace-loving individual would commend as an indication of religion God here denounces as inconsistency. He says the people make a pretense of seeking God and delighting in his ways, and then complain that God does not manifest himself in their behalf, when as a matter of fact their religious pretense is only to get for themselves social standing so that they may the more readily oppress their fellow men. "Exact all your labors" (verse 3) means "oppress all your laborers." Verse 5 clearly indicates that merely going through the motions of fasting is not by any means acceptable to God. And what is taught here is just as true as any other religious service. God demands a service which has the heart in it.

Verses 6 and 7 show what is the spirit of that fasting which is pleasing to God. The doing of that which breaks from a fellow man the fetters of sin and lends help to the needy is the kind of self-denial which fulfills the spirit of true religion. The thought of the last clause in verse 7 is that all flesh is akin, and when anyone turns away a needy human being he thus hides himself from his own flesh.

8-14.—The result of such a course of conduct would be a most happy one. Light would arise in the midst of darkness. He would be called by the name of righteousness. Wherever he went the glory of the Lord would follow his doings. Such a one had the promise of the Lord to give him prompt and certain answer to prayer. His character would be Godlike, and he would be known as God's friend and the friend of all good. The latter part of verse 9 refers to the custom of evil men pointing the finger of scorn at the righteous. A righteous course of conduct would make one the builder again of that righteous condition which the sin of the people had destroyed. It is not only a possible thing, but an easy and practical thing to become so interested in righteous development in

the human family that it will not only be a delight to do the Lord's will, but that the will of the Lord and the worker's desire will be identical.

Ch. 59:1-15.—In drawing this picture of Israel's troubled condition the prophet makes plain the fact that it was not God's lack of power, but the sins of the people that kept their prayers from being answered. Verses 3-8 are no doubt the language from which Paul took the first part of Romans 3. It vividly describes the condition of the people, and shows why the Lord could not save them even though they pretended to be his worshipers. The worship which God demands is not so much a service of ceremonies as a service which embodies the principles of true religion in the affairs of every-day life. In spite of all the warnings of God, by Moses and all the prophets, the people had allowed the idolatry of the surrounding nations to creep in until their worship of God was mere form. Hence God had forsaken them, the nation was about to go into captivity, and the groping, stumbling and roaring mentioned in verses 9-11 is explained by the fact that the nation was filled with the vilest of sin. This spectacle of the best nation which God had put upon the earth, one which he had specialy trained, going to destruction because of its sins, was a sad one, and shows the persistence with which Satan follows with his wiles all those who seek to escape him.

16-21.—In the description of salvation which God sent it is first noted that there was no one to take the part of righteousness. This again exactly accords with Paul's description in Romans 3. God himself brought the salvation, and he here likens it to the armor of a warrior. The first step in the working out of this salvation was to visit justice upon the enemies of the truth. The language of verse 19 in the revised version shows how the nations shall be made to fear the Lord by means of his dealing with them. The thought is, that in his contending against the wickedness of nations he shall come with the fury of a pent up stream driven by the wind. Thus God is using the armies and navies of the world to make its governments subject to Christ, the Redeemer, mentioned in verses 20 and 21. A part of this last verse declares that this salvation once established shall endure forever, and the influences of Christ's teaching upon the nations of the earth are justifying this declaration.

Ch. 60:1-22.—Chapter 60 describes the supremacy and glory of this kingdom in the earth. The knowledge of God, revealed through Christ Jesus, lightens the darkest places of the earth by sending in the highest civilization and enlightenment and displacing all forms of ignorance and superstition. Since the days of Constantine the Christian nations have

been the recognized head of the earth governments. As indicated in verse 4, it is a matter of wonderment that the children of this spiritual kingdom are being gathered from all the nations of the earth. There is no doubt, from the language of verses 6-10, that the prophet here speaks primarily of the gathering and restoration of the Hebrew nation after the captivity in Babylon. Isaiah sees that the nations about Israel shall aid the return from captivity and carry them supplies, and glorify the God of Israel. But he sees farther than that; he sees that out of this returned nation shall grow the religious powers that shall subject all the nations of the earth. This is exactly the description of Christianity. All those who have faith in Christ are the seed of Abraham (see Rom. 4), and the eternal excellency of all earthly governments is in every instance and in every respect the direct result of their assimilation of Christian principles. The wealth also of the nations is an outgrowth of Christian brain and energy. As suggested by verse 18, even war in time will be impossible by means of improved methods of destruction which Christian genius is finding out; hence the language of verses 21 and 22.

Ch. 61:1-3.—Doubtless Isaiah uses the first three verses of chapter 61 with reference to himself originally. The good tidings no doubt refer to that about which he had just been speaking. The restoration of the Hebrews from captivity was certainly a proclamation of good tidings, and a balm to the broken-hearted. Such a season would be a year of God's good pleasure to his people and vengeance to his enemies. Our Savior takes these words as the text of his first sermon, and declares that they are fulfilled in himself, which is also true, because the restoration just mentioned was only a preparation for the greater restoration which was embodied in Jesus. Thus the prison doors of Babylon became pictures of the prison doors of sin, and verses 1-3 apply as well to the captive in sin as to the Jewish captive in Babylon.

4-9.—What is true of this theme is also true of the following one. The language originally applied to the Hebrews, whose national laws and literature shaped the laws and literature of the nations to come. Judea became a leader of nations, and the strange people who brought gifts to their altar furnished a prophecy of the ingrafting of all nations into a spiritual kingdom of a Jewish Messiah. And so in verses 4-9, all of which was true of the Hebrew people, there is also exactly described the condition of the Christian church.

10, 11.—The same is also true of the final theme. The prophet was full of joy at the announcement which God had given him for his people. The language is also applied to Jesus the Messiah, and as well to all his

messengers, who carry the knowledge of this truth to men, clothing them with Christ's justification, decking them with the jewels of Christ's graces, and causing the word of God to grow and multiply in the earth for the transformation of individuals and nations.

Ch. 62:1-5.—The prophet's joy at the supremacy and power of the kingdom mentioned in chapters 60 and 61 is followed here by a strong declaration of his purpose to make himself heard until he had so turned the minds of the people into line with God's will that his salvation and his glory should be the uppermost thought in their minds. Verse 2 declares his faith as to the result which would follow. He knew the power and influence of truth. All governments are coming to recognize the supremacy of God's kingdom. For the meaning of the proper names in verse 4 see margin of your Bible. This kingdom of God which Isaiah here foresaw and described is exactly fulfilled in the kingdom of Christ on earth, the delight of God, and the highest desire of all his true sons.

6, 7.—Naturally, then, he lays a solemn charge upon those who are set to carry and maintain the truth, that they cease not to make themselves heard. They are to thunder human duties into the ears of men, and cry mightily to God that he give success to their efforts. Verse 6 indicates the great responsibility which is laid on God's messengers, and verse 7 notes the fact that it is in order for human beings to importune God for his aid until the great end and aim of the plan of salvation is secured, and righteousness covers the earth like the waters cover the sea. Such asking as that begets that strong desire which God loves to fulfill. Hence he had made it a rule, "Ask and ye shall receive. Seek (a stronger term than mere asking) and ye shall find. Knock (signifying determination to have answer) and it shall be opened unto you."

8-12.—At this fitting point the prophet pleads God's promise. What he was here exhorting was in line with God's desire and promise, so that he knew he was in the right way. It was not God's will that the people of his chosen family should thus suffer and be crushed beneath their enemies. It was on account of their sin. And God had promised that after their sin was purged away in the furnace of affliction that they should again be exalted as a nation, should not be robbed of their products, but should be known as a holy people upon whom the nations should look as specially favored of God. Such a condition would come about by telling the people to rally round the standard of God, as indicated in verse 10. The figure used in the verse is that of a city cleaning up ready for the return of its dispersed inhabitants. God

meant that his chosen people should prepare for the coming in of all the nations of the earth who had gone as captives into sin.

Ch. 63:1-6.—Edom was the persistent and violent enemy of the Hebrew nation in Isaiah's day. Hence God's vengeance upon Edom would stand for his vengeance upon all enemies of God's people. The language of these first six verses of chapter 63 is the language of a conqueror. The mighty God comes from Edom, the country of his enemies, with garments dyed with the blood of his plotting, scheming contestants. The first clause of verse 3 is expressive of God's might. The wine press stands for that in which the enemy is crushed. In scripture language, earth harvest represents the righteous and earth vintage represents the wicked. So in the book of Revelation. "Alone" (verse 3) is equivalent to "unaided." The thought of the entire theme is that when men so forsook the cause of God as to leave his cause practically without human representatives, God interposed his own might and crushed the diabolical enemies of his truth. Thus it had been in the days of Noah and Lot.

7, 8.—Just as the kindness of God was manifest in the destruction of wickedness by the flood and the saving of Noah and his family, also in the destruction of Sodom and the saving of Lot, so to the prophet's mind it is here manifest in the destruction of Israel's enemies and the salvation of the chosen family to prepare the way for and to herald that salvation which should save all people. There were in the chosen nation of Israel those who were true to God and his cause, and who responded nobly to his every call, and who faithfully looked for and believed upon the Messiah when he came. Then they became heralds of Christ's salvation and faithful witnesses for his church. To such God addressed himself in verse 8.

9-14.—As verse 9 indicates, that which brought sorrow to God's chosen family brought also heaviness to his own heart. This is clearly manifest in the story of God's dealing with his chosen people as he led them out of bondage by Moses. God fought against his people only so far as was necessary to uphold the truth and repudiate and rebuke their errors. He constantly warned them by the prophets that if they turned to evil he would turn against them, yet he always reminded them that if they forsook evil he would save them for their father's sake, and for the sake of his promise to Abraham. God would not let his promises go unfulfilled before the nations, and let perish the memory of his glorious leading of ancient Israel, unless compelled to do so by the incorrigible wickedness of his people. The margin of verse 11 suggests that it was the

people who remembered. Probably this calling to remembrance of former benefits by the better class of Israel was the very means by which God turned the hearts of the people to him again so that once more he might lead them as of old. The prophet here probably refers to the backslidings and idolatries of the people in the days of the judges.

15-64-12.—Isaiah is using this knowledge to call the people back from their apostasy in his day. He appeals to God to remember and be merciful to them as children of Abraham and as the tribes of the Lord's inheritance. He makes mention of the sorry condition of the land of promise and its specially favored children of former days. He pleads for a special manifestation of providence in their behalf, a manifestation so terrible as to terrify the adversaries. In verses 5-7 of chapter 64 is an acknowledgment of the sins of the nation, but the prophet beseeches for the sake of God's heritage that the most high may not forget and leave them to perish. It would greatly embolden the nations in their idolatry if, after all God's leading of the seed of Abraham, he should repudiate and leave them to perish in their sins. Isaiah says of his nation, "We have been so long in our sins that salvation seems unlikely, and our religion so-called is like a polluted garment. We are so overcome by iniquity that there seems no inclination to seek God." By reference to II Kings 21:10-15 this state of things can be understood. In these chapters it seems likely that the prophet's mind is running forward to the times after the downfall of Judea (chapters 63:18 and 64:11), and pleading with God to use the nation to revive righteousness preparatory to the coming and reign of the long promised Messiah.

Ch. 65:1.—With such a picture in his mind it was easy for the prophet to use the language of verse 1 in chapter 65. He sees the Messiah come to his own, and his own rejecting him, and the carrying of the Gospel to the nations of the earth and their acceptance of it.

Of his own nation he uses the language of verses 2-7. This not only describes their condition in Isaiah's day, but also in the days of the apostles. Paul refers to this very verse, and he does also in verse 1 (see Rom. 10:20, 21), calling it very bold in Isaiah to foretell that the Gospel of the Jewish Messiah would be given to the Gentiles, and declaring that the prophet foresaw that the Hebrew people would be disobedient to Christ. Verse 5 exactly describes the pharisee of the days of Jesus. From verse 15 in chapter 63 to the end of chapter 64 Isaiah describes a condition which existed not only immediately after the destruction of Jerusalem, but to an intensified degree in the days of Jesus, and when he appeals to the Lord because of it the Lord answers, "My people have

become so stiff-necked that they will not obey me, and so when the Gospel is given it must be carried at once to the Gentiles, and the fruits of my people's doings shall be visited upon them" (verses 6 and 7).

8-10.—In the very same argument Paul also refers to the faithful remnant. (Rom. 11:5.) There were those in the midst of perverse Judea who heard and accepted God's plan of salvation from sin. For their sake God would not destroy that chosen nation, but has made them the first fruits and gathered under their name the entire earthly family of believers; and into the religious literature of Christianity is incorporated the Jewish sacred literature with its countless associations of customs and names and places whose history serves as types of Christian conquest, and which prove to be sources of continual inspiration to Christian soldiers in the warfare against sin. The faithful of God's chosen Israel can never be forgotten while Christianity endures.

Verses 11-16 are the prophet's description of what should come on the unfaithful portion of that chosen family. All subsequent history furnishes the proof of its correctness. The scattered and oppressed Jews have been accursed by every age and nation since the days of Christ. The words "fortune and destiny" in the revised Bible, or "troop and number" in the old version, refer to idolatrous vagaries practised by many Israelites in imitation of the heathen about them. Thus it has come to pass that through the sins of God's chosen family hosts of those who should have had an honored place in this salvation scheme have been turned aside into eternal shame and contempt.

17-25.—Verse 17 to the end of chapter 65 describes the blessed condition that shall grow out of this great plan of salvation. The new heaven and new earth means the earth transformed by Christian teaching. It shall so far surpass the former condition that the old times shall be forgotten in the joy of the new order of things. The Jerusalem mentioned is the new power of genuine Christianity. Its effect will be to lengthen life, so that the person one hundred years old will be accounted a mere infant, and the sinner shall be under a curse in the morning of his days. The conditions described here are those which lead up to that millennial season after the resurrection of the just, when for the righteous there shall be no more death.

Ch. 66:1, 2.—The first two verses of chapter 66 point out the royal road leading to the above named conditions. Such a being as the God of verse 1 must be served by such an attitude as that described in verse 2.

But instead of that humble attitude, verses 3 and 4 describe the condition of Israel. The language is somewhat ambiguous, but any one

of two or three possible interpretations is suggestive. (1) The killer of an ox for sacrifice would presently afterward slay a man, etc. Or (2) many ceased to bring the sacrifices, esteeming them much the same as killing a man, etc. Or (3) they brought these sacrifices to me (kept the letter of the law), but were so wicked that their sacrifices were to me like the killing of a man, etc.

5-14.—But to encourage the children of faith the prophet shows how the believers of the family of the new Zion shall increase. Verse 5 shows the ridicule to which they shall be subjected by unbelievers, but the wonderful success of the new Zion shall put all the enemies to confusion. It shall be phenomenal and unprecedented (verses 8 and 9). Verses 10-14 well describe the flourishing of Christ's kingdom in the world.

15-24.—The final theme relates no doubt to the overturning and overturning of nations in history, by which God is bringing about the final enthronement of right and the final destruction of wickedness. Verse 17 describes the idolatries prevalent in Isaiah's time. Instead of wasting time on Hebrews who would be guilty of such acts God would call the teachable ones out of all the surrounding nations, and they should make up his new family of God, and they should in turn be the means of stirring up the scattered Israelites in time to accept the religion of their rejected Christ. (See Rom. 11:11-36.) The closing verses of this book indicate that the rebels against God shall be placed where all concerned may forever see the results of their folly and forever profit by it.

JEREMIAH.

INTRODUCTION.

About seventy years after the death of Isaiah (about 698) Jeremiah began to prophesy (near 629 B. C.) He was the son of a priest of the line of Abiathar, and lived at Anathoth, near Jerusalem, one of the four cities given by the tribe of Benjamin to Aaron and his sons. (Josh. 21:17, 18.) Manasseh, at the beginning of whose reign Isaiah was put to death, was fifty-five years on the throne of Judea, and during this time we have no account of any prophet speaking. After Manasseh came Amon for two years, and after him Josiah, in the thirteenth year of whose reign Jeremiah began to prophesy. He prophesied eighteen years through the reign of Josiah, three months through the reign of Jehoahaz, eleven years through the reign of Jehoiakim, three months through the

reign of Jehoiachin, and eleven years through the reign of Zedekiah, and probably two years in Egypt, where he was carried after the fall of Judah, making in all about forty-three years. The other prophets who lived at the same time with himself were Zephaniah, Habakkuk and the prophetess Huldah, in the first fifteen years of his prophetic career; about the middle of it Daniel began his prophecy, and ten years before Jeremiah closed, Obadiah and Ezekiel began their prophetic career.

ANALYSIS.

Chapter 1.

1-10 Introduction.
1 Name of the prophet.
2, 3 Time of his prophecy.
4-10 God's message to him.
11-16 Vision of the rod and the pot. Meaning.
17-19 God's assurance to the prophet.

Chapter 2.

1-3-5 God's message to Jerusalem.
1-3 The early love of this chosen people.
4-3-5 Its present reproach.
4-7 Want of gratitude.
8 Apostasy of priests, rulers and prophets.
9-3-5 God's appeal to them.
9-12 Their unheard of departure.
13 Their double evil.
14-19 Its result.
20-27 Their former benefits, pledges and perfidy.
27-3-5 Their plea to God in trouble. His answer.
6-11 God's contrast of Israel and Judah.
12-15 His invitation to Israel.
16-18 Union of Hebrews and the nations at Jerusalem.
19-25 God's plan of renewal. Penitence of his people.

Chapter 4.

1, 2 God's promise to Israel.
3-18 His exhortation and warning to Judah.
19-31 The prophet's distress. The picture of desolation.

Chapter 5.

1-9 A description of the people's unfaithfulness. Result.
10-19 God's threat of judgment.
20-31 His warning against iniquity.

Chapter 6.
1-30 Invasion of the enemy foretold. Exhortation and warning.

Chapter 7.
1-10-25 Jeremiah's prophecy at the temple gate.
1-20 His appeal for reform.
21-26 God's command at the Exodus. Its treatment.
27, 28 God foretells the rejection of Jeremiah's message.
29-8-3 The horrible lesson of Hinnom.
4-17 Persistence of the nation's apostasy. Result.
18-9-22 The prophet's lamentation.
23-26 Divine direction as to self-congratulation.

Chapter 10.
1-10 Warning against heathen customs and superstitions.
11-16 The retort against idolatry.
17-25 A prophecy of captivity.

Chapter 11.
1-8 God's charge to the prophet about the covenant.
9-17 Revolt of the people against the covenant. Result.
18-23 Their conspiracy against Jeremiah.

Chapter 12.
1-4 The prophet's plea to God against them.
5-17 God's answer to him.
5, 6 Their further treachery foretold.
7-13 God's dealing with them.
14-17 His final treatment of their enemies.

Chapter 13.
1-14 The lesson of the girdle and the wine skins.
15-27 Jeremiah's warning to the people.

Chapter 14.
1-15-21 The lesson of the drouth.
1-6 Judah's cry of anguish.
7-9 Jeremiah's intercession.
10-12 God's reply.
13 Jeremiah's excuse for them.
14-18 God's answer.
19-22 The prophet's desperate appeal.

Chapter 15.
1-9 God's answer.
10 Jeremiah's self-bewailment.
11-14 God's answer.
15-18 Jeremiah's personal plea.
19-21 God's answer.
Chapter 16.
1-13 Destruction of the Judeans foretold. Reason.
14-21 Their future restoration.
Chapter 17.
1-4 Persistence of Judah in idolatry. Result.
5-11 The law of the curse and the blessing.
12-18 The true object of confidence.
19-27 Message to Jerusalem concerning the Sabbath.
Chapter 18.
1-17 The lesson from the potter's work.
18 Plot of the people against Jeremiah.
19-23 Jeremiah's prayer.
Chapter 19.
1-13 The lesson of the earthen bottle.
14, 15 The lesson reaffirmed in the temple court.
Chapter 20.
1, 2 Ill treatment of the prophet by Pashur.
3-6 Jeremiah's prophecy against him.
7-13 The passionate appeal of the prophet to God.
14-18 His curse of his birthday.
Chapter 21.
1, 2 Zedekiah's inquiry of God by Jeremiah.
3-14 God's answer.
3-7 Message to the king.
8-10 Message to the people.
11-14 Message to the royal house.
Chapter 22.
1-30 God's message by Jeremiah to the king's house.
1-9 The exhortation, promise and threatening.
10-30 The woe pronounced.
Chapter 23.
1-4 Prophecy concerning the shepherds and the flock.
5-8 The righteous king of David's house.
9-40 The picture of the evils of the land.

Chapter 24.
1-3 The prophet's vision of figs.
4-10 The interpretation.
Chapter 25.
1-38 Jeremiah's message to Jerusalem and all Judea.
1-7 His former warning to them.
8-11 Their captivity in Babylon foretold.
12-33 Desolation of the nations.
34-38 Warning to the shepherds.
Chapter 26.
1-24 An incident of the prophecy at the temple gate.
1-7 God's message by Jeremiah.
8-11 The prophet's arrest and accusation.
12-15 His reply.
16-24 His defense by the princes.
Chapter 27.
1-11 God's message for Zedekiah.
12-22 Jeremiah delivers the message.
Chapter 28.
1-11 Prophecy of Hananiah.
12-17 God's reply by Jeremiah.
Chapter 29.
1-15 God's message to the captives in Babylon.
16-20 Message concerning those who remained in the land.
21-32 The fate of three false prophets.
Chapter 30.
1-31-40 The written prophecy of Israel's and Judah's restoration.
Chapter 32.
1-5 The imprisonment of Jeremiah.
6-15 His purchase of an estate while there.
16-25 His prayer.
26-44 God's assurance of Judah's captivity and return.
Chapter 33.
1-26 God's second message to Jeremiah in prison.
1-6 The discipline of Judah by adversity.
7-26 The latter glory of God's people.
Chapter 34.
1-7 God's message by Jeremiah at the siege of Jerusalem.
8-22 Message on breaking the treaty about bond servants.

Chapter 35.
1-11 Obedience of the Rechabites to their father.
12-19 God's lesson to Judah drawn from them.
Chapter 36.
1-3 God's command to Jeremiah to write.
4-8 Jeremiah's order to Baruch.
9, 10 The writing read to the people.
11-19 Its reading to the princes.
20-26 Its reading to the king. His treatment of the roll.
27-32 Reproduction of the roll.
Chapter 37.
1, 2 Character of Zedekiah.
3-10 His request of Jeremiah. The reply.
11-21 Imprisonment of the prophet. Secret interview by the king.
Chapter 38.
1-6 Casting of the prophet into a dungeon.
7-9 Appeal of an Ethiopian in his behalf.
10-13 The prophet's rescue by the king's order.
14-28 Another secret interview by the king.
Chapter 39.
1-14 Fall of Jerusalem. Liberation of Jeremiah.
15-18 Message of God by Jeremiah (yet in prison) to the Ethiopian.
Chapter 40.
1-6 God's message to Jeremiah after his release.
7-12 Gedaliah made governor. The people resort to him.
13-16 Johanan warns him of a conspiracy. His disbelief.
Chapter 41.
1-10 Murder of Gedaliah and his company by Ishmael.
11-18 Rescue of Ishmael's captives by Johanan.
Chapter 42.
1-6 Petition of Johanan and his company to Jeremiah.
7-22 God's answer to them by Jeremiah.
Chapter 43.
1-7 Their treatment of the message. Flight into Egypt.
8-13 God's message to them by Jeremiah in Egypt.
Chapter 44.
1-14 God's message to all the Jews in Egypt.
15-19 Their answer to the prophet.
20-30 His reply.

Chapter 45.
1-5 God's message by Jeremiah to Baruch.
Chapter 46.
1-28 Prophecy of Jeremiah concerning Egypt.
Chapter 47.
1-7 Prophecy concerning the Philistines.
Chapter 48.
1-47 Prophecy concerning Moab.
Chapter 49.
1-6 Prophecy concerning Ammon.
7-22 Prophecy concerning Edom.
23-27 Prophecy concerning Damascus.
28-33 Prophecy concerning Kedar and Hazor.
34-39 Prophecy concerning Elam.
Chapter 50.
1-51-64 Prophecy concerning Babylon.
Chapter 52.
1-34 Story of the downfall of Judea.

LESSON NOTES.

Ch. 1:1.—The land of Benjamin was next north of that of Judah. Anathoth was not far from Jerusalem. It was one of the four cities given by Benjamin to Aaron and his sons.

2, 3.—The time of this prophecy was the thirteenth year of Josiah. It was more than fifty years since any prophet had spoken, but the career of this prophet reaches forward to the captivity of Judah, through the reign of five kings.

4-10.—The Lord gave to the prophet first personal assurance that he had been chosen for this work. The meaning of the word "sanctify" is separated, or set apart for special use. Verse 6, it is thought that he was under twenty-five years of age at the time of his call, and the word used for child is the same as used for young man. The legal age for entering the priestly office was thirty. The Lord gives to him the signs of verse 9 to assure him that his efforts will not be in vain.

11-16.—In this vision he sees an almond rod. The almond tree was called a wakeful tree because it flowered in January and bore fruit in March, thus waking early from the sleep of winter. And the language here indicates that this tree symbolized God's early execution of his

purpose. Maurer puts it, "As thou hast seen a vision of the wakeful tree, so I will be wakeful as to my word." The boiling pot is said to be an Eastern symbol of the raging war. The original of the latter clause in verse 13 indicates a pot tipped sideways about to pour its contents on Judea. The kingdom here mentioned no doubt refers to the Babylonians, because being unable to cross Judea, they must enter from the north. About this time they had conquered the Assyrians. The gateway of the city was the place of administering justice, and it would be there that the victorious Babylonians would practice their cruelty on the Hebrews. All this according to verse 16 was God's judgment upon them for their wickedness.

17-19.—Such a picture as this would be a frightful one for a young prophet to set before his people, especially since they would resent bitterly such an inference. Hence the warning to the prophet. He was made to understand that his success depended on the bold discharge of his duty, and that though he was a young man he should be a tower of strength to his nation.

Ch. 2:1-3.—Now God gives him a message for Jerusalem. First he reminds them of their early history, how they were led of God in the wilderness, how they prospered, were protected by him and evil threatened to all who sought to do them harm. That was a clean picture, and would at once engage the mind and interest of all Hebrews. It carried back their thoughts to the days of Abraham, Isaac and Jacob.

4-7.—But he quickly contrasts with that pleasing story the present reproach of the people. In this reproach he first refers to their want of gratitude. Even in the days of God's leading in the wilderness their fathers had often turned their backs on God, and repeatedly through the years that followed they had sinned against him with a high hand. They had either forgotten or brazenly ignored the story of the Exodus and the promise land, and had defiled Canaan with the abominations of the heathen whom they had displaced.

8.—Even the priests, whose business it was to teach the law, were in their hearts strangers to God. The rulers, whose duty it was to shepherd the people, were transgressors, and the prophets, who should have warned all against their apostasy, were miserable followers of Baal.

9-12.—Now the Lord makes this strong appeal to them: Look about you to Chittim (the isle of Cypress west) and Kedar, belonging to the Bedouin Arabs, east, and see if you can find a precedent for a nation changing their gods. Even idolaters do not do that, and yet you have changed your God for those who are no gods (idols).

13.—Thus the people had committed a double evil; they had forsaken God, who gives all things, and they had made for themselves miserable idols, that could give them nothing of the water of life. The figure was taken from that of a well. The people had forsaken the flowing fountain and had made a miserable tank that could not hold the water put into it.

14-19.—Mark the result which he here states. Israel was no slave; he was called God's first-born. Nevertheless, ten tribes had gone into captivity. Verse 16 mentions two cities which stood for the whole of Egypt, one being the capital, the other that with which the Jews most came in contact, the reference being to an invasion that was shortly to take place by the Egyptians, who put a heavy tax on the land. Verse 17 furnishes the explanation. The word "Shihor" in the revised version means the Nile. "The river" means the Euphrates. The thought is, you have brought these calamities on yourselves by your own wickedness.

20-27.—In verse 20 he refers to God's providences of old in their behalf, and how basely they had forsaken him. The same thought is expressed in verse 21 under the figure of a plant. In verse 22 he refers to them as a person too dirty to be cleaned with soap. The valley mentioned refers to Hinnom, southeast of Jerusalem, "rendered infamous by the human sacrifices to Moloch in it." Verses 23-25 refer to the passions of wild animals, to which the people are here compared by pointing out their passions for strange gods. Verse 25 means, Do not wear out your shoes running after strange gods, or make your throats thirsty by pleading to them. The rest of the verse, however, expresses their determination to go on in the same old way. Their shame appears when they are confronted with the truth, and can make no answer.

27-3-5.—They were always willing to turn to God in time of trouble. Then God says to them, Go to your idols and let them bring you relief. The last part of verse 28 means that they had as many gods as there were cities; each city had its local god. Verses 29 and 30 say, Do not plead with me; I have tried to bring you to the right way, and you would not receive my correction. The people acted toward me as if I had been repulsive to them. A woman will not forget that which has been an ornament to her, but my people have forgotten, though I have been an ornament to them. Verse 33 indicates that their conduct toward God had been so outrageous as to become an example for lewd women. Verse 35 shows that the worst of all was their claim, notwithstanding all this, that they were innocent. They should be ashamed of seeking the protection of Egypt just as they had been ashamed of seeking the protection of Assyria. From Egypt they should go out in despair with their

hands to their heads. The common law of marriage forbids a man after having divorced a woman, taking her from another man, but from a religious standpoint the Hebrews have done repeatedly what was just as bad as that. Verse 2 intensifies this same thought. Hence verses 3, 4 and 5 are a strong appeal to them to repent.

6-11.—From verse 6 on, may be another vision given a little later. God calls the attention of the prophet to the shameless idolatries of the northern kingdom and of her final apostasy. In spite of the fact that Judah saw all of this, she also did likewise. And what was still worse, Judah pretended all the while to be serving the Lord. Hence the language of verse 11. Israel apostatized openly. Judah followed her example in secret, and yet all the while claimed to be better than Israel. The latter was worse than the first.

12-15.—It is thought by some authorities that the language of verse 13 was addressed to Israel and was meant to provoke Judah to jealousy. At this time the northern kingdom had gone into captivity, but there is no doubt that if in their captivity they had repented the Lord would have brought them back again from their captivity. The expression "one of a city" indicates that though but one or two Israelites were in a strange city they should not be forgotten. Verse 15 indicates a marked change from the horrors of their captivity to such as would accept the call to repentance.

Verses 16-18 indicate a condition growing out of the acceptance of the Lord's call, which should be so glorious in its consummation that it should utterly overshadow all the glory of the Jewish tabernacle. The glories of true religion in the heart should outshine all the splendors of ancient Israel. It is likely that this language is prophetic of the days of the Messiah, and precisely this would have been the case had the Hebrews accepted the conditions of this call and the Savior whom they afterwards crucified.

19-25.—The question would naturally arise, How could such a thing be after the apostasy and scatterment of the nation? The latter part of verse 20 answers the question; it should come to pass by their repentance and turning to the Lord. They must come back as they went away. The heights mentioned in verse 21 were the places where the false gods were worshiped, and, as verse 23 indicates, these gods failed to bring the help which was promised to Israel, but rather (verse 24) cost them their possessions. Hence the rightness of the confession in verse 25.

Ch. 4:1, 2.—The promise of verses 1 and 2 is plain and fair. God's protection of the nation was made dependent upon their faithfulness

to him. The thought of the last clause in verse 1 is, Thou shalt take a solemn oath to be faithful to me. Had the Hebrews been faithful to God they would have become literally the joy and pride of all nations. All people would have received their God through their preaching and would have become one with them in aim and purpose. These first two verses are directed to the northern kingdom, who had gone into captivity, and still held out to them a part in the covenant.

Verses 3-18 are directed especially to the southern kingdom, Judah. The thought is, Prepare yourselves for a better service. Let not circumcision be simply an empty form. Make your religion mean something lest I bring the same evil upon you that was brought upon Israel. The lion mentioned in verse 7 was the power of Babylon, which did actually destroy Judah because she would not repent. The language of verse 9 indicates that the punishment should be appalling. The prophet at this point pleads God's former promise. But the Lord continues to tell of the terrible judgments that shall come upon the people. In verse 14 the prophet breaks out in an appeal to the people to take warning, reminding them of the evil that has come upon Israel.

19-31.—The rest of the chapter is a wail of distress and a picture of desolation. It foretells the trouble that Babylon shall bring upon them suddenly. The power which had once courted the favor of Judah had now turned to despoil her. These verses are an actual description of the desolation which came upon the land after its destruction by the Babylonians. This prophet lived to see that destruction and to write his lamentations over it.

Ch. 5:1-9.—The first nine verses of chapter 5 show the moral condition which brought about destruction. So universal was the corruption that it was said, See if you can find one just man. Their most solemn declarations in the name of their God were perjury. As a result God, who loved the truth, must contend against them. Not only the common people refused to return to him, but even the leaders when appealed to, rejected God. Hence the language of verses 6-9.

10-19.—Even after all this the Lord's threat toward them was tempered with mercy. It was in substance, Begin to cut off the branches of the tree, but do not as yet cut it down. Verses 12 and 13 show how the people had treated the word of the Lord. For this cause Babylon was brought against them, and their implements of warfare kept dealing out death to the Hebrews. And so their quiver (the place where their arrows were kept) was called an open grave. Verse 19 was to be the Lord's answer when they appealed to him for a reason for this destruction.

20-31.—The final theme of this lesson is easy to be understood. It was a command to the prophet to warn the people. God reminds them of his power and of the reverence that is due him. He shows that iniquity is responsible for all the evil that shall come upon them. He warns them of the evil men among them who bite and devour, and who practice evil for the unhallowed gain. And finally he speaks of the falsity even of the prophets and the priests, declaring that the people are in favor of this iniquity, the most hopeless feature of the case.

Ch. 6:1-30.—At this point the prophet intensifies his preceding utterances by a call to the inhabitants to flee for their lives. The places here mentioned are a few miles south of Jerusalem. And he pictures an invading army coming from the north, and so says, Build your signal towers in the countries south, and warn the inhabitants of coming danger. The daughter of Zion meant Jerusalem. Verse 4 represents the enemy so eager for the attack that they make it at noon time, a rare occurrence, and continue their hostilities even after nightfall. Verse 6 represents the prosecution of the siege by building a high mound against the walls of the city, thus allowing the attacking army to get over the walls. Verse 7 states the reason for God's displeasure, and verse 8 gives an exhortation to Jerusalem, which if she had followed might have turned aside the calamity. The Lord here warns them that the visitation of this calamity shall not only be a thing terrible, but the desolation shall be universal. Verses 9-12 describe the process, and verses 13-15 state the reason. Verse 16 was the Lord's advice to the people as to the way they should go, together with their answer. Verse 17 is a repetition of the same thought. Because of their unwillingness comes the result mentioned in verses 18-30. In verses 20 and 21 God declares his unwillingness to accept the form of godliness without its spirit. Because the nation had fallen into that evil, therefore the terrors of the following verses. Verses 29 and 30 use the figure of the worker in silver fiercely burning away the dross, which, however, reappeared as fast as it is purged away, until the whole mass is rejected.

Ch. 7:1-20.—The prophecy here mentioned occupies the next four chapters, and is supposed to have been delivered by the prophet at one of the yearly festivals. He stands at the temple gate, where all the people will hear him. These first twenty verses are a burning appeal for reform. If you will quit your evil, he declares, and trust not in lying prophets, you may escape the evils which shall otherwise surely come upon you. But you cannot do those evils and be delivered from the results. Such a conception would be to regard God's houses as a den of

robbers. Verse 12 refers them to Shiloh, where the ark was first placed by Joshua, and calls to their minds how it had been forsaken and punished because of its evil. Thus, he declares, I will do to Jerusalem. The remaining verses remind them that they need not continue prayer and expect answers so long as they did the evils mentioned in verse 18.

Verses 21-26 refer to the fact that when the Hebrews first became a nation God referred not to the offering of sacrifices, but to obedience. When the people became stubborn and refused to hear the voice of God and keep his commandments he sent them the prophets, but the people treated these messengers worse than their fathers had originally treated the message of God as given by Moses.

27, 28.—Here God warns the prophet that the people would reject his message. Nevertheless, it was necessary to warn them faithfully, even though the warning was foreknown to be treated with contempt. The language of verse 28 would be a cutting truth to hurl at the people.

29-8-3.—From verse 29 on is voiced the terrible lesson of Hinnom. "Verse 29 uses the figure of a woman who casts away her ornaments and goes up the hills to weep for her lost children." Some of the abominations of idolatry had been put in the Jewish temple, and in this valley just by the city they had built idol altars, and were burning their children to idol gods. Here, God declares, they should pay the penalty in frightful slaughter by their enemies, until there would be so many dead that there would be no room in the valley to bury them. Even more, their victorious enemies should violate the sanctity of the sepulchers and drag forth their dead, possibly in search of plunder, and after robbing them of ornaments and treasures spread the carcasses before the idol gods.

4-17.—The Lord here suggests to the prophet a figure of common life to illustrate their persistent apostasy. The rule is that a fallen man will rise, and one who goes away will return; but these people were persistently holding fast to their deceit and refusing to repent of their wickedness. Even the dumb brutes displayed more consistency than this people, and yet they prided themselves on their wisdom and their possessions of the law of the Lord. As a consequence of such a condition, but one course was left open to the Lord, to give them into the hands of their enemies and destroy them from the land (verses 10-17).

18-9-22.—Here follows the lamentation of the prophet from verse 18 through to verse 22 of chapter 9. The prophet here hears the cry of the captive people from the foreign land. And in answer to the query, Is not the Lord in Zion? comes back God's retort, Yes, but why have they provoked me to anger with their idolatry? Then the prophet voices the

language of verses 20-22. His feelings are expressed in verse 1, chapter 9. His inclinations in verse 2. And the explanation of both is given in verses 3-6. The seemingly harsh judgment of God in the destruction of his chosen people is seen in a very different light when verses 7-9 are considered. To the one who has a strong attachment for his native place the prophet's feelings as expressed in verses 10-12 are not difficult of understanding. The language of verses 13-16 is exactly in accord with the threats and promises which God has placed before his people from the beginning. It was customary in those days to hire women as mourners on funeral occasions, and the prophet here suggests that it is fitting that such be hired to make a lamentation over the woes of his native land.

23-26.—Here is a divine rule as to a thing in which a man may take honest pride. It is not wisdom, for that is only a knowledge of relations which God fixed long before man. It is not commanding influence nor riches, but better than all, the source of it all—the understanding and knowledge of God. The wickedness of the nations here mentioned makes their punishment just and necessary. And the disappearance of these nations from the pages of history shows how certainly their iniquity has been visited upon them.

Ch. 10:1-10.—The first ten verses of chapter 10 warn the people not to be influenced by the superstitious signs which characterize the heathen. Out of such superstition grew idolatry. After peopling the air and storm clouds and waters with gods of their own imaginations the next step was to make images of such gods and bow down to them. These ten verses furnish a profitable study of the origin of idolatry.

In verses 11-16 he puts an answer into the mouth of one who is tempted by idolaters. Verse 11 is in the Chaldean language. "A formula of reply to Chaldee idolaters in the tongue most intelligible to the latter." No doubt the speaker pointed to the heavens and said, The god who cannot make these heavens must perish. The language of verses 12 and 13 is then applied to the true God. The meaning of verses 14 and 15 is, the maker of idols is shamed by his own work. The "portion of Jacob" mentioned refers to the true God.

17-25.—The latter clause of verse 17 applies to Jerusalem. It was supposed to be fortified against any sieges, but the prophet here tells the people that they will have to move. In verses 19 and 20 he bewails the fact, and states the reason in verse 21. The reference in verse 22 is to the hosts of Babylon who should spoil the country. They came into Judah by way of the north. Verses 23-25 are the prophet's appeal to God

for mercy in the correction and for due remembrance in the punishment and iniquity of the heathen also.

Ch. 11:1-8.—In the reign of Josiah, Hilkiah, the high priest, found the book of the law in the temple when some repairs were being made. This was about five years after Jeremiah began to prophesy. "This covenant" (verse 2) referred to this find. The "ye" referred to means not only the prophet Jeremiah, but also the priests whose duty it was to read it to the people. No doubt Jeremiah laid this charge upon the priests. The covenant was the one that God had given at Sinai, about the time of the Exodus. It will be remembered that at that time curses were pronounced on the man who failed to keep this. Verse 6 shows that Jeremiah was also sent throughout Judah to proclaim the words of this law. He was to remind them how earnestly and constantly God exhorted their fathers to obedience, and how in spite of it all they had been contrary and disobedient.

9-17.—King Josiah was trying to reform his nation. The people joined together in a deliberate conspiracy to prevent his reform. The Lord here calls the prophet's attention to the revolt against him, referring to the fact that both Israel and Judah had broken God's covenant. (Israel had already gone into captivity and Judah was soon to go.) Verse 11 declares that they should not be able to escape the evil that was to come, and their cries to their false gods would be of no help to them. The prophet is instructed not to pray for them, because prayer would avail nothing in their behalf. "My beloved" refers to Judah. She is here used under the figure of the wife of a priest, who because of her unrighteous conduct has forfeited her right in his house or to eat at his table. The chosen seed of Abraham had been counted as a green olive tree, but here the tree is described as being broken with the noise of a great tumult, referring, no doubt, to the invading armies which had carried some of them captive and were to take others. In spite of all God's care and warning he is here obliged to visit upon them the very calamities with which in the beginning he threatened to visit them if they disobeyed him.

Verses 18-23 refer to a conspiracy against the prophet, about which he knew nothing until the Lord revealed it to him. It was after the prophet had made his tour to the cities of Judah and gone back to his home at Anathoth that they conspired against his life. He pleads with the Lord for vengeance against these his enemies, and is assured that their young men shall die by the sword and their daughters by famine.

Ch. 12:1-4.—At this point the prophet makes a plea to know why the

wicked are allowed to prosper. He says, Thou hast planted them and they grow and profess to honor you with their mouths, while their hearts are far from you. Here he pleads that the Lord may visit upon them their just dues for their wickedness which desolates the land, and originates such conspiracies as this one against his life.

5, 6.—In answer to this plea God first foretells that he shall know even greater treachery. The figure of verse 5 is, If it wearies you so to run against a footman, how can you run against a horse? And to use another figure, Though you are secure in ordinary times, yet it may be different when the flood comes (swelling of the Jordan). Verse 6 explains the figures. Even your own relatives will deal treacherously with you, and though they profess peace, you may not dare to believe it. All this was to say that still greater trials were to come upon the prophet.

7-13.—Now God tells his future dealing with them. He speaks of his chosen people as beasts and birds of prey. Using another figure, he compares them to a vineyard that has been despoiled by shepherds with flocks. The most hopeless feature of it was that in its desolation the people seemed to be entirely unconcerned. Again in verse 12 he uses the figure of a land being despoiled by an invading army. The thought of verse 13 is, that while at first the heritage promised well by having good seed put into it, it turned out at last to be a dreadful failure.

In verses 14-17 it becomes evident that not only was the chosen family responsible for their failure and to be punished accordingly, but that the evil nations about them were responsible for their part in the transaction, and were likewise to be punished. The nations about Judah, such as Tyre, Syria, Egypt and others, were also to fall under the hand of the enemy. And God's chosen people were to be brought back to their land. After this they were to be brought again to their own places, where if they would learn to do well they should be incorporated and be made a part of God's chosen people; otherwise they would be utterly destroyed.

Ch. 13:1-14.—This lesson of the girdle was a simple one. The girdle was to fit closely about the loins, and was therefore accounted as a most important and honorable article of dress, so the chosen people was a most important and honorable part of God's plan of salvation, and were to be for a praise and a glory, but they refused to be obedient. In the other figure the prophet announced that every wine bottle was to be filled with wine. When they answered, We know that, the Lord instructed him to say to them that all Jerusalem, even priests and prophets, would be filled with drunkenness, and would dash one another to pieces in their drunken

brawls. Even the nearest relatives would be pitiless toward each other. Thus sin becomes destructive of its victims.

15-27.—Here the prophet warns the people to hear, to put away their pride, and to give God the glory due to him before their joy should be turned into everlasting sorrow. The prophet saw captivity just before the people, and noted with inexpressible sorrow their stubborn refusal to serve God was rapidly bringing his vision into reality. He appeals to the royal heads of the nation to humble themselves, because he sees their power about to be broken and the nation carried into captivity. Verse 20 doubtless refers to the invasion of the enemy. In verse 21 the rendering of the American committee makes the thought much clearer. He asks, What will you say when those whose friendship you have been so intimately cultivating shall be set over you as masters? The next verse tells the answer which shall be made when the Jews complain of this treatment. Then, as if reflecting over the conditions, the prophet adds, It is as likely that the Ethiopian will change his color, or the leopard his spots, as that you shall do good. And so because of that evil the Jews are sure to be scattered. Verse 26 refers to the custom of heaping ignominy on a captive woman by throwing her skirts above her head. And verse 27 tells why they were deserving of such ignominy.

Ch. 14:1-6.—The drouth here mentioned was sent upon Judah as a punishment for her stubborn resistance toward God. The expression "little ones" means inferior ones or servants. "To the waters" were better rendered "for water." It was an almost unheard of thing for a hind to forsake her young, and yet it was no doubt a common sight in this terrible period. Hunger and thirst crazed her. In their thirst the wild asses would stand on the heights and sniff the air, trying to draw in the moisture.

7-9.—The prophet here makes a strong intercession to God in behalf of the famine-stricken people. He confesses their sins, and pleads that the Lord might abide among them, and not be as a traveler who spreads his tent for a time and then takes his departure. He pleads God's promise to abide among them, and pleads the fact that they are called by God's name. Verse 9 uses the figure of one who is so stunned by a vision of a mighty calamity that he leaves the object of his care in utter despair, not being able to help him.

10-12.—The Lord replies to this, The people have loved to wander; they have not restrained themselves, and now the Lord will not accept them, but will remember their iniquity, and visit their sins upon them. Moreover, the Lord commands the prophet not to pray for the people,

for he would not hear their cry nor accept their offering. He would consume them by famine, by sword and by pestilence.

13.—Jeremiah here makes an excuse for them. He says that the people have been assured of peace and of plenty by the prophets.

14-18.—The Lord answers, That they have prophesied lies in my name, and that these very false prophets shall be consumed by the sword and famine. The people to whom they prophesy shall be cast into the street, and shall die with none to bury them. The prophet was commanded to express his ceaseless weeping for the terrible condition of his people. The field was strewn with those who were slain with the sword, and the city with those who were sick with famine.

19-22.—The prophet here seems to become dismayed. He makes a desperate appeal for God's help (see verses 19-21). Verse 22 gives his reason.

Ch. 15:1-9.—God answers, My mind could not be changed even by Moses or Samuel. Cast them out of my sight, and when they say, Where shall we go, answer, To death or to the sword, or to famine, or to captivity. Take your choice. I will appoint the sword to kill, the dogs to tear, the fowls and beasts to devour and to destroy. And I will toss this people to and fro among all the kingdoms of the earth, because of the evils done by King Manasseh in Jerusalem. No one shall pity the city. But because she has rejected the Lord, she is destroyed. I am weary of showing her mercy. I have warned them and afflicted them, destroyed the husbands, spoiled the young men, brought anguish, terror and death, put them to shame and confusion, but they would not repent; so I will deliver the rest of them to the sword of their enemies.

10.—Here the prophet bewails himself that he has been made a man of strife and contention, bearing a message with which everybody was displeased. He says, I have not taken any business advantage of anyone, and yet all men curse me.

11-14.—The Lord promises to make him a power for good, and to make those who curse him come supplicating him in the time of affliction. In verses 12-14 he refers to the mighty armies from the north, who like the well tempered steel cannot be broken. The language of verse 13 refers to the treasures of Judah. And the better rendering of verse 14 is, I will make your enemies pass into a land which thou knowest not. The "you" here mentioned refers to Judah, Jeremiah's people.

15-18.—Here the prophet makes a personal plea. Do not let thy long suffering of mine enemies be the means of depriving me of my life. He refers to the fact that he has been faithful to God. Rejoiced in his words,

had been called by the Lord's name, and had been boycotted, because of his faithful prophesies. The indignation here referred to was probably the indignation God feels toward all sin. In the latter part of verse 18 the prophet grows impatient and suggests that God has failed to protect Jeremiah from his enemies, as he had promised to do.

19-21.—He answers this by saying, If thou wilt return to the patient discharge of your prophetic duties, if thou wilt keep separated the objectionable from the part of your nature which I can use, then thou shalt be my representative. Your enemies shall bow to you. I will make you a protection to this people, and when they fight against you they shall not prevail. I will deliver you and redeem you from them.

Ch. 16:1-13.—Having brought the prophet to realize what God demanded of him, the Lord now continues to foretell the evil which he is shortly to bring to pass upon Judea. He warns the prophet against having a family in that land, and pictures the grievous deaths, bodies unburied and unlamented, eaten by the fowls and beasts. The prophet is forbidden to mingle with them either in joy or in mourning. The prophet himself was to live to see them all go to death or into captivity. The question asked by the people in verse 10 shows how unwilling they were to be taught. They should have known its answer, but they had sinned on and on until wrong seemed to be right in their eyes. Verses 11-13 is God's answer to the question.

Verses 14-21 put a silver lining on the dark cloud. It is a question whether or not this language was spoken to give joy or pain. Possibly the thought is, that the captivity in Babylon shall be so much worse than that of Egypt that the horrors of Egypt shall be forgotten in the greater horrors of Babylon. In any event restoration was promised. But such restoration meant captivity. And verse 16 describes dreadful things for which verse 17 is a reason. Verse 19 implies the restoration and the teaching which should follow the coming Christ and the spread of his doctrine. Such things as our eyes have witnessed through the years since the coming of Christ have made the language of this verse intelligible. And this frightful captivity of Israel seemed to be necessary in order to carry out these results.

Ch. 17:1-4.—The persistence of Judah's idolatry is indicated by the first verse of chapter 17. The principles of idolatry were engraven where should have been graven the principles of God's law. Their persistence in idolatry is an illustration of the strength of teaching and of the associations upon the life. Because of this curse into which they had fallen came the lamentable result named in verses 3 and 4.

5-11.—From the very beginning God had pressed upon his people the thought that they would be blessed as long as they were faithful to God, but would be grievously cursed whenever they turned away from him and put their confidence in men. The fact that this people could not be made to see when evil was about to come upon them, and even despised the warning of God's prophet, verified the truth of those utterances. So long as the people were faithful to God verses 7 and 8 were true of them. At the time of this prophecy verse 9 exactly stated the condition. They had left trust in Jehovah and tied their faith to man. In verse 9 the revised version says "sick" instead of "wicked." The entire nation was sick from their sins. The thought expressed in verses 10 and 11 is illustrated by a bird which steals eggs which she has not laid, and after having hatched them the young birds leave her for their own mother. So the one who gathers riches illegally shall have them taken from him, and will be obliged to confess that the wisdom of which he boasted was after all no wisdom.

12-18.—Contrasted with such false wisdom is the trust in the great Jehovah whom the Hebrews had known since the days of Abraham. Those who turned their backs on him should be like persons who had written their names in the drifting sand. The name would be effectually erased by the first wind which scattered the dust. The prophet is here expressing his faith in this God and pleading his help. After mentioning (verse 15) the taunts with which they greet him, he declares that he did not seek the prophetic office, but that what he said was enjoined upon him by the Lord, and he is here asking that the Lord will stand by him in the matter and not let his enemies overwhelm him. From such passages it can be readily seen that the truth was no more popular in those days than in our own.

19-27.—One of the particular evils against which Jeremiah was called to raise his voice is here mentioned. He was to stand in the gate of Jerusalem before the kings and their followers and thunder God's disapproval of Sabbath desecration. He was to remind them that this same injunction was laid upon their fathers, and that they did not heed it. Now, he continues, if you will heed and keep God's commandments about the Sabbath this city shall remain. And Jerusalem shall be a center for the worship of the Lord. But if you do not heed this injunction this city shall be destroyed. It would seem from these admonitions that the leading evil of the times was a violation of the Sabbath. No doubt the leaders in such desecration were the national authorities.

Ch. 18:1-17.—The Lord now sends Jeremiah to the pottery, where he sees the potter lay the mud upon the wheel and work it into a vessel. If for any reason it should be spoiled in the making the potter might take the same clay and out of it fashion a different vessel. Then the Lord declares that he will do just as this potter. When he threatens a nation with destruction for sin, if it repent he will save it, so if he promises to build and establish a nation, if it sin, he will reject it. The prophet was commanded to say to the people that God had determined evil against them, but that they might repent and be spared. It is possible that in verse 12 the people are answering the prophet according to his own words, and so they say, "We will do after the stubbornness of our evil hearts, as you put it." So he asks where else can a nation be found which has forsaken its gods for other gods. But Israel, which was espoused to God, has forsaken me for idols. The thought of verse 14 is, no doubt, that the supply of waters was inexhaustible, but what seemed as unlikely as the failures of the waters had come to pass, viz., the Hebrews had forsaken their God. For that reason their land had become what verse 16 declares of it. And God had threatened them as verse 17 indicates.

In verse 18 there is a description of the plot which the people formed against the prophet. The charge which they made against him was most likely this, that he prophesied that there should be no priests nor scribes left to explain the law. They contended that God's promise was to the effect that these institutions should never perish. For this reason they would call him a false prophet.

19-23.—Jeremiah prays to the Lord against those who contend with him. He pleads that he has been righteous and faithful to God and to his trust. Verses 21-23 indicate that they had plotted against the prophet's life, and that he is here pleading to God to avenge him of his enemies. This prayer of Jeremiah reads much like the prayers of David in the days when he was fleeing from his enemies.

Ch. 19:1-13.—The lesson of the earthen bottle was also taken from the potter. The prophet was to take representative elders and priests to the valley of Hinnom, which was the theater of the Hebrews' idolatrous worship. This prophecy is similar to the one in chapter 7 concerning this same valley. It recites how that where they had reveled in their idolatry there should be long continued and frightful slaughter. So great was to be the calamity that this unfortunate people should come to be an object of derision among their enemies. History tells us that in the time of the siege of Jerusalem parents did actually eat their own

children. The prophet broke this bottle to indicate how the power of Jerusalem should be crushed.

14, 15.—After the prophet had given this object lesson to the company whom he had taken with him he returns to the city, and standing in the court of the temple he rehearses the lesson to the people. Thus both the leaders and the common people were made to thoroughly understand that God had pronounced evil against them.

Ch. 20:1, 2.—At this point begins the violent treatment of the prophet. The son of the high priest after smiting him put him in the stocks as a common criminal. Those who think that religion in our day is ill respected should compare the deference that is shown to religion now with this picture of abuse at the hand of God's chosen nation to an honored prophet of God, who was himself one of their own number and who was seeking their highest good.

3-6.—When Jeremiah was brought next day out of the stocks by him the prophet scathed this man with a denunciation which he would have cause long to remember. The prophet gave him a name which meant terror on every side, and draws before him a picture of Babylonish captivity, saying that Pashur himself should go in chains to Babylon, should die and be buried there, together with those to whom he had prophesied falsely. No doubt it was with exceeding effort that Jeremiah heaped such reproaches on those in authority. But he was obliged to do so if he was faithful to God's commands.

7-13.—The passionate appeal of the prophet is based on the fact that he was constantly derided for the position that he took. He could not protest mildly, but if he protested at all must do so violently, because of their desperate wickedness. And the spirit which was within him would not allow him to be still. The thought of the seventh verse is that the Lord had laid upon him a burden, which at this time he thinks he is not able to bear. And verses 8 and 9 describe what the burden was like. It would seem from the language of verse 10 that a part of their object in this denunciation was to scare Jeremiah into ceasing his prophecy. The language of verse 11, however, expresses the promise that God will be with him, and that his persecutors shall finally come to grief. But the prophet wants to see speedy vengeance upon them, and verse 13 indicates his faith that deliverance shall speedily come to him.

14-18.—It is possible that as the reproaches further pressed upon this prophet the language of verses 14-18 welled up in his soul. There may have elapsed several days between the appeal mentioned before and this curse upon his birthday. It is probable that the language of this theme

was taken from the book of Job, with which Jeremiah was no doubt familiar. There can be no question but what the language is intemperate, and, as in the case of Job, if this prophet could have foreseen the end of all his trouble he would not have uttered it, but at that time he was exceedingly pressed by the circumstances, and perhaps it sometimes seemed as if he would be overwhelmed by the enemies which clamored for his life. So it sometimes seems in regard to all our labors, and so we are taught that amid all our troubles we are to look to him for deliverance out of them all.

Ch. 21:1, 2.—In the preceding chapter we found the prophet a captive at the hands of Pashur, son of the high priest. Here circumstances are reversed, and another Pashur is sent by King Zedekiah to inquire of the Lord through Jeremiah, because the king of Babylon was moving with his army upon the land of Israel. It must have been very humiliating to the son of the high priest to see a messenger of his king make humble inquiry of the man whom he had so abominably treated. It is claimed that this chapter ought to be placed between chapters 37 and 38. The language which he uses in the latter part of verse 2 indicates a very different spirit from that by which the prophet was so grossly abused in the preceding chapter.

3-7.—God's answer to Zedekiah was a complex one. First, he sends a message to the king; the message was this: Your weapons of warfare shall be of no effect. I will fight against you in anger and wrath, and smite the city, man and beast; and pestilence shall consume it. After all this woe, you, and such of the people as escape the evils already mentioned, shall be carried by the king of Babylon into captivity, where he shall show you no mercy.

8-10.—The second part of the answer was to the people. The language of verse 8 indicates the messages which God had already given to this people as the way of life. They had given no heed to those messages, and now the way before them was the way of death; hence the language of verse 9. To remain in the city was to be slain by the sword, by famine or by pestilence. To go out of the city would be to become a prey to the enemy; however, such might thus spare their lives. It is generally supposed that the prophet is here advising the people to desert Jerusalem and go to the Chaldean army. This city, Jerusalem, says the Lord, shall be given into the hand of Babylon and shall be burned. The picture was a most appalling one, and must have been very disheartening to such of the people as had not wholly closed their heart against the word of the Lord.

11-14.—The third part of the answer was for the royal house. He counsels these rulers to speedily mend their ways for the better and spend their time and power in undoing some of the evil they had done. Verse 12 indicates that in that case the punishment which the Lord would bring upon them would be less severe. But the Lord continues, I am against you. The word "inhabitant" or "inhabitress" doubtless refers to Jerusalem, and no doubt it styled itself the rock, because of its supposed impregnability. Verse 14 indicates that it should receive of the fruit of its doings according to the extent of its wickedness. All this language leaves no doubt of the truth of the theory that God regulates his dealings with men according to their conduct.

Ch. 22:1-9.—In this chapter God sends a message by Jeremiah to the king's house. It is no doubt a different message from the one just mentioned, and most likely was sent at an earlier date. The first part of it is an exhortation, with promise and threatening. God says to the prophet, Go to the house of the king and say, Thus saith the Lord: If you undo as far as you are able the wrongs of the past, and cease to do wrong in the future, you shall go in and out of these gates in security. If you do not, your house shall become a desolation. It is true that you are a great landmark in this chosen family, like Gilead and Lebanon, but if you sin, I will destroy you, and your land shall be desolate, and your calamity shall be the talk of the nations, and it shall be made so plain that all men understand that you suffer this calamity because you turned your back upon God and worshiped idols.

10-30.—The rest of the chapter is the utterance of a great wail of woe. It assumes that Judea will not heed the commandments already given, but will follow sin to her own destruction; therefore the language which follows. Shallum (Jehoahaz), the successor of Josiah, shall go into captivity and die in that land. The wail of verse 13 was no doubt especially applicable to his case. He had forsaken God's warnings and built his house with evil gains. He had defrauded his servants and flattered himself with the language of verse 14. But God hurls back in answer the language of verse 15. He holds before him the example of his father, whose ways Shallum had disregarded; hence the language of verses 18 and 19. Verses 20 and 21 remind them that Israel, whose conduct had been like the present conduct of Judea, had gone into captivity because, as verse 21 declares, they would not hear the word of God. Verses 22 and 23 bewail the woe that shall come upon Judea also. Verse 24 declares that although Coniah, king of Judea, were as precious as the signet upon God's right hand, yet he should be plucked away

from his sins and given into the hand of his enemies, and should die with the mother who bore him in the land of captivity. Here the prophet bursts into a forlorn wail: Is the king a despised idol? Why is he and his descendants cast away into captivity; and then, as in answer to his own question, voices the exhortation which would have prevented all this calamity—verse 29. Verse 30 was a conclusion. Because the kings of Judea had forsaken God, he had forsaken them; he would take them forever from their throne.

Ch. 23:1-4.—The first theme in chapter 23 is a statement of the woe that shall be upon the spiritual leaders of Israel. Instead of teaching the Lord's will, they had simply used their office for their own gain, and instead of building up the people in the knowledge of the Lord, had destroyed their faith by making religion so repellant to them; hence the latter clause of verse 2. And therefore God promises that he would gather his neglected flock from the countries into which the sin of the nation should drive them and restore them to their land and put over them shepherds of a character that would keep the way of the Lord. In such a condition they should have lack of nothing.

5-8.—Many writers understand the language of verses 5-8 to refer simply to the restoration of Israel from Babylonian captivity; but I think the meaning is far deeper. It does no doubt imply that, but more. Judgment under this righteous branch should be executed in the earth. This conclusion is still further apparent in the language of verses 7 and 8. The Lord did, after seventy years, bring back Judah from Babylon, but he has not yet brought her back from all the countries in which she has been driven because of her sins; and when that memorable time comes it will be far more remarkable than the exodus of this chosen people from the oppression of Egypt. It is confidently expected that such a time will come. It accords with all Biblical teaching and all reason, and its consummation will be the actual accomplishment of that memorable picture of Paul in the book of Romans, in which he declares that Israel shall be saved. By the activity of the children of faith in other nations who are also Abraham's seed, Israel shall finally be saved. Such a king as is here referred to could be no other than the Messiah.

In verses 9-40 is given a vivid picture of the conditions which called out all these anathema. No wonder the prophet exclaimed (verse 9) when he sees what he declares in verse 10. The thought is intensified by the utterance of verse 11. Not only were they wicked, but they were wicked in the very house of God. When such evil was characteristic of the spiritual leaders of the people, what was to be expected of the multitudes?

Just as he had seen evil in the northern kingdom (verse 13) so he sees evil in the southern kingdom (verse 14), and whereas the southern kingdom had blamed the northern kingdom of Israel for its idolatry, here, as indicated in verse 14, they had been guilty of even worse conduct. Hence God's comparison of them with Sodom and Gomorrah. For this reason he is bringing upon them the punishment mentioned in verse 15. He warns the people that the prophets speak without the authority of God, and lyingly tell them that the Lord says peace and safety, when there is neither. The answer to the question of verse 18 is, "No one;" and therefore the anger of the Lord is compared to a storm. The Lord declares (verse 21) that these were self-constituted prophets, and that had they desired it, that they might have turned the people from their evil ways. The thought of verse 23 is doubtless this: The people act as if I could not see afar off, or as if I were like their idols, must be at their side in order to observe them; hence the declaration of verse 24. God characterizes their so-called dreams as lies which draw the minds of the people from God. He declares a dream should be given as a dream, and God's word should be given as God's word. Because of this condition God declares himself to be against them, and that in future when they shall ask after the Lord the reply shall be, The Lord will forsake you, and that priest who shall declare that he bears the message of the Lord shall be punished. It was because the prophets had so abused the expression, "The word of the Lord," that God here declares they should use it no longer, but that they should be utterly forsaken, cast away from God, and become an everlasting reproach and a perpetual shame.

Ch. 24:1-3.—After Jeconiah had been carried captive to Babylon the prophet is shown two baskets of figs before the temple—one of good figs, the other bad ones. Whether or not these two baskets of figs were real or whether it was a vision in the mind of the prophet does not appear, but in either case the lesson will be the same. God called the prophet's attention to their presence, and asked him what he saw, in order that his mind might be fixed upon the object from which he would draw the lesson. It is a possible thing that this vision occurred the year following the picture of the last chapter.

4-10.—The interpretation of the preceding vision is clear. Certain ones of the Jews who were carried captive of Babylon would be benefited by the lesson. They would see in it the hand of God visited upon them as the result of sin. They would turn to God in sincere repentance, and he would bring them out of their captivity and restore them to this chosen land, cured of their idolatry. It is a notorious fact that after

the captivity in Babylon the Jewish people were never again guilty of idolatry; but there were others of the Jews who would not receive the lesson—such as the king and his counselors, and certain ones who had made alliance with Egypt and dwelt there. These were the proud spirits who would not be reproved, who would not brook any teaching, and they were to be left permanently in captivity, the reproach, the taunt and the curse, and they should endure the famine and pestilence until they were consumed. The philosophy of all this becomes apparent when we take note of the fact that today the most difficult class to lead or teach religously or morally are those in authority. Strangely enough, those who are set to rule often forget that they themselves are subject to the higher law which is over all and above all.

Ch. 25:1-7.—The prophet is now sent with a message to Jerusalem and all Judea. In the first part of the message he reminds them of their former warnings from the Lord through him. For twenty-three years he had been reproaching, threatening and encouraging them toward the right. Amid it all they had kept their faces turned from God, and had gone after idols, and had added injury to insult. The language of verse 4 indicates that other prophets besides Jeremiah had also been warning the people—e. g., Urijah, Zephaniah, Habakkuk, etc.

8-11.—The penalty for all this stubbornness is now set before them. The king of Babylon was to carry them into captivity, and also extend his power over the surrounding nations. All this land of Judea should be so desolated as to be an astonishment to all beholders, and for seventy years Babylon should be the ruler of them all. The language of verse 10 is in frightful contrast to the blessings promised to the people when they came from Egypt with Moses to the borders of the land. And yet it is precisely what was threatened repeatedly in case they neglected or refused to follow God.

In verses 12-33 there is given a vivid picture of the desolation of the nations which should follow later. The first of these mentioned is Babylon, who seventy years after the captivity of Judea had its own power broken, and by the consent of the conqueror, Cyrus, the captive Jews returned to their own land. Although the Lord used this people for the punishing of his incorrigible children, he did not excuse them in their wicked ways, and brought the inevitable fruit of their evil upon them. Babylon fell on account of its sins. Not only was this true, but as history has shown all the nations here named around Judea were destroyed on account of their iniquity, and exist only in the pages of history. The prophet was commanded to take a wine cup to represent

his fury and cause the nations to drink it. Here (verses 18-20) follows the list of the doomed peoples. Verse 28 declares that although they might refuse to drink, nevertheless they should be forced to do so. Evil was designed against them because of their persistent iniquity. They had again and again had examples of the Lord's impatience with their evil doings, but they would not be reproved. Therefore the language of verse 30. The grapes mentioned represent the wine press of God's wrath, which represented the destruction of evil.

34-38.—Hence the concluding theme. After such a picture of desolation the prophet says, Howl, ye leaders, for the iniquity that is upon you, and the punishment which shall be quickly visited. You shall have no escape. In all this you shall hear the Lord's voice, and there shall be no attention given to your pleadings. All you have that is desirable shall be lost to you in this visitation of God's anger, and it shall appear as if God had forsaken his own.

Ch. 26:1-7.—The prophecy of Jeremiah at the temple gate (given in detail in chapter 7) is here mentioned to bring out a story of God's providence. The prophet stood in the temple court, where the multitudes who came and went at the time of the great yearly feast might hear him. There he utters the language of chapters 7 to 10. The last clause of verse 2 indicates that it was not lacking in severity. The declaration that Jerusalem should become like Shiloh, that is, it should become desolate and forsaken, stirred the enmity of the leaders and their followers. It was the pride of the Jew that God would not only keep that nation from destruction, but make it supreme over all other nations, but he would not be convinced that if his nation sinned God would forsake it. This language of the prophet is proof positive that God deals with men according to their conduct.

8-11.—The priests and prophets and their followers laid violent hands on the prophet. They did not like the message, and so thought to maltreat the messenger, the universal argument of savages. What they should have done is to correct their evils, forsake their sins and turn to God. Instead of that they summoned the princes (the council of state) and charged Jeremiah with uttering falsehood in Jehovah's name, the penalty for which was death (Deut. 18:20). The gate mentioned was the usual place of dispensing justice. This arrest and accusation was much like the manner in which the Savior was afterwards treated by this same class of people.

12-15.—The reply of Jeremiah was bold and pointed. We have no right to assume that it did not cost him an effort to stand boldly by

what he had said. God's charge to him in verse 2 indicates that the natural tendency would be to avoid trouble by keeping back some of the truth, and so being less severe. But seeing that the Lord ordered it, the prophet now declares in answer to his accusers verse 12, and backs it by verse 13, showing a silver lining to the dark cloud. While he indicates that he is willing if need be to die for the truth, he assures them that their act of slaying him will only increase their penalty.

16-24.—The princes who sat in judgment on the case now render their verdict, "Not guilty." The prophet had spoken in the name of the Lord. This encouraged certain elders to cite instances where before the prophets of the Lord had foretold the destruction of Jerusalem. The first one mentioned was Micah. See Micah 3:12. Hezekiah took warning from the prophecy, and set himself right before the Lord, thereby averting the calamity foretold. The other instance (Urijah) suffered death by King Jehoiakim for his prophecy, though he fled to Egypt to escape it, yet their slaying of him did not turn away the impending evil, which now hangs heavier than ever above them. Ahikam was a man of influence and a righteous man, and his bold stand on the side of the prophet doubtless saved Jeremiah's life at this time.

Ch. 27:1-11.—In chapter 27 is a message for King Zedekiah. If the proper name Jehoiakim is rightly used here, then this message was given to the prophet years before it was meant to be delivered, for Zedekiah had not yet taken the throne. Some older translations, however, say, "In the beginning of the reign of Zedekiah." Most likely this message was not given until Zedekiah came to the throne. The first part of the message pertains to the nations about Judah. The message was to be carried to these various governments by the ambassadors which came to King Zedekiah. The message first laid stress upon the fact that the God of Israel was the maker of heaven and earth, and that therefore he had a right over it and could give it to whom he pleased. Then it declared that the king of Babylon was to have the power over all the places occupied by these governments, and that they should be obliged to serve him until the time came when for its own wickedness Babylon should become a prey to other nations. Further, the message gave assurance that the nation which refused to submit should bring destruction upon itself. The message warns Judah not to listen to any contrary message from any prophet. Obedience to God's order would enable all these nations to remain in their places.

12-32.—The prophet now delivers the message to King Zedekiah and the messengers of the other nations who were at his court. No doubt it

required an extraordinary amount of courage to go to the king's court with such a message as that when all these kings were congratulating themselves on the confederacy which they had formed. The prophet was to make them understand that it was God's power and not their own on which they were to rely. He states the case to them in such a way that they are made to understand that refusal to obey means death. He warns them against lying prophets who will endanger the safety of the people by inciting them to rebellion. He also gives the same message to the priests and the people that all may thoroughly understand the situation. Verse 18 directs that if any of the prophets in question want to demonstrate their good standing in God's sight their best method would be to intercede with God that the sacred vessels go not from their place to Babylon. Jeremiah assures them that these vessels will be carried away, and in process of time be returned to Jerusalem. This was done by the hand of Cyrus.

Ch. 28:1-11.—When Jeremiah brought these yokes to the court he probably wore one himself and gave one to each of the ambassadors. Hananiah, in the presence of the multitude, breaks the yoke on Jeremiah's neck and sets a definite time in which he says the Lord had declared that Babylon should be conquered and the sacred vessels returned. (Part of them had already gone into captivity with King Jeconiah.) This prophecy was a direct contradiction of what Jeremiah had said. Jeremiah showed how much de desired the peace of his nation by declaring verses 5 and 6. But, he continues, the prophet whose words come true is the one whom the Lord hath sent.

12-17.—After Hananiah had broken the yoke and Jeremiah had gone away God gave a message to Jeremiah for the false prophet. The language of verse 13 implies that his course in making this people to believe a lie has made the captivity surer and lengthened its duration. So it proved, and instead of freedom within two years, this false prophet's death gave testimony to the falsity of his prophecy within two months.

Ch. 29:1-15.—Jeremiah now sends a letter to the captives in Babylon who had been taken there in the reign of Jeconiah. The leading spirits had been carried away from Jerusalem to keep them from plotting against the authority of Babylon, and the word "residue" in verse 1 indicates that many of them must have been killed or died of grief, etc. No doubt one great object in sending this letter was to quiet the restless captives and save their lives and their nerves. The letter was sent by the royal messengers of King Zedekiah. The advice of verses 4-9 was good, and would be approved by the king of Babylon. This advice, though so

sorrowful to them, had a star of hope shining through the despair (verse 10). Verses 12 and 13 show the royal way to accomplish that much desired return of verse 14. Its consummation was made to depend upon their attitude.

16-20.—The advice just given was shown to be all the more plausible because of the message concerning those who remained in the land. They were continuing on in their evil ways, and the punishment which was to come upon them was such that those who had already gone captive might well be thankful that they were not in the land when the calamity came to a climax.

21-32.—Ahab and Zedekiah were two false prophets who were no doubt stirring up constant rebellion in the hearts of the people at Jerusalem, making lying prophecies and doing other evils while they professed to be serving the Lord. The punishment was an awful one, but no more than they deserved. By reference to the book of Daniel it will be noticed that a favorite method of punishment with the king of Babylon was to cast condemned persons into a fiery furnace. Shemiah was a captive in Babylon who took offense at the letter which Jeremiah sent, and thought by writing back to Jerusalem to have Jeremiah put in prison. His mean acts, however, only caused his own ultimate death, and did not in the least harm Jeremiah. When evil attempts violence against God's people it inevitably recoils in punishment upon itself.

Ch. 30:1-31-40.—This written prophecy was to serve a great purpose. It was to be put down so that in future all who were concerned might read it. The curses that had just been spoken, by being written would be kept in remembrance after their fulfillment as a true prophecy, and then immediately following them and by the mouth of the same prophet, the glorious promise of the restoration of God's chosen people from captivity to Canaan. All Jeremiah's thunderous denunciations were to be verified, verse 3, insomuch that men should be paralyzed with fear, but such severity of punishment was to be a pledge of speedy deliverance from this captivity. The language of verses 8-11 refers, I think, not only to the deliverance from Babylon, but looks far forward to the future when Israel should turn to his Christ. The reason for all this outpouring of wrath which was to precede their restoration was that the chosen family was so deeply involved in sin that nothing short of heroic surgery could save their lives. The thought of verse 16 is that while all of those who seduced God's people into sin had turned from them in their distress, yet after God had properly punished them for their correction he would take their part and punish their seducers and oppressors. The glories

that are described in the latter part of the chapter and in the first fourteen verses of chapter 31 refer to the conditions which the chosen family should develop when they ceased to battle against the truth. To just the extent to which they learned and practised truth by the captivity, to that extent were those promises fulfilled to them; no further. In chapter 31, verse 2, he cites God's goodness to the chosen family after their provocations in the wilderness, thus indicating his willingness to vindicate his own when their conduct would allow, and in the following verses develops this same thought by language indicating that God loved and would gather from all nations and protect and cherish this his chosen people. Verses 15 and 16 illustrate how the prophet's words may be fulfilled by events in both the near and distant future. Ramah was the place where the captive Hebrews were brought in chains and collected together for the transportation into Babylon. This was in the neighborhood where Rachel was buried, and she as a representative of motherhood is said to be weeping for her unfortunate children snatched away from her. Then the Gospel writer applied this same text to the event of Herod's destruction of the babes six hundred years later. To the extent to which Christ's kingdom comes and universal peace takes possession of the earth, the language of verse 16 finds its highest fulfillment. And such highest fulfillment is all the outgrowth and the professed aim of God's call and discipline of his chosen family. In the call to repentance of verses 21 and 22 the writer is leading up to the great consummation of the future for which the call was made. Many of the early Christians interpreted the last clause of verse 23 to refer to the incarnation. It seems much more likely that it refers to "virgin Israel," who stands for the redeemed family voluntarily forsaking her sins and embracing her husband's God, as revealed in Christ Jesus. Hence, I think it refers not to the physical side of the incarnation, but is a picture of the union of Christ and his church. This agrees with the thought of verse 23. No doubt verses 24-30 refer particularly to the return of the Hebrews to their land and their growth as a nation, a prophecy which was at least partly fulfilled after the return from Babylon, but which will be completely fulfilled when they accept their Savior. By reference to Hebrew 8 it will be seen that verses 31 and on find their fulfillment in Christ. Paul in Romans argues in the same strain. The language of verses 35-40 refers without doubt to that better day when this chosen family shall have accepted the Savior of the world, and shall be gathered again and greatly honored of God for their Father's sake.

Ch. 32:1-5.—The beginning of the end is now at hand. The prophet

Jeremiah had been persistently and repeatedly and boldly warning the king and his subjects of the evil that was about to come upon the nation for its sins. They had ridiculed and defied the Lord's message, and now the army of the king of Babylon was drawn about the walled city and a great siege was in progress. The Judeans were still defiant, but the very history of the circumstances would make them angry with Jeremiah, and so it is not surprising that we find him in prison. This very fact, however, was a testimony to the faithfulness with which the prophet presented God's word. Verses 3-5 are the king's echo of the prophet's own words, for which he makes a pretense for shutting him up, claiming no doubt that his prophecies were treasonable, and that they discouraged the defenders of the city.

6-15.—The "word" mentioned in verse 1 relates to the transaction of verses 6-15. Verses 2-6 were thrown in to show the conditions under which the event of verses 6-15 took place. God warned him that his cousin should come and ask him to buy the field. Anathoth was one of the cities set off to the Levites, and they were not to be sold to the other tribes. When the owner failed, his next of kin might buy it until the year of jubilee. His act of buying the field was the strongest possible evidence of his faith in his own prophecies. The language of verse 15 was confirmation of his prophecy in chapters 30 and 31. But the captivity was to intervene. Hence the latter clause of verse 14. The earthen vessel would be buried and on being opened after the captivity would show the record in a good state of preservation.

16-25.—The prayer which follows this transaction is worthy of particular notice. There can be little doubt that amid all these seemingly incongruous circumstances the prophet was perplexed. The low figure at which the field was sold and the conditions amid which it was sold might all argue that the owner had no faith in the future of the place, and probably most of his countrymen were like minded, so that the only one to whom he could hope to make a sale was some prophet like Jeremiah who professed faith in the future. And who can say that the very offer was not a public ridicule of Jeremiah's faith? However, the prophet's act is consistent with his words, but the puzzled prisoner turns to God for light on the mystery. It is remarkable that most of this prayer is a history of God's dealings with his chosen people. And the spirit of the prayer is, "Since thou dealest so mysteriously I have faith in thee, but tell me, I pray thee, the reason for this strange command."

26-44.—God's answer is plain, and was seemingly satisfactory to the prophet. Verse 27 hurls back in answer a part of Jeremiah's own words.

All the calamities of verses 28-36 were to come upon the nation for the reasons mentioned in these verses, just as the people had been warned from the beginning. Perhaps the most remarkable history of the ages is the fact that after all the help and the teaching which God gave to this favored people, that they should be such persistent and imprudent imitators of the abominable heathen about them. No amount of warning nor pleading could prevail to turn them from their apostasy to God, until finally the nation was sent for seventy years into captivity. But, continues the Lord, I will gather them again from the lands of their captivity, and they shall be faithful to me. I will plant them again in this land, and fields shall again be bought and sold here. This promise referred to that part of the land within the borders of the kingdom of Judah.

Ch. 33:1-6.—The second message of God to the captive prophet is a confirmation of the first message. Jeremiah was voicing the message of God, but, as is the case with all men, sometimes in the very midst of his testimonies about the future his own weary spirit needed instruction and encouragement. To the far seeing prophet there was substantial encouragement in the fact that the evils which were to come upon Judah should prove corrective. Their fighting against the Chaldeans at this time would be in vain, and only bring to the Jews greater calamities, but the ultimate result of their calamity would be to bring them to forsake their evil ways and turn penitently to God and permanently serve him.

7-26.—This fact leads up to the point that the result of getting this chosen family right in God's sight should be glorious. Such language as that of verses 8-13 expresses the condition in which God desired that they should always be, and it was the very condition in which they would have been constantly had they not broken God's law. The first part of verse 10 described what the city was soon to become, and to Jeremiah's prophetic eye it was already so, but he looked still farther into the future and saw this sin-burdened nation corrected and pardoned, and the land filled again with happy and prosperous inhabitants, "whose God is the Lord." However the language of verse 15 may have been fulfilled in the conditions of the nation after the return from Babylon, it is certain that the language contemplated and embraced the Messiah who was promised from the seed of David, and whose salvation should be the great benefit from which all minor benefits should flow. This language is only a feeble description of the glory that would have attached to the Jewish nation if the Jewish people had accepted and obeyed their Christ, the carpenter of Nazareth. Their rejection and murder of him and their

later repudiation of the doctrine of his disciples was the immediate cause of carrying the Gospel first to the Gentiles and the consequent transfer of these promises to the believing Gentile world, whom Paul declares in his letter to the Romans to be the spiritual "seed of Abraham, and heirs according to the promise." Thus "David's greater son" perfectly fulfills the conditions of verses 17 and 18. For the confirmation of this thought as to the latter verse see Heb. 7. Verses 20-26 are God's most positive assurance that the great end and aim of his call of a chosen people shall not be defeated, but fulfilled in the "seed of the woman who should bruise the serpent's head." These verses are but another way of saying that God's promise to make righteousness supreme in the earth is as certain to be fulfilled as his promise to make night and day follow each other. At the time of these promises to Jeremiah the return of the people from captivity in Babylon was a necessary antecedent to the above mentioned coming Christ.

Ch. 34:1-7.—The first seven verses of chapter 34 doubtless refer to the message mentioned at the beginning of chapter 32, for which the prophet was put in prison. It is mentioned again here and somewhat enlarged upon in order that it may introduce the theme which follows. The king and princes pretended great indignation against Jeremiah and shut him up in prison, yet how much they were after all influenced by what he told them will be seen in the next theme. Here he assures the king that he shall not die by the sword, but in peace, and be lamented by his subjects, and though he does not here mention the fact, it was true, that after Zedekiah looked on the king of Babylon his eyes were put out, and he was carried captive to Babylon, where he died.

The explanation of verses 8-22 is this: When the army of Babylon besieged Jerusalem, in the ninth year of Zedekiah, the prophet had been put into the prison for his prophecy of the success of the enemy. In this condition he boldly continued to reproach his people for their sins, making a strong point of their disregard of the law against making slaves of their own brethren, the Hebrews. As the siege continued to press upon them the king, Zedekiah, proclaimed that all the Hebrew slaves should go free, and the princes obeyed, and all the people made a covenant not to enslave them any more. About this time Pharaoh-Hophra, king of Egypt, sent a force against the army of Babylon, and the Babylonians drew off from Jerusalem to fight Egypt. The Hebrews, thinking the danger past, broke their covenant, and reduced the late slaves to bondage again. Then the Lord gives this message to Jeremiah (verses 13-16). The penalty is mentioned in verses 17-22. It is a most

remarkable comment on these conditions that shortly afterwards these very leaders went into captivity and to death and their slaves were set free by the enemy and left in the land to till and possess it.

Ch. 35:1-11.—The incident mentioned in chapter 35:1-7 took place about fifteen years before this time. The prophet now recalls it in order to draw a lesson from it to his people, the Hebrews. The point at issue in these first seven verses is that the Rechabites were faithful all their days to the teaching of their father Jonadab. And so they could not be prevailed upon to drink wine, and had left their tents for the city only because of fear of the Chaldeans, Syrians and Moabites, which invaded the land in the days of Jehoiakim. This request of the prophet that they should drink wine was made at God's directions, and was simply a test of their principles. He did not command them to drink, and when they refused to do so he highly commended their refusal. These people were descendants of the family of Jethro, father-in-law of Moses.

12-19.—The Lord through Jeremiah calls the people to witness how faithful the Rechabites had been to their father's teachings, and how disobedient the Hebrews had been to the commands of their heavenly Father. Therefore the curse of verse 17 was pronounced by the Lord upon the Hebrews, and the blessings of verses 18 and 19 upon the Rechabites. It is supposed that this people remained in Jerusalem until finally Nebuchadnezzar carried them captive, but that they returned from the captivity, and have recently been discovered in Arabia.

Ch. 36:1-3.—Another incident which occurred in the days of Jehoiakim is here cited to call attention of the people to the fact that Jeremiah's prophecies were true ones. God had commanded him to write in order that his words might be preserved and be a standing rebuke to the people. It was a complete record of all the prophet had spoken since his career began, and it showed how his words had been fulfilled, for in the reign of Jehoiakim, Nebuchadnezzar had besieged Jerusalem two years before this writing was read, and after two years took the city and carried Jehoiakim and a number of his people captive. The king was sent back that year, but after being tribute for three years he rebelled and was again taken captive.

4-8.—Jeremiah's secretary wrote as the prophet dictated. The words "shut up" or "restrained" in verse 5 do not mean that he was in prison, but that for some reason he could not go into the temple. The fast day mentioned in verse 6 was in the next year after Jeremiah had his book written, and at the time the enemy must have been about in the act of moving upon the city, so that the people were probably praying for relief

from the danger which threatened. The siege above mentioned was no doubt interrupted by some operations of the king of Babylon against Egypt.

9, 10.—Under these conditions, Baruch reads them the word of the Lord as it came through Jeremiah, so that of course the words of the prophet became public.

11-19.—The man mentioned in verse 11 heard the public reading and went and told the princes, who were assembled in the king's house, probably for counsel. Immediately the princes sent for Baruch to bring the roll and read it to them. The reading produced a sensation among them, and they requested Baruch and Jeremiah to go and hide themselves.

20-26.—The princes now go and report the matter to the king. Jehoiakim ordered the roll brought and read to him, then showed his imprudent defiance of the Lord and contempt for his message by cutting the roll to pieces and burning it. Little did he think how soon himself and his counselors were to go into captivity for their impudence to God. He also tried to arrest Jeremiah and Baruch, but could not find them.

27-32.—Jeremiah now at the command of the Lord has his secretary rewrite the book, and adds to it a curse upon Jehoiakim for burning the first one. And this curse came to pass, for after Jehoiakim's rebellion three years later he was again taken captive and died on the road to Babylon and his dead body cast by the wayside, and his son Jehoaichin or Coniah was taken off the throne of Judah and his uncle, Zedekiah, put in his place.

Ch. 37:1, 2.—The prophecies of chapter 36, having been fulfilled as history showed, brings Jeremiah again up to the times in which he is now living (those of Zedekiah), and he says of this king that neither he nor his subjects respected the words of the Lord.

3-10.—This request of Jeremiah was made probably in the ninth year of Zedekiah's reign, just before the Babylonians came upon Jerusalem for their final siege. This message came when the Babylonian army broke up from Jerusalem to go and meet the king of Egypt, who was coming to its aid. Chapter 21 of this book, which is substantially the same message, came a little later, after the army of Egypt was repulsed and the king of Babylon was returning to Jerusalem. It is most probable that the accurate place of chapter 21 and what belongs to it is between verses 10 and 11 of this chapter. The prophet's answer to the king here is not assuring to him, and shortly after he tries it again, as shown in chapter 21, etc., with no better success.

11-21.—Just before the army of Babylon closes in upon Jerusalem for

the last time comes the event of verses 11-21. That upstart of the gate falsely accuses Jeremiah and brings him to the princes, who also condemn him without reason, and he is put in prison, notwithstanding he protests his innocence of the charge. After a time the king sent for him to see if there was any hope of help from the Lord. It is very clear that the king wanted God's help in time of trouble without serving him, as it was his duty to do. The prophet's answer in verse 18 was a confirmation of what he had before said. Then he chides the king for putting him in prison, and calls him to witness that the king's smooth prophets had lied to him. Such a message, however displeasing it may have been to Zedekiah, must have called forth his respect, and when the prophet pleaded with him not to send him back to prison he was by the king's order put into the court, possibly the same place in which he had been lightly confined before the Babylonians went away to meet the king of Egypt. (See chapter 32.)

Ch. 38:1-6.—In this court the prophet continues his prophecies to the people. Acting under orders from God, he advises the Hebrews to surrender, and thus save their lives. The princes, when they heard his advice, wanted the king to put him to death, but the king put the responsibility upon them by giving them power to do with him as they liked. So they cast him into a miry pit, where they had reason to believe he would soon sink in the mire and perish.

7-9.—It is plain that neither the king nor the princes wanted to take the responsibility of killing Jeremiah. When this Ethiopian told the king what they had done with the prophet, he saw at once that the princes had asked the king to do what they themselves did not dare to do. The last clause of verse 9 shows that the final siege was now on in earnest.

10-13.—Two things now conspired to enable the king to do as he liked about the case of the prophet. In the first place the princes had all they could do to defend themselves. The siege was becoming a serious matter. In the second place the princes had shown their unreasonableness in asking his death, a thing they were afraid to carry out. No doubt they were glad to have the king take the case off their hands. So he gives the order of verse 10 to the Ethiopian, and Jeremiah is taken out of the pit and put again into the court of the guard.

14-28.—As the siege progresses the trembling king again seeks the prophet for advice. Jeremiah first makes him promise that his life will be spared. Then he gives the king the message of verses 17 and 18. The king expresses fears that his subjects who had already gone over to the

Babylonians would betray him, but the prophet assures him that it shall not be so if he surrenders, but that if he does not surrender the very women of his house shall mock him after they are taken possession of by the princes of Babylon. The king cautions him not to tell the princes of this message. What he was to tell them in verse 26 was true, but the whole truth they had no right to know.

Ch. 39:1-14.—In this final siege the city was shut up from the tenth month of the ninth year to the fourth month of the eleventh year—eighteen months. When the wall was finally broken the king and his army fled, but were overtaken and captured by the Babylonians. When Zedekiah was brought before Nebuchadnezzar his two sons were slain before his eyes and the nobles of the Hebrew nation were put to death. Zedekiah had seen the king of Babylon as the prophet had foretold, and now his eyes were put out and he put in shackles to be carried to Babylon. The captain of the guard in the army of Babylon took captive the deserters from the city and such of the people as he chose, and left the poor in the land and gave them its vineyards and fields. Thus the oppressed slaves were given their year of jubilee and their oppressors learned what it was to be enslaved. Moreover, the king of Babylon gave special charge to his captain to favor Jeremiah, and a delegation of the chief officers of the king of Babylon took him out of prison and gave him into the keeping of Gedaliah. This man is called by some authorities "chief of the deserters to the Chaldeans," and probably a man who had told the king of Babylon all about Jeremiah, his advice to the Hebrews and their treatment of him, for Gedaliah's father had been one of Jeremiah's staunch friends. (Chapter 26:24.) As will appear later, the king of Babylon put much confidence in Gedaliah.

15-18.—Ebed-melech was the man who had spoken to King Zedekiah in an appeal to have Jeremiah brought out of the mire. God did not forget him, because he had been faithful to his word and to God's prophet. No doubt at this time, as the siege was nearing its end, he was a badly frightened man, and these assuring words of the prophet must have been very comforting to him. The meaning of "life for a prey" is that he should escape with his life.

Ch. 40:1-6.—In this speech of the captain to Jeremiah we have the strange phenomenon of a heathen testifying almost in the prophet's own words to the truth of Jeremiah's prophecies. Jeremiah was no doubt well known to the Babylonians, and this captain was very kind to him and considerate of his feelings. When the word of God goes forth, though it may not always reach the people for whom it is intended, it is sure to

reach someone, and often the one who would be least expected to be influenced by it. If the prophet had consented to go to Babylon he might have enjoyed great honor there, but he chose to remain in his own country, like a good patriot.

7-12.—When Gedaliah entered his office as governor over the land many of the Jews who were left resorted to him, and other Jews who in the nation's trouble had gone into other nations came back and joined themselves to him. He advised them to be loyal and industrious, and gave every evidence of being a wise ruler.

13-16.—It is not easy to understand why such a man as Gedaliah did not make inquiry about this conspiracy from the prophet of the Lord. He could not believe that Ishmael would be so base. This man was one of the line of David, and was no doubt jealous of Gedaliah, and so was easily leagued with the Ammonites, the old enemies of the Hebrews, to slay him. He would not believe this story, though testified to by many witnesses, and would not allow Johanan to slay Ishmael.

Ch. 41:1-10.—But what followed proved that the story of a conspiracy was true. This murderer, under the guise of friendship, slew the governor and his entire body of associates and took captive all who were left, so that no one escaped to tell the story. Two days later, as eighty men came to Gedaliah, presumably to carry an offering to Jerusalem, this man hypocritically enticed them into Mizpah and slew seventy of them, sparing ten of them who promised him treasure. The murderer now takes all the captives and starts to the land of the Ammonites.

11-18.—When Johanan heard of it he gathers his forces and starts in pursuit. When he overtook them the captives deserted to him in a body, but Ishmael and eight of his murderous followers escaped. Johanan was now afraid of the Chaldeans, since Gedaliah had been murdered by Jews, and they thought that all would be held responsible, and so they retired into an out of the way place until they should know where to establish themselves.

Ch. 42:1-6.—Johanan up to this time seems to have been a good man. He had likely been much associated with the prophet under the rule of Gedeliah, and knew the history of his prophecies before the destruction of Jerusalem. This request of the prophet in verses 2 and 3 was therefore natural and proper, and Jeremiah promises to pray to the Lord and give Johanan an answer. They promise the prophet to do as the Lord directs.

7-22.—Ten days later the answer of the Lord came telling them to be sure to stay in the land of Judah, and that God would protect them and give them favor in the eyes of the Babylonians. They were warned not to

rebel and leave the land, and were cautioned that if they did fly to Egypt that the very evil which they sought to escape would overtake them there. The latter part of this message makes it evident that these people already had their minds made up to go to Egypt and wanted the consent of the prophet, but they meant to go whether or not he gave his consent. That kind of wilful disobedience was the very kind that had destroyed the nation, and God condemns it here most unsparingly. The prophet would be able to see when he began to deliver his message that the company was determined to reject it, and so he reminds them of their promise, and how already they are breaking it. Hence the declaration of verse 22.

Ch. 43:1-7.—The same old spirit of disobedience that had so cursed the nation crops out among these few that remain. Had they been obedient to God he would have made them the head of a new nation of Israel to which the faithful would have been speedily gathered from all nations, and so there would have been no interruption in the national affairs of God's people except to send out of the nation into captivity such as refused to be governed by God's commands. They accused Jeremiah of falsehood because their own hearts were wrong, saying that his secretary was controlling him in the interest of the Babylonians. Then they proceeded further to dishonor God and his prophet by carrying the best of all the remaining people, together with these two men of God, along with them to Egypt. Tahpanhes was on a branch of the Nile next to Palestine, and was a city largely inhabited by Jews.

8-13.—God now sends Jeremiah to the pavement in front of the palace of Pharaoh to give the Jews an object lesson. They had carried him by force into Egypt, and now they are forced to hear the prophet's burning declaration of God's anger with them for their disobedience. The king of Babylon, who had destroyed Judah, was also to destroy Egypt, and so the Jews who had added insult to injury were to suffer just what Judah had suffered. God had given them fair warning, and they had wilfully rejected and despised and lied about God's message to them, in spite of the fact that in the land of Judah they had known Jeremiah and the treatment his messages had received at the hands of his fellow countrymen, and also how faithful and true his words had proven to be. It was inexcusable and abominable, and deserved the punishment of verse 11. They should have submitted to Babylon.

Ch. 44:1-14.—Following these burning words comes another message to all the Jews who had sought refuge in Egypt. It is evident that the greater part of them had begun to practice the idolatry of the Egyptians, and so they felt that they had escaped the calamity which had come upon

their land, while at the same time they refused to be rebuked for sin by God's prophet, but determined to continue their ways in the land of Egypt. Jeremiah points them back to the desolation of the land for which their hearts yearned, and told them why it had thus become accursed. The declaration of verse 4 was again repeated, as it had been so often repeated before. The appeal of verses 7-10 does not move them, hence the terrible sentence which went out against the nation of Jews now goes out against the refugee Jews of Egypt. The language of verse 14 refers to such as were carried there against their will, as was Jeremiah and his secretary, Baruch; and who would return at the first opportunity. Tradition, however, reports that Jeremiah died in Egypt, probably because he had no chance to escape.

15-19.—There was no attempt at hypocrisy on the part of the people. They answered boldly, "We will not listen to your message, but will continue to worship the same gods we have been worshiping." Their statement that these false gods had given them plenty in the land of Judah shows clearly how men may take blessings and prosperity of the Lord, neglect, and finally refuse to give him thanks, and then construe his long suffering as approval of their course by the higher power. Thus it is that idolatry grows out of the blinded human concept. In spite of all the warnings of the prophets so often referred to, the people had paid so little heed that they did not realize that what they suffered was God's just punishment upon them, after his long suffering, because of those very sins to which they are here attributing their former prosperity.

20-30.—In his reply Jeremiah reminds them that God's patience had at last become exhausted with their stubborn rebellion in the land, and for that reason they had at last been visited with this calamity. And now, says the prophet, since you have made such a vow as you have just expressed, and declared your determination to keep it, go right on, and remember while you are doing it that God says this about you, "You shall be consumed by sword and famine in the land of Egypt, and only a few of you shall escape again to the land of Judah. By this means you shall know whose words shall stand, mine or the idols'. And you may know by this sign when this word is coming to pass, I will give the king of Egypt into the hand of his enemies." This bold prophecy would give these Jews much to think about in the near future when calamity overtook them in Egypt. From this conversation it can readily be understood why such dreadful calamity was necessary to turn the Jews from idolatry. When they first came into Canaan they had neglected God's injunction to uttely destroy the idolaters from the land, and now

not only is their nation destroyed on account of the idolatry of the chosen family, but a remnant of their refugees in Egypt are boldly arguing for that accursed idolatry which had now twice given Canaan over to the wrath and punishment of a justly provoked God.

Ch. 45:1-5.—Here is dropped in an incident illustrating the human side of God's work. Baruch had been faithful to his master, Jeremiah, and together they had shared much privation for the cause of the Lord. This faithful man is now discouraged. His sorrowful utterances called forth from the Lord this word through Jeremiah, "I have broken down an entire nation which I had carefully planted and nourished, and so it is untimely at this stage of things for you to expect anything short of severe hardships, but I assure you that your life shall be preserved wherever you go."

Ch. 46:1-28.—The warnings, the threatenings and the reproaches of God's chosen nation is for the present at an end. They have gone into captivity and have lost entirely their national identity. The promise land is once more a desert waste, and it seems to the nations about as if the enemies of God had triumphed and that there were other gods stronger than he. It now remains for the prophet to utter God's coming judgments against the other nations before he closes his prophetic work. His remaining chapters are devoted to that subject. The first one is concerning Egypt. This army spoken of in the first twelve verses had gone against the Assyrians twenty-two years before this, and on the way had slain Josiah, king of Judah. Four years later this same army had been terribly defeated at Carchemish on the Euphrates River by the king of Babylon. That defeat is described in verses 3-12. Now, eighteen years afterward, this prophet of fallen Judah stands in Egypt, where he has been carried by force, and declares that the king of Babylon should come and smite the land of Egypt, which he did sixteen years later. Verses 14-24 describe the conquest; the regions about were to be devastated, and meanwhile the principal cities of Egypt were to prepare for the inevitable. The God of Israel was against them, and therefore they should not be able to stand against their foes. They should say of Pharaoh, verse 17. The king of Babylon was to be irresistible to Egypt. Her hirelings should flee before the enemy and the conquerors should destroy the cities with their battle axes. Egypt with her king and her gods should go into captivity to Babylon. In verses 27 and 28 the Israelites are assured that God will protect them, and that though the nations about them shall be destroyed, they shall not be, but after being

properly punished for their disobedience they shall be gathered again to their own land and enjoy peace and prosperity.

Ch. 47:1-7.—These last chapters of Jeremiah up to chapter 52 continue the general class of subject matter in chapter 46—a series of prophecies against the nations round about Judea. After the prophecy against Egypt (chapter 46) the prophet Jeremiah turns to the consideration of all the nations in touch with the chosen family who through the past centuries have been thorns in the flesh of the Hebrew nation, and by their wiles have tempted them into idolatry, and have been their enemies on many battlefields. After Egypt, one of the most conspicuous of these was the Philistine nation. It is generally thought that this prophecy was made in the reign of Zedekiah, before the captivity of Jerusalem. The latter part of verse 1 indicates that at some time later the king of Egypt smote Gaza, the city of the Philistines. The "rising of waters," verse 2, refers to the coming of a multitude of people. As verse 4 indicates, the Philistines were helpers of Tyre and Zidon, just north of them. The prophet, in verse 6, overwhelmed by the sight of the disaster which he sees, addresses the sword, appealing for a cessation of vengeance taking, then as if coming to himself again, he adds, But however desirable peace may be, since it is God's will that the overflowing iniquity of this people should be visited upon them, the sword must do its work. This people was overwhelmed by the Babylonians about the time of the siege of Tyre.

Ch 48:1-47.—Moab was another old enemy of the Hebrew nation. This prophecy is thought to have been made some time after the destruction of Jerusalem. Nebo was the name of the mountain of that land from whose top Moses saw the promise land, also the name of a city in the territory of Reuben, afterwards possessed by the Moabites, and also the name of one of the principal idols of the Moabites. Hence the word would stand as a sort of synonym for the whole nation of Moab. It is said that Moab boasted that she had never been conquered, hence the first part of verse 2. The thought of verse 6 probably is that if they fled to the wilderness their enemies would regard them as already assured of destruction and would not think it worth while to follow them. Verse 10 declares that since the order has gone forth of God to destroy this people, it must be done, and done thoroughly, and that no sloth or negligence will be tolerated in its execution. Verses 26 and 27 show something of the condition which brought about this order against Moab; not only was the cup of their idolatry full, but they were most provoking enemies of the Hebrews and their God. Now the time had come for the

order of things to change, and whereas at this time they were loud in their effrontery against the despoiled Hebrew nation, the prophet here assures them that the time is not far away when they shall be made to drink to its dregs a similar cup of national affliction, and (verse 30) shall similarly become a derision and reproach. Verse 42 states the reason. The language of verse 44 is very similar to that used regarding Judah. Verse 45 refers to a quotation from an old poet quoted by Moses, Num. 21:28. The last verse speaks of the restoration of the Moabites, though it is not recorded in history whether or not they were ever restored to national existence after their destruction by Nebuchadnezzar in the time of his siege of Tyre. It is probable that some were spared and became the progenitors of a prosperous class of people.

Ch. 49:1-6.—The Ammonites were another company of old enemies of the Hebrews. They fought against them when the Israelites first came to the land of Canaan, and often did so after Israel was settled in the land. They were also destroyed by the Babylonians, and are supposed to have been restored to their nation when Cyrus granted the Jews leave to return from Babylon. The point to the latter part of verse 1 is that these people had taken the cities which had formerly belonged to the children of Gad. Rabbah was their chief city, and Malcom their chief idol. Verse 4 indicates that they gloried much in their fruitful valleys, but he here declares that all these resources should fail in the calamities which were to come upon the nation. These two nations, Moab and Ammon, were the descendants of Lot by his two daughters.

7-22.—Edom was the nation descended from Esau. Teman was a part of Idumea, and Dedan was a city of that country. The prudent conduct of the forefathers of that people had given way to violent perversion of righteous ways, and God was about to visit upon them the result of their evil ways. Verses 9 and 10 indicate that they should be stripped cleaner than grapes were usually gathered, but that God would care for the fatherless and the widows. The nation was to be exterminated for its sins. Bozrah was also a city of Idumea. The pronoun of verse 22 refers to the king of Babylon.

23-27.—"Damascus was one of the principal cities of Syria. It was taken by David (II Sam. 8:6), and retaken in the reign of Solomon, and regained its independence. Its kings were often at war with the ten tribes, and once joined with them for the destruction of Judah. To defend himself against these powerful enemies Ahaz made a league with the king of Assyria, who besieged Damascus, took and demolished it. From that time we hear nothing of Damascus until we meet with it in

this prophecy. It appears to have been rebuilt and restored to some consequence. It made an obstinate resistance to Nebuchadnezzar, but was at last taken and sacked by him. At present it is both a large and populous city with considerable commerce." (Clarke.)

28-33.—Kedar was one of the sons of Ishmael who settled in Arabia, and gave name to a powerful tribe there. Hazor was also of Arabia, but the place cannot now be located.

34-39.—Elam cannot be historically located. Verse 34 shows that this prophecy was given earlier than the others, and so is not here in its chronological order. It is thought that these people were Medes, a part of what afterward became the Medo-Persian empire, and were famous for their skill in archery.

Ch. 50:1-51-64.—Jeremiah sent this prophecy concerning Babylon to the Jewish captives there in the fourth year of Zedekiah. Bel and Merodach were idols of Babylon, and the prophet here uses the present tense to express judgments that are sure to come. The nation from the north was the Medes under Cyrus. After that conquest the captive Israelites were to be allowed to return to Jerusalem. The reason why Babylon was to be punished is stated in these verses. They had most mercilessly treated the Jews whom God had allowed them to punish, and felt no remorse because the Jews had offended God. And so God was about to bring upon them similar punishment. Assyria had already been punished for a similar offense, and Babylon would be punished in future. Because of its wide conquest Babylon was called the hammer of the whole earth, because God used it to break in pieces the nations. Its own ruin is compared to that of Sodom and Gomorrah, so complete and awful was it. This mighty nation, which extended its rule over the known earth, was so completely destroyed that its site at present is a desolate marsh on the river Euphrates. The person by whom Jeremiah sent this message to Babylon was to read it publicly and then bind it to a stone and cast it into the river, as a sign of the sudden fall of the city. The name Babylon became a synonym for wickedness, and is used by John in the book of Revelation to represent earth's iniquity. Just as the nation Babylon disappeared from among the nations of the earth, so is the iniquity of the earth to disappear from the world. There is a remarkable similarity between these chapters 50 and 51 and chapters 17 and 18 of Revelation.

Ch. 52:1-34.—The last chapter of the book, which rehearses the downfall of Judah, was added most likely by Ezra after the return from Babylon. It shows how the prophecies had been fulfilled. The three

deportations mentioned in verses 28-30 are doubtless minor ones, different from the three mentioned in the first, eighth and nineteenth years of Nebuchadnezzar, and designated to point out what is not elsewhere noted. (II Kings 24:12-16; Dan. 1:3-6, etc.)

LAMENTATIONS.

INTRODUCTION.

This book is in reality a postscript to the book of Jeremiah. After the prophecies related in that book had been so ruthlessly disregarded and the Hebrew nation had gone into captivity for their sins, it was declared that "Jeremiah sat weeping, and lamented with this lamentation on Jerusalem." (See preface to this book of the LXX.) Some claim that he wrote this lamentation in a cave near the city. That would of course be before the prophet was carried to Egypt. In the Hebrew each stanza of the book begins with a different letter of the alphabet. This is so arranged, no doubt, in order to assist the memory in fixing the book in the mind. The first chapter has 22 verses, one for each letter of the alphabet. The second chapter has 22 verses. The third chapter has three times as many, or 66 verses. The fourth chapter has 22 verses, and the fifth chapter has 22 verses. In the last chapter the letters beginning the verses are not in their alphabetical order. In the third chapter they are, but each letter begins three consecutive verses. Authorities call special attention to the fact that this book is not one poem of five chapters, but five distinct poems. All of these poems are on the same subject. The Hebrews usually call this book "How," the first word of the book. The LXX gave it the name of Lamentations.

ANALYSIS.

Poem 1.

1 Sorrowful posture of Jerusalem.
2 Her grief.
3 Its reason.
4 Suspension of her religious rites.
5-7 Her subjection to her enemies.
8, 9 Its reason.
10 Profanation of her sanctuary.
11 Her abject want.

12-17 Depth of her sorrow. Its source.
18, 19 Her acknowledgment.
20-22 Her appeal to God.

Poem 2.

1-9 Visitation of God's wrath upon Zion.
10-12 Miseries of her famine.
13 The prophet's perplexity.
14 False prophecies in Judah.
15-16 Result. Ridicule of her enemies.
17 The true reason of her calamity.
18, 19 Acknowledgment of her people.
20-22 The appeal to God.

Poem 3.

1-18 Jeremiah's personal experience.
19-39 Its lesson to him.
40-63 His exhortation, and appeal to God.
64-66 His confidence.

Poem 4.

1-20 Desolation of Jerusalem described. Its explanation.
21, 22 Warning to Edom and comfort to Zion.

Poem 5.

1-22 The prophet's appeal to God.

LESSON NOTES.

Poem 1.—Verse 1. To sit solitary was usually an indication of great grief. The same thought was expressed in calling the city a widow. The Hebrew nation in the days of David had ruled all the nations between the Nile and the Euphrates. Now it was itself in captivity. Verse 2 reminds us how fickle are the friendships upon which we so often lean. The enemies which the Hebrews should have slain when they came to Canaan finally seduced the nation into sin, and then forsook her and gloried over her downfall. The prophets had long been warning them of what verse 3 declares, but they would not heed. The latter part of the verse uses the figure of a traveler caught by robbers in a mountain gorge. In verse 4 the city is represented as in mourning because her yearly feasts are not kept. The language of verse 5 does not mean that the enemies of God's people were prospered in their evil ways, but that they were allowed to have power over the Hebrews because of the sins of this chosen family, just as God foretold (Deut. 28:25). In verse 6

the natural protectors of the nation were represented as starved animals which did not have strength to run away from the hunter.

It was very natural that her affliction should cause her to contrast that condition with the joys she had felt in the past. Verse 8 states the whole difficulty. The people sinned, therefore the punishment. Even the enemies of truth despise a sinner, and despise themselves for sinning. Verse 9 uses the figure of a woman whose very garments were saturated with her flow, making her an object of loathing. So it had come to pass that the heathen, who were never allowed in the holy place, were swarming over it, because they had become the conquerors of Israel. Not only was the sanctuary profaned, but God's chosen family was crying for bread and pawning their most precious possessions for something to eat. In verse 12 he calls the observers to notice whether or not they can find any sorrow equal to the sorrows of this chosen people. He compares it to a fire burning in the bones, and the grief of a panic-stricken animal snared and taken captive. He recognizes God's hand in the matter (verse 14), and owns that he has delivered them to their enemies. This thought is in perfect keeping with the prophecies of Deuteronomy. He foretold in that book that if the people sinned he would do just what verse 15 here declares he has done. Treading the wine press means punishment of the wicked, and the meaning is that Judah was being punished for her sins. This condition caused the lamentation of verses 16 and 17. Jeremiah, being about all the true representative of God's chosen family left, makes the acknowledgment of verses 18 and 19, and then appeals to God in verses 20-22, assuring himself that the enemies who are gloating over Israel's misfortune shall themselves have to endure like punishment for their own sins.

Poem 2.—In poem 2 the prophet exclaims how Zion is under the manifest displeasure of the Lord, and from what a height to what a depth God's chosen people have fallen. The punishment seemed pitiless (verse 2), and the fierceness of God's anger was manifest in the fact that he withdrew all his protection from this chosen family. In verse 4 the prophet represents God as doing that which was done by the enemy. This was strictly true so far as the punishment of Israel was concerned. Every affliction which any child of God suffers for any wrong act is a visitation of God, though it is equally true that he who visits such punishment in a wrong spirit must himself also pay the penalty for wrong doing. Here is the point where God's providence and man's free moral agency meet, and the explanation of the saying that the wrath of men shall praise God. These verses 4-9 draw a most vivid picture of

God's destruction of his chosen nation. The word "tabernacle" in verse 6 were better rendered "booth," the thought being that God cast off the appointed place of worship as lightly as if it had been a play house. The last sentence of verse 7 may mean that after the enemy had taken Jerusalem they held mock services in the temple to ridicule the religious services of the Jews. As the latter part of verse 9 indicates, when God had determined to destroy Jerusalem, he would not give to any prophet a sign of relenting, no matter how hard he pleaded. The picture in verses 10-12 of the elders upon the ground in sackcloth and dust, the maidens hanging their heads, and the tears and aches of the prophet, the starving babies begging their mothers for bread and crying on their bosoms, is a most vivid and pitiful description of the miseries of Jerusalem's famine during and after her siege. In that day the liver was thought to be the seat of the passions, hence the expression of verse 11. The perplexity voiced in verse 13 showed that the prophet was at utter loss of words to express his sense of overwhelming grief at the greatness of the destruction of the Hebrew nation. The thought of verse 14 is that the false prophets prophesied smooth things to the people instead of rebuking their sins and so saving them from the evils which resulted from those sins. Thus the false prophets had led the people into sin and into its consequent punishment. The result is clearly shown in verses 15 and 16. Their enemies derided them and boasted that they had conquered and swallowed them up. The prophet in the next verse gives the true statement of the case. "The Lord has done it," i. e., it was only because the Lord had something against the people that it was allowed to be done. And God had foretold that he would do so if the people sinned. In verse 18 the pronoun "their" refers no doubt to the Jews. They called upon the remainder of the nation to repent and to make their acknowledgment to an offended God, and plead with him for relief from the frightful conditions. Such acknowledgment was the first step toward real repentance. In his appeal to God the prophet complains that in that awful day women were eating their own children to keep from starvation, that priests and prophets were slain in the sanctuary, and that youth and old age, male and female, lay dead in the streets. Terrors had been called together as the Israelites were usually called to the feasts; no escape from the slaughter.

Poem 3.—In the first eighteen verses of this poem the prophet gives his own experience that it may encourage others amid the awful darkness now at hand. The fact that at the time of the siege Jeremiah had been beaten and imprisoned and starved and sunk in the mire of a slimy pit,

as it is recorded in the book of Jeremiah, makes these words very forcible; and they would have force with those who now hear him, for all were acquainted with these facts. If, under such pressure as that, the prophet retained his faith and hope, that itself ought to be an encouragement to those who hear him now. While the prophet believed that all the Lord allowed his enemies to cause him to suffer would be to Jeremiah's benefit because he trusted in the Lord, yet when the burdens were pressing most heavily upon him he cried for help in such agony that when his prayer was refused he had the feeling expressed in verses 17 and 18—all his former prosperity was forgotten, and he was in utter despair of receiving anything of the Lord. But as is always the case, his dread had been worse than the reality when it came. Speaking of its lesson to him, he says, Though I still have the experience in vivid remembrance, so much so that it impresses me yet, still that very fact gives me hope; for I am yet alive and the Lord is with me, and I believe he is good to one who waits and seeks and hopes. Verse 27 suggests that to learn in youth (as he had done) the lesson of submission to God was the sure way to pass through such ordeals without losing faith, and so the sublime conclusion of verses 31-39. In view of the above he makes the exhortation of verses 40-41, then turning to God he acknowledges for his people the sin of the nation, and pleads for pity by stating in the strongest terms the frightful condition into which the whole nation has come. Verses 49-63 call up the instance of Jeremiah's faith in the midst of his overwhelming griefs, and so become a silent plea to this people to do likewise in this national calamity. Then he closes the song with a burst of confidence which is not only expressive of the faith which brought him out of his personal despair, but which will likewise be the salvation of his people if they return to their confidence in God. Thus Israel shall be saved and their enemies finally punished.

Poem 4.—In this poem the gold and precious stones mentioned refer to the sons of the people who fell in the siege. He declares that the people because of that siege had become more heartless toward their children than wild beasts were toward their young. The latter part of verse 6 means that Sodom did not have to stand any siege with its awful horrors, as did Jerusalem. The language of verse 7 refers to the beauty of the Hebrew sons before the siege, while that of verse 8 refers to their condition after it. Verse 10 stated an actual fact. Women cooked and ate their own children in that frightful time. As is indicated by verse 12, so great was the reputation of Jerusalem for the strength of her defense that none of the wise men of the surrounding nations believed

that she could be taken by an enemy. Verses 13-15 declare that so great was the violence within the nation that the priests became noted as shedders of blood until they cried as if they were lepers, even to the priests, "Depart, unclean." Even strangers declared that such a nation could not exist long in her place. And so it came to pass that the enemy took and spoiled this nation who made its boast that it lived under the special protection of the Almighty. And so the writer closes this poem by telling Edom, that old enemy of Israel, to rejoice, if she would, because her enemy was taken, but to remember while she was doing it that God's wrath was sure to come also upon Edom. He brings this ray of comfort to Zion that her punishment has been visited, and that she may look for brighter days in future. But Edom's sorrow was yet to come.

Poem 5.—This last of the five poems is a passionate appeal to God, in which the writer points out the completeness of the destruction of the chosen family, and how they have been degraded to the lowest possible condition, having to pay even for the water which they drink and the wood which they burn. At this time they are turning to Egypt and Assyria for a livelihood, being ruled by servants, and burning with fever of starvation. Women were ravished, princes hanged by the hands, and young people and children made to stagger under burdens too heavy for their backs. The mountains of the singer's native land were becoming the haunts of the wild beasts, but he appeals to God to turn away his wrath from them and renew them as in days of old.

EZEKIEL.

INTRODUCTION.

The king of Babylon, in the year 599 B. C., came against Jerusalem, and after besieging it for awhile King Jehoiachin and the leaders of the Jews surrendered to him, and were all carried into captivity and settled in a colony on the banks of the Chebar River, two hundred miles north of Babylon. Among these captives was Ezekiel, son of Buzi, a priest. Five years after that time he began to prophesy, and continued for twenty-two years.

Thirty-four years before the call of Ezekiel, Jeremiah had begun to prophesy. In the fourth year of Ezekiel's captivity, seven years before the destruction of Jerusalem, Jeremiah sent his message to the captives in Babylon. (See Jeremiah 29.) The next year Ezekiel began to prophesy

in the land of the captivity. It is very reasonable to suppose that both Jeremiah and Ezekiel were familiar with each other's writings.

From the time when it became apparent that the Jewish nation must be overthrown Jeremiah had been exhorting the king and the people to surrender to the Babylonians, and thus save both the city and themselves from destruction. On the occasion above referred to (599 B. C.) the king and the best of his subjects had taken that advice. "The ungodly were willing to do anything to remain in their native land; whereas the godly believed the prophets, and obeyed the first summons to surrender as the only path of safety." And so the ones to whom Ezekiel gave his messages in the land of captivity would be much more teachable than those to whom Jeremiah gave his messages.

ANALYSIS.

Chapter 1.
1-28 Ezekiel's vision.

Chapter 2.
1-3-11 God's message to him.
12-15 Constraint of the spirit.
16-21 God's commission to Ezekiel.
22-5-17 His message to the Hebrews by Ezekiel.
22-27 Their oppression of the prophet.

Chapter 4.
1-3 Portrayal of the siege of Jerusalem.
4-8 Reclining of the prophet.
9-13 The unclean food.
14-17 The protest. God's answer.

Chapter 5.
1-4 Destruction of the hair.
5-17 Explanation of the symbols.

Chapter 6.
1-7-27 Picture of the destruction of the land of promise.

Chapter 8.
1-11-25 Ezekiel's vision of Jerusalem.
1-3 The translation to Jerusalem (in spirit).
4, 5 The image of jealousy.
6-18 Its explanation.
6-11 Wickedness of the nation.
12-14 Degradation of the women.
15-18 Degradation of the priesthood (sun worship).

Chapter 9.
1-11 The punishment.
Chapter 10.
1-7 Scatterment of fire over the city.
8-22 Repetition of Ezekiel's first vision.
Chapter 11.
1-13 Ezekiel's prophecy against the princes.
14-21 God's message to the faithful.
22, 23 Departure of the Shechinah from Jerusalem.
24, 25 The prophet's return (in spirit) to Chaldea.
Chapter 12.
1-16 Ezekiel's sign of the exile of the Hebrews.
17-20 His sign of their want.
21-25 Rebuke of their false proverb.
26-28 Assurance of speedy judgment.
Chapter 13.
1-16 A prophecy against false prophets.
17-23 The woe against false prophetesses.
Chapter 14.
1-11 God's answer by Ezekiel to the inquiring elders.
12-23 Positiveness of God's judgments.
Chapter 15.
1-8 The parable of the vine.
Chapter 16.
1-63 The reproach of Jerusalem.
1-5 Her lowly birth.
6-14 God's pity upon her.
15-34 Her falsity.
35-43 Her judgment.
44-59 Her comparison to the other wicked nations.
60-63 The joint restoration.
Chapter 17.
1-10 Parable of the eagles.
11-21 Its explanation.
22-24 The faithful remnant.
Chapter 18.
1-32 Rebuke of the false proverb.
Chapter 19.
1-14 The prophet's lamentation.

Chapter 20.
1-32 Recital to the elders of God's long suffering toward their nation.
33-44 His promised judgment.
45-21-7 Destruction of the land prophesied.
8-27 Method and agent of the destruction.
28-32 Prophecy against Ammon.

Chapter 22.
1-16 The private character of Jerusalem. God's threat.
17-22 Degeneracy of the chosen people.
23-31 Specification of her evils.

Chapter 23.
1-49 Parable of the two daughters.

Chapter 24.
1-14 Parable of the caldron.
15-27 The lesson from the death of Ezekiel's wife.

Chapter 25.
1-7 Prophecy against Ammon.
8-11 Prophecy against Moab.
12-14 Prophecy against Edom.
15-17 Prophecy against Philistia.

Chapter 26.
1-21 Prophecy against Tyre.

Chapter 27.
1-36 The prophet's lamentation for the city.

Chapter 28.
1-10 God's message to the king of Tyre.
11-19 The prophet's lamentation for him.
20-24 Prophecy against Zidon.
25, 26 The promised restoration of Israel.

Chapter 29.
1-30-26 Prophecy against Egypt.

Chapter 31.
1-18 Her comparisón to Syria.

Chapter 32.
1-16 Lamentation for Pharaoh.
17-32 Lamentation for the Egyptians.

Chapter 33.
1-9 Duty and responsibility of a watchman.
10-20 God's appeal to the land by the watchman.
21-29 Message concerning the remnant in Judea.
30-33 Hypocrisy of the people.
Chapter 34.
1-16 Prophecy against the shepherds of Israel.
17-31 Message to the people.
Chapter 35.
1-15 Prophecy against Seir.
Chapter 36.
1-15 Apostrophe to the mountains of Israel.
16-38 God's promise of Israel's restoration.
Chapter 37.
1-14 The prophet's vision of the valley of bones.
15-28 Reuniting of the tribes of Israel.
Chapter 38.
1-39-24 Prophecy against Gog.
25-29 Assurance of Israel's restoration.
Chapter 40.
1-48-35 A picture of restored Zion.
1-42-20 Measurements of the temple.
Chapter 43.
1-5 Jehovah's manifestation in it.
6-12 The warning to Israel.
13-17 Measure of the altar.
18-27 Ordinances of the altar.
Chapter 44.
1-31 The priestly regulations.
Chapter 45.
1-8 Allotment of the sacred territory.
9-16 Exhortation to the princes.
17-46-18 Duties of the ruling prince.
19-24 Temple courts for cooking the priestly portions.
Chapter 47.
1-12 The prophet's vision of the flowing waters.
13-20 Boundaries of the land.
21-48-35 Disposal of the tribal divisions about the sacred territory.

LESSON NOTES.

Ch. 1:1-28.—It is a question among authorities whether the thirtieth year here referred to the fact that the year mentioned was the thirtieth year of the newly risen Babylonian power, or whether it meant the thirtieth year of Ezekiel's life (and so the year when he reached his priestly majority). Chebar, or Habor, was the place where the ten tribes of Israel had been carried and colonized by the Assyrians (II Kings 17:6). The river mentioned flows into the Euphrates about two hundred miles north of Babylon. So it becomes clear that in the land of captivity the best blood of the two nations, Judah and Israel, was joined again into one family, so that the people who returned from captivity at the end of the seventy years was in reality the faithful of both Judah and Israel, and it is to the Hebrews of both these nations that the prophet here speaks. The fury of the storm (verse 4) with its wind and lightning is just such an accompaniment as would be likely to attend a manifestation of the Almighty. The four living creatures mentioned I take to represent four phases of the character of Christ, who is the manifestation of God to men: 1, his humanity; 2, his conquering power; 3, his sacrificial import; 4, his divinity. All these phases are joined in each creature, though of very necessity some one of these phases must be the predominant in each creature, so that four creatures would be required to give illustration of the strength of each of these four phases in the character of God. The fair inference is that the four heads of each creature looked in four different directions. Below the four heads of each living creature was one body, and to each body was two pairs of wings, one with which to fly and one to cover the body. Verse 12 indicates that each living creature followed directly after one of its heads, and in each case, I think, after a different head, and so each of the heads would be a leader of one of the four creatures. Their resplendent appearance would be in keeping with the nature of the truth which they represented. The language of verses 15 and 16 I take to mean simply that the rapidity of movement was indicated by the presence of wheels as tall as the creature and full of eyes (verse 18), suggesting that their movements were directed by observation; and that these wheels went straight forward (verse 17). It is believed that each wheel was composed of two circles cutting one another at right angles, so that one wheel appeared transversely within another (verse 16). By this means any one of the four faces might be followed without the wheels being obliged to make any curve in their course. The firmament above their heads might easily represent the firmament of the heavens, under which all things are to be

made subject to the truth. The goings of the truth are always accompanied with great noise, for it overturns and overturns until he comes whose right it is to reign. And above all was the throne of God, around which was the rainbow, the emblem of the perfection of light (the rainbow being simply white light broken into its primary colors).

Ch. 2:1-3-11.—The prophet had been overcome by terror, but the assuring voice of the Almighty encouraged him to stand upon his feet and hear God's message to him. He is reminded that these descendants of Jacob are rebellious and impudent, but that they must be warned and made to remember that a prophet has been among them. The language of verse 6 indicates that the people were most exceedingly ugly in their looks and actions toward the man of God. Also (verse 8) that the message would be one which would distress him to carry to them. The language of verse 3 in chapter 3 indicates that it was sweet to the prophet to take in this knowledge, but the sequel will show that it was a most bitter thing for him to give it out again with all its weight of woe. Verse 6 declares that strangers would heed your admonitions quicker than your own people. This is a well known fact about which even Jesus had occasion to remark.

Verses 12-15 show the stress under which the prophet was placed when he came into possession of God's message to this people. He sees the movements of God's providence in the furtherance of his plans, and realizes the weight of sorrow which it implies to this rebellious people. Hence his bitterness, and the strength of his desire to move them to repentance. His sitting in silence among them for a time would thoroughly advertise him, and make them ready for the message he was about to deliver to them.

16-21.—And now before he speaks, God gives to him his commission. He is a watchman, and as such is to be held responsible for the discharge of that duty. It is a possible thing, and given color by the strictness of the message delivered to him, that the prophet may have been somewhat unwilling to discharge his duty until he was reminded of the responsibility which would rest upon him if he did not. Hence verses 18-21. In these verses is clearly set forth the stupendous fact of humanity's free moral agency. Human beings are allowed to think and act for themselves and to change their course at their will, and God accepts their decision and marks them accordingly; and thus it is that each individual makes character for which he is responsible. In this power of choice consists his God-likeness. Akin to that thought is the other found in these same verses—that if God accepts and gives men credit for being co-operators

with him in influencing the actions of free moral agents, he must hold them strictly responsible for the faithful delivery of his messages. Since the truth must be presented to the mind before the mind can be held responsible for its acceptance or rejection, a necessary antecedent of character making is the setting forth of the truth for the consideration of the character maker.

22-27.—Having prepared the prophet for his work, the Lord now gives to him the message for the Hebrews. First of all he takes him aside and shows him glory similar to that which he had seen by the river, and assures him with the same encouraging voice, so that the prophet is satisfied that the course he is about to take is ordered of the Lord. Here God assures him at the start that the people will treat him with contempt and abuse. It is a matter of dispute among authorities as to whether the language of verse 25 means actual imprisonment or simply implies such active opposition to the words of the prophet as to be the means of isolating him from the people as if he were shut up in prison. Be that as it may, the prophet was taught to expect bold opposition, and meet it with courageous declarations of "Thus saith the Lord," thus putting the entire responsibility of the result upon the hearers.

Ch. 4:1-3.—The tile mentioned was one of Babylonish sort, about two feet long and one foot broad. The prophet was to place upon it a picture as an object lesson. First he was to put upon it a picture of a city to represent Jerusalem. Around the city he was to plant the mounts and camps and battering rams of a besieging army. Between these and the city he was to put an iron pan or plate for a wall and then lay siege to the city. This would be an effectual answer to those who were constantly envying the Jews who had not left Jerusalem. God had counseled them through his prophets to surrender to the enemy and save themselves and the city from destruction, and many who were here had done so, but those in Jerusalem taunted them with following false prophets, and contrasted their own supposed security with the sorrowful captivity of these who had gone to Babylon. No doubt many of the captives believed that those in Jerusalem were right, and that Jeremiah, Ezekiel and others were wrong; and so the prophet is here about to show them that captivity in the empire of Babylon is better than siege in Jerusalem. It is altogether probable that these prophecies of Ezekiel were read also to the Jews at Jerusalem.

4-8.—Expositors think that the reclining of the prophet was also a performance only in vision. However, it is neither impossible nor unlikely that the prophet did actually assume some such attitude each

day for a time through the period mentioned. The sum of three hundred and ninety and forty is four hundred and thirty, the length of time which elapsed between the call of Abraham and the entrance of his posterity into the promise land. It was about three hundred and ninety years from the time Jeroboam set up the idolatrous calves in the kingdom of Israel to the destruction of Jerusalem. And by reference to II Kings 21 it will be seen that for the evil which Manasseh did in about forty years of his fifty-five-year reign, God determined and foretold that he would remove the kingdom of Judah. Josiah made a reformation after this, but God adhered to his purpose to destroy the kingdom. II Kings 23:26, 27. The prophet is here pouring upon them the anathemas of an offended God, and declaring that they must suffer his promised judgments. Thus the prophet gives a second token of the evil that is about to come upon the cherished sacred place, Jerusalem.

9-13.—A third and most striking token to the Jews was that of the unclean food. The prophet was to eat the most scant amount of food, and use water as if it were most expensive, and above all, there was to be mixed with the food the most nauseating and abominable refuse. This, as verse 13 declares, was to be a picture of the unclean food of these children of promise, scattered among the nations because of their sins. Being slaves of Gentile nations, they would be obliged to do as their Gentile masters did.

14-17.—The prophet's protest was a most natural one, and probably the Lord expected that he would protest, may be desired that he should, as in the case to be demonstrated a substitute would answer as well, if it were generally known for what it had been substituted. God's order, and the prophet's protest, would of course be known to all the people. The language used indicates that the refuse named was to be used as fuel over which to cook the food. Verse 17 indicates that their want should be so grievous as to be pitiful.

Ch. 5:1-4.—The fourth token was a most notable and striking one. Ordinarily it was unlawful for a priest to cut his hair. In this case, however, Ezekiel was to cut off both his hair and beard. After the days were fulfilled through which the siege was represented as lasting, of this Hebrew family (numerous as the hairs of the head) one-third should be burned, i. e., perish by famine and pestilence; another third should perish by the sword, and those who remained were to be scattered among the nations. Even of the few which he bound to his skirt a portion was to be burned, indicating most likely that even of the priestly class a large per cent would perish because of their iniquity, and that because of their

office their example would prove a serious stumbling block to all the people.

5-17.—The explanations of these symbols in verses 5-17 is self-explanatory. Jerusalem stood for the whole Hebrew nation. Its physical situation was strategic. Jamieson says, "No center in the ancient heathen world could have been selected more fitted than Canaan to be a vantage ground whence the people of God might have acted with success on the heathenism of the world. It lay midway between the oldest and most civilized states, Egypt and Ethiopia on one side, and Babylon, Nineveh and India on the other, and afterwards Persia, Greece and Rome. The Phœnician mariners were close by, through whom they might have transmitted the true religion to the remotest lands; and all around, the Ishmaelites, the great inland traders in south Asia and north Africa. Israel was thus placed, not for its own selfish good, but to be the spiritual benefactor of the whole world. Failing in this, and falling into idolatry, its guilt was far worse than that of the heathen; not that Israel literally went beyond the heathen in abominable idolatries, but that the perversion of that which is in itself the best, is worse than the perversion of that which is less perfect. Therefore their punishment was the severest. So the position of the Christian church now, if it be not a light to the heathen world, its condemnation will be sorer than theirs." The prophecy of verse 10 was actually fulfilled in the siege of Jerusalem. It has been said of this nation that the Jewish people had "a germinating evil in their destiny," and even if verse 12 was not true under Zedekiah, it has come to be true in their latter history. The very name of Jew has long since been a term of reproach among the nations of the earth.

Ch. 6:1-7-27.—This theme follows in point of time immediately in connection with the last one. God had sent a message to the captive Hebrews in which he showed how Jerusalem was to be taken, and then follows it by showing how the land should be made desolate by the sword of the enemy. The addressing of the mountains was simply a way of making the language impressive to the captives by painting before them a word picture of the land they loved so well in desolate ruins. The "high places and altars and sun images" mentioned were the places of the people's idolatry. The slaying of Hebrews before these idolatrous altars and the destruction of their cities was only a just punishment for their evil. When their conquering enemies came into the land many of the people would fly to their false gods for protection, and of course be slain before them. All who should escape should be such as would obey God's orders to surrender and be carried captive among the nations.

Verse 9 indicates that these scattered captives should be made by the national calamity to remember and deplore the sins against God which had destroyed the nation. Such feelings and expressions as are here indicated would start the whole remaining company of the Hebrews into the channel of true repentance, and make them own that God had treated them according to their deserts. The gestures mentioned in verse 11 were probably meant to give force to the prophet's declaration of the coming evils. The word "from" in verse 14 were better read "more than," the thought being that this land of promise shall become more desolate than the wilderness by the city mentioned, which was a Moabite town on the borders of the Arabian desert. This language of chapter 7 is in perfect accord with what Jeremiah was saying to the people who had not yet gone into captivity. Ezekiel was speaking to those who had gone into captivity, showing how much better was that captivity than residence in that land accursed of God. Verses 12 and 13 refer to the custom of buying and selling estates. The seller need not mourn at the sale, for he would soon be driven from it anyhow, and the buyer need not rejoice, for he shall not be allowed to possess what he has bought. The seller shall not be allowed to possess it at the year of jubilee, so both he and the buyer are in similar conditions. The fact that their appetites and passions had led them to ruin was a reason why God determined that these should suffer painful want. Verse 20 refers, I think, to the temple at Jerusalem, which God had so honored that it became the pride of the nation, but they had so dishonored it that God determined to forsake and destroy it. The chain was a symbol of captivity, the captives being chained together for leading away.

Ch. 8:1-3.—The time of this vision of the prophet concerning Jerusalem was about four hundred and twenty-five days after the first vision mentioned in this book; that is, after the completion of the four hundred and twenty days mentioned in chapter 4. Ezekiel was no doubt recognized as a spiritual teacher among the captives, and so the elders who were in captivity sat at his feet as a teacher. The messenger mentioned in verse 2 was God's manifestation to him to make him ready to comprehend and make clear to others this vision of God concerning Jerusalem. The conveyance of the prophet to Jerusalem was of course only in spirit, and it is likely that all this vision was given in a very brief space of time as Ezekiel sat before the elders, and that he immediately after related it to them, as the last verse of chapter 11 declares. The inner court was the court which the priests occupy in the daily service of the temple. The outer court was occupied by the people.

4, 5.—The image of jealousy mentioned doubtless refers to some of the images which certain kings of Judah had set up in the temple enclosure. Verse 4 indicates that there appeared to the prophet the same vision of glory which chapter 1 tells he had seen in the plain of Chaldea, so that he was assured that God was continuing to deal with him in the same line that he began when that vision was sent him. God was justly angry that such a heathen abomination should be set up anywhere by his people, especially in their most sacred place, and just where it would attract the attention of every worshiper when he first entered the sacred enclosure. The force of the word "jealous" will be understood by referring to the second commandment.

6-11.—Verses 6-18 give an expanded illustration of why it should be called an image of jealousy. First of all, as verses 6-11 show, the nation had fallen into grievous wickedness. The people had become like their heathen neighbors whom God had at first commanded them to destroy, and that in spite of all the warnings of Moses and Joshua, and the protests of their prophets. What was still worse, they did these things in secret, and the seventy elders, the legally constituted head of the civil power, were the leaders. The meaning of verse 10 is that in order to please the heathen with whom the Hebrews had come to closely associate, every manner of vile practice which the heathen were guilty of was incorporated into the religious ceremonies of Israel, and a place given them about the temple services. It will be remembered that Athaliah, who was at one time queen of Judah, was a daughter of the old heathen Jezebel, wife of the king of Israel, and she introduced into the worship of the Jews all the abominable doings of the heathen nation from which she came. Shaphan was the pious scribe who read the book of the law to Josiah. His son here mentioned was probably chief of the seventy at this time, and a leader in idolatry. The cloud of incense showed that they were zealously prosecuting their infamous idolatry. Such leadership as that makes it easy to understand why the whole nation was given to idolatry.

Verses 12-14 show another phase of the evil. What men actually were quickly manifested itself in their wives. The women were allowed to come only to the gate of the outer court, and here they are represented as worshiping a personage whom mythology tells us was a paramour of Venus, the goddess of love, and because he was compelled to spend half of the year in the regions of darkness the women tore their hair and wept, and yielding their bodies to prostitution, devoted the proceeds to Venus.

15-18.—The next picture which he sees is the worst of all. In the inner court where the priests performed their duties, between the altar

of burnt offerings and the temple where the most sacred ceremonies were performed to God, were twenty-five men (the leader of each of the twenty-four courses of the priesthood and the high priest). These of course stand for the priesthood, and they are here worshiping the sun. The last clause of verse 18 is variously interpreted. The LXX says it means to turn up the nose in scorn, expressing insolent security. Strabo says they held a bunch of tamarisk to their noses at daybreak while singing hymns to the rising sun. Brown says that sacred trees were frequent symbols in idol worship. Thus it becomes clear why God was provoked to jealousy. The people who should have been God's warriors, the women to whom the responsibility of child training was given, and even the priests who should have been the spiritual leaders of the people, were all hopeless idolaters. They had been heedless of all God's warnings and now they would not receive his reproof by the prophets.

Ch. 9:1-11.—Because of these conditions, but one thing remained to be done, viz., punishment must be visited. Seven men (the number of completeness) came upon the city, six of whom are destroyers. The duty of the other one was to first care for the remaining faithful. After he had marked them for their salvation the others were to destroy until none should be left. Three points are made very plain: 1, God cares for his own; and 2, judgment begins at the house of God upon those who sin against the greatest light; 3, even the innocence of youth does not escape such calamity when their surroundings and rearings are such that they are sure to be led in the wrong way. Verse 7 indicates that God's holy place had been so outraged by the sins of his people that he now proposed to fill it with the bones of these violators of his law. The latter part of verse 9 was not true, but it was true that he had forsaken those who forsook him.

Ch. 10:1-7.—In the first theme of chapter 10, God's throne appears—that from which all authority proceeds. The messenger who has put the mark on the deserving ones is now ordered to scatter coals over the city, the consuming wrath of God. The fire is taken from the midst of the moving figure beneath the cherub, which manifestation stood for the superintending, overruling and consuming providence of God. The coals did not come from an altar (which stood for mercy and reconciliation), but from God's consuming wrath. That wrath was at work, and unless the Hebrews should repent it would finally consume them all. It was like the glory of God's presence which shone from Sinai at the giving of the law, concerning which the people were warned lest they break through to gaze and perish.

8-22.—In the repetition of the first vision verse 8 is suggestive of a tremendous truth. There appeared the form of a man's hand. This repetition of a sight which the prophet had already seen in Chaldea, in the vision of Jerusalem, was to the prophet's mind a confirmation of the fact that it was of God, and its reappearance in this vision marks progress in the order of God's doings. The carrying out of God's providential plans is accomplished through human agency. God's great providences in the history of the human family have upon them the print of men's hands. It will be noticed from verse 19 that the glory of God, which dwelt between the cherubim over the mercy seat of the ark, rises and travels toward the gate. (Keep this point in mind for a moment.)

Ch. 11:1-13.—Ezekiel now is carried by the spirit to this same east gate. Here he saw the twenty-five men mentioned in chapter 8 with the two princes in the midst, and they are definitely pointed out by the spirit as the leaders of wickedness in the nation. Jamieson thinks that the two specially mentioned were chief priests, but were called "princes of the people" in irony, meaning that they used their priestly office to become ringleaders of the people in sin. He also thinks that verse 3 is the mocking answer of these men to the advice of Jeremiah to the captives in Babylon (Jer. 29:5). They are saying in substance, "According to Jeremiah we are being boiled in this chaldron, but it don't seem to hurt us much, and we propose to stay." But Ezekiel here answers them, "Those whom you have slain are the ones who are being boiled, and you are doing the boiling, but the Lord says that you shall be brought out of this place and put to the sword. They were to be, according to verse 11, taken captive first, in order to show them that the words of the Lord by his prophets were true, and afterwards slain in the borders of the land outside of Jerusalem. Pelatiah died in the vision. The prophet was so overcome by the severity of God's judgment that he cried out in supplication that God would restrain his wrath.

14-21.—And now in conclusion comes this message to the faithful. Ezekiel was to say to them that though the inhabitants of Jerusalem did taunt them for surrendering to the enemy and said to them, "Get you far from the Lord (i. e., from Jerusalem, where he is supposed to dwell), but we will stay and possess the land," nevertheless God would protect them in the place where he had scattered them and finally bring them again to possess that land, but that those who were guilty of evil and disobedience to God should receive the reward of their doings. Verses 18 and 19 indicate that the captivity of the Hebrews would cure them of idolatry, which proved true. They were never again guilty after the exile

to Babylon. All the element in the Hebrew nation which countenanced such doings was destroyed in that period.

22, 23.—At the close of this vision the Shechinah forsakes the temple and Jerusalem and takes its place upon the heights east of the city, where the hosts of the enemies of Jerusalem were soon to gather in their siege against it. That meant that the glory of the Lord had departed from the place he had called his own on account of the wickedness of the people he had chosen and led as his own. It is certain from the story of Kings and Chronicles and the prophecy of Jeremiah that God did forsake this nation about that time, so that it was a real vision of truth which Ezekiel saw.

24, 25.—Now the spirit carries the prophet back again in thought and vision to his place by the river Chebar in the land of the Chaldeans, and he tells the elders of Judah who were before him all this vision which he saw concerning the fate of Jerusalem. No doubt it made them glad that they were safe in the land of Chaldea, even though they were in captivity.

Ch. 12:1-16.—The language of the first part of chapter 12 leaves little room for doubt that these prophecies were meant for the Hebrews who yet remained at Jerusalem, as well as the unbelieving who had been brought with the captives now in exile. It is very likely that delegations from Jerusalem visited these captives, heard the prophecies of Ezekiel, and tried to persuade the captives to disregard them. And so the object lesson here given would be for the benefit of both parties—to reconcile to their fate those in exile, and to answer the taunting of those yet in Jerusalem, who boasted of their security and their privileges over the exiles. This picture of taking Jerusalem captive was in accord with what Jeremiah had all along been telling the Hebrews at Jerusalem. The language of verse 12 refers to Zedekiah, who was king (rather prince) when Jerusalem was taken, and whose eyes were put out before he was taken away. After that siege the people were scattered like leaves by the wind, but curses and destruction followed them wherever they went.

17-20.—The eating and drinking of the prophet was for a similar purpose. He was to use before them bread and water as if every crumb and every drop was more valuable than all riches. This, he was to declare, was the way in which Jerusalem would soon use food and drink, and all her land become an uninhabited waste because of her disobedience to God.

21-25.—The proverb mentioned is an example of some of the things against which the prophets had to contend. It is customary even to this day for evil men to take advantage of God's long suffering and even publicly proclaim that all the visions of God's servants have failed and

that things will continue as they now are. God here assures them that so speedily shall these things come to pass that men shall say, "The days are at hand and everything foretold has come to pass." The thought is that God would cause such punishment to fall that men would say it exceeded all that had been prophesied, and that afterward none would dare to speak lying prophecies for the sake of pleasing the people.

26-28.—Another similar difficulty was the tendency to lull the people into false security by declaring that the disaster foretold was a long ways off. God assures them that no longer shall these judgments be deferred.

Ch. 13:1-16.—At this point the prophet is commanded to give a timely warning against the false prophets. Here was the source of most of the woes of Israel. There were those calling themselves prophets who for selfish reasons wanted to please the hearers, and so devised a cunning story to suit their desires and lyingly said, "Thus saith the Lord." Verse 5 declares that the people had not taken the right method to protect their city against its enemies. Because these prophets had uttered falsehoods, therefore God declared that he was against them, and that their very names should be blotted out from the records of his people, and they should be permanently shut out from the land of Israel. The following language indicates that they have lulled the people into false security, and that their promises shall fall like a wall of dirt, thus proving them liars, and that they shall be destroyed along with the destruction of their promises.

17-23.—It is said concerning the prophetesses that they made cushions on which to recline and on which to place their hearers, to indicate the pleasant security which they promised. The last clause of verse 18 refers to their promising life to the impenitent without any authority to do so. Verse 19 shows that then, just as now, such were in the habit of heaping their reproach on those who were just, and promising all good to those who were evil. The twenty-third verse indicates their destruction along with the other false prophets.

Ch. 14:1-11.—The elders here mentioned may mean elders of the captives, or, as some think, a delegation of visiting elders from Jerusalem. Most likely the first, because at the first deportation to Babylon all the men of influence in the nation were designedly carried away. It is very likely that verse 3 means that these captives were chafing under their exile and taking occasion to dispute with the prophet who declared it was proper to surrender to the enemy. Hence God says, Since these men desire to return to their old haunts and their old ways, should I not

refuse to give them any message? Thus the advice of verse 6 and the warning of verses 7 and 8. Both prophet (verse 9) and people (verse 10) shall be held responsible for going wrong.

12-23.—The argument of verses 12-23 is simply this: If a land becomes so wicked as to call down such judgment from God, then God will not be turned from the execution by a few righteous dwelling there. They shall go out of the land and so preserve their lives, but the rest shall be destroyed. At the time this was written the first two chapters at least of Daniel had become a part of history, and no doubt the Jews were greatly impressed by the record made by one of their number in the capital of the nation of their captivity. The thought of their delivering neither son nor daughter means that each individual must bear his own accountability. The children will be neither saved nor condemned for their father's sake. He here declares that a remnant shall escape from Jerusalem and come to these captives, and that this very fact of their coming and the horrors they would be able to relate would not only prove the truth of these prophecies, but should comfort those who are already captives by showing them what they had escaped.

Ch. 15:1-8.—This parable of the vine reminds the Jews that the vine is of no account as wood, not even as firewood. If it does not bear fruit it is useless. Israel was the Lord's vine. It had not borne fruit, but had been burned at both ends. (The whole kingdom of Israel had been carried captives, and the choice of Judah had gone also.) Hence it was now good for nothing but to be destroyed. There were many nations better in every way than the Hebrews, save that God had chosen them to be his people.

Ch. 16:1-5.—And now he reproaches Jerusalem, and this city stands for the entire nation. The language of verse 3 may mean only that born and brought up in Canaan, the heads of the twelve tribes partook of the nature of their surroundings. This was certainly true, and compared with the other peoples named the Hebrews at first were only a band of wandering shepherds, without a local habitation or a name. Hence the language of verses 4 and 5. Besides many of the surrounding peoples were incorporated into the chosen family, e. g., the wives of the twelve sons of Jacob, and Rahab and Ruth, etc.

Verses 6-14 are self-explanatory. The secret of the growth and prosperity of this chosen family was explainable only in the fact of God's special protection and guidance. As verse 7 indicates, he caused the people to grow until it attained the dignity of a great nation, and then

(verse 8) clothed it with national honors and married it to himself as its head.

15-34.—In spite of all this the chosen nation became proud and wanton and proved unfaithful to God. She cast off her first love, God, and fell a prey to the seducing flatteries of the abominable clans about her whom she should have destroyed. She fell into those most depraved habits of the nations of heathen around her, and began to destroy her children as they did theirs, and built the high places for idol worship in the nation, and put their idols in the very temple of God. Verse 31 declares that they were not urged to this course by want, but (verse 32) did it from pure love of the doing, and paid for the privilege (verses 33 and 34).

35-43.—For this reason God declares the judgment of verses 35-43. It is asserted that these very ones whom she strove to please should turn against her and destroy her. This proved to be literally true. The Jewish nation in its destruction bore every indignity and distress at the hands of the nations about them.

44-59.—The comparison of this nation to the nations about her puts her on a level with them, and shows that she is like they were. This is very similar to the course of argument which Paul pursued in Rom. 3. The mixed people with whom Samaria had been peopled after the captivity of the nation were as good as these Jews about whom Ezekiel was now talking. He here declares that their sins are greater than those of Samaria or Sodom. Verse 52 speaks of an added accountability which the Hebrews must bear because they have passed judgment on those evil-doers mentioned, hence such judgment must be the measure of their accountability. Though in the day of her pride the Hebrew nation would not mention the name of Sodom, yet God here declares that he will in future return them to their estate on an equal footing with this chosen people.

60-63.—It is here said that in the restoration God would do what Paul says in Rom. 11:25-32, viz., shut up all on an equal footing and have mercy on both Jew and Gentile alike. They (these nations) are to be Zion's daughters; not by her covenant, but by the new covenant of the scheme of redemption, which embraces alike all nations, and the history of the Hebrews would forever prohibit their objecting to the association.

Ch. 17:1-10.—Having reproached Jerusalem for her unsavory reputation from of old, the prophet here introduces a new figure to remind the people forcibly of their present condition. The eagle was a favorite symbol with the Babylonians, hence an eagle here would stand for the king of Babylon. Lebanon and its cedars stood for the land of the

Hebrews. The temple was built of those cedars. The king of Babylon had already taken the choice of the Hebrews into captivity, and so cropped the best limbs from the top of the tree, and transplanted them into his own land. Those who were left in the land were here called a vine under his protection, and though not the stately Hebrew nation of old, yet those whom he left were prospering and doing well. The other eagle (verse 7) represents the king of Egypt, to whom Zedekiah, after having taken an oath of allegiance to the king of Babylon, was at this time about to turn in his rebellion against the king of Babylon. And so God here foretells the calamity which it shall bring upon the land. The expression "east wind" here has a double significance. East wind in that country was proverbially disastrous to vegetation, coming from the hot desert, and here it probably refers to the enemies of the Hebrews, who should come upon them from the east for their destruction.

Verses 11-21 give an explanation of the preceding theme. It is probable that the act of Zedekiah in making an alliance with Egypt (verse 15) occurred about this time, calling out this word of the Lord to them by Ezekiel. Verse 16 was afterward literally fulfilled, for Zedekiah was carried to Babylon and died there. Verse 19 leaves no doubt that it was God's will that Zedekiah should remain faithful to the king of Babylon. The horses mentioned in verse 15 were forbidden the children of Israel by the law of Moses because God knew that their cultivation would prove a constant temptation to the people to make entangling alliance with Egypt, where they were so plentifully raised.

The language of verses 22-24 refers no doubt to the fact that God intended to preserve amid the calamities a faithful seed of Israel, which after the calamities had destroyed the unfaithful ones should return to the land and perpetuate the nation until the coming of Christ, who by grafting all believers into himself should make of all nations one people. The expressions "high and low, green and dry," in verse 24 refer to the fact that God destroyed the stately nation (green tree) for its sins, and put in its place the lowly among the people, such as would ordinarily be called a dry tree in contradistinction from the dignitaries of the then flourishing scions of royalty.

Ch. 18:1-32.—This direction of the prophet to rebuke a false proverb was prompted most likely by the fact that the people were excusing their meanness by asserting that sin was born in them. He here shows that a man may live so as to be justified by his manner of life, and that his son may be condemned for his misdoings, regardless of the just character of his father. He in turn may have a son who appreciates and recoils from

his father's sins, and he is justified, regardless of the evil character of his father. The argument is all summed up in verse 20. Every man must bear his own accountability. Then he proceeds to show that a just man may become evil or an evil man may become just. The whole chapter is an exaltation of the free moral agency of man, the only basis on which he could be considered a responsible being and be held accountable for his character. The statement that when he turns, his former righteousness or iniquity, as the case may be, shall not be remembered, means that his former character shall not affect the judgment of his present character. It is clear that one who has all his life been evil and at last repents cannot receive the reward of one who has been always right; nor one who has all along been right and at last drops into sin, yet the condemnation of a life long doer of evil. There must be degrees both of rewards and punishments.

Ch. 19:1-14.—The prophet's lamentation in chapter 19 shows his view of the case as opposed to their theory which he has combated in chapter 18. The idea is that the trainers of the youth of Israel were evil and taught it to the children as a lioness teaches her young to catch prey. The first cub mentioned was Jehoahaz, son of Josiah, who was taken captive to Egypt. (II Kings 23:33.) The other would be Zedekiah, who was soon to go blinded and in chains to Babylon. Then he changes the metaphor, and likens Israel to a vine, thrifty and well established, but which was pulled up by a strong hand and destroyed because she was bearing evil fruit. In her transplanted state on foreign soil she was a weak, sickly growth.

Ch. 20:1-32.—In the recital to the elders the prophet recalls the disobedience of the people in Egypt, at Sinai, on the borders of the land when the spies were sent, in the wilderness during the forty years' wandering, and in the land of Moab when they came again to the borders of the land, and finally after they came into Canaan. Again and again he threatened to destroy them, and then relented and spared them. Verses 25 and 26 suggest how God visited upon them their evil in the land of Moab, where thousands died. (See Num. 25.) After they came into Canaan their disobedience was so outrageous that they actually adopted as a permanent name for their place of idolatry a term by which God's prophet had rebuked them. Hence God says to the elders, You need not come to me for advice, seeing that you propose to do as the nations about you.

33-44.—His promised judgment declares that he will now take another course in pleading with them. He will be their King, but a King of wonderful severity. The rod under which he will pass them will purge

out the sinners. He calls on those who will, to go serve their idols, but declares that he will bring out of captivity only those who serve him. These words later became literally true.

45-21-7.—The prophet now turns his face toward the south (Judea), and represents it as about to be burned with fire, meaning destruction by enemies, but verse 49 shows that his hearers did not believe him. Then he turns toward the temple and foretells that the sword shall go throughout the land. As a sign to them the prophet was to sigh so bitterly as to call forth their wonder, when he was to answer their questions by telling the frightful calamities which were almost upon them.

8-27.—Now the prophet dwells especially on the instrument of destruction. The sword he sees is sharpened and brightened. Hence he declares, verse 10, that it is high time to become sober; not only that, but to become actively penitent. The margin of verse 13 is clearer. The thought is that the general destruction would overtake even royalty. Verses 8-17 lay special stress upon God's determination to use the sword. Then verses 18-27 tell who shall use that sword. The king of Babylon, to whom they had sworn allegiance and broken their oath, was coming upon them. The prophet represents him as coming to where the roads part, and using his heathen tests to decide by which way he will enter the land. The last clause of verse 23 refers to his reminding the Jews of their broken oath. Verses 26 and 27 make a flash light picture of the destruction of Judea.

28-32.—Then the prophet is given a word for the Ammonites. They, too, are to be destroyed. This was done five years after the fall of Jerusalem. II Kings 25:25 and Jer. 41:15 show that they had helped Ishmael destroy the ruler which Babylon had left in the land of Judea. For this they were destroyed by Babylon. Verse 29 shows that they also had lying prophets, and the rest of the language means that their heads were to be cut from their necks as were those of the Jews. They were not to be carried captive, but slain in their own land (verse 30).

Ch. 22:1-16.—In dealing with free moral agents the method of procedure is to persuade them. After all the warnings which have been given against the wickedness of Judea and the coming punishment which God was about bringing upon them, the Lord here specifies the secret practices which have made her capital a very synonym for wickedness. Her violent abuse of power, her standing insult to God by idolatry, the lewdness and avarice of her people had made the city infamous, and because of this God had forsaken her and here proceeds to give the

reasons for her consideration. Had Jerusalem been wise she would while yet her probation lasted have taken warning from these kindly rebukes of God and by her repentance and reformation re-established herself in the divine favor. The punishment which God brought upon her was reformatory, and so deeply rooted was the injustice of her nature that in rooting it out God was obliged to destroy the whole nation except rare individuals here and there who were righteous. Through days and years God had warned them until at last he came to the point where they must be destroyed. The threat of verse 15 was most appallingly executed, for after seventy years of captivity in Babylon, in which time the people were thoroughly cured of idolatry, the people were still so given to prejudice and violence, as shown in their dealing with Jesus, that again they have been scattered and subject to the violence of the nations for eighteen hundred years.

17-22.—The figure of verses 17-22 is self-explanatory. The chosen people had become so unprofitable for the purpose for which God had called them that the only rational means of dealing with them was to destroy their national existence. This was to be done at the destruction of Jerusalem, when the entire body of the people was to be either destroyed by famine or sword or carried into captivity.

23-31.—The specification of her evils is a startling comment on human beings. God's promise to Abram was that his seed should be brought into a goodly land, and this promise was repeated and enlarged upon by Moses, and the best and purest government in the world was instituted among the twelve tribes of Israel when they came out of Egypt. But here after nine hundred years the land is represented as under the curse of God, and the highly honored priestly tribe, which should have been the guide of the people into all truth, leaders not only in idolatry, but in lawless wickedness of all kind. The princes had sold all their honor for gain, and the prophets habitually lied for personal aggrandizement. The people had caught the spirit of robbery and oppression, and so universal had it become that God had no representatives among them willing to champion his just cause at the expense of personal loss and ridicule, and probably physical violence. Hence verse 31.

Ch. 23:1-49.—In chapter 23 the two kingdoms, Israel and Judah, are represented by two daughters. Israel is called the elder, probably because she first went off into idolatry and drew Judah after her. Samaria was the capital of the kingdom of Israel, and Jerusalem the capital of Judah. About the time the Hebrew kingdom was divided Assyria rose to be a great power. Before her was Syria, and verse 8

indicates that from the time of the settlement of the tribes in Canaan they had been on terms of too great familiarity with their evil neighbors. Verses 9 and 10 state a historical fact which was the legitimate result of their disregard of God's warnings. Judah was regarded as worse than Israel because she saw and denounced Israel's course of conduct and afterward herself drifted into the same condemnation in even a more intense degree. After the conquest of Assyria Judah associated familiarly with the Babylonians and partook of their evils. The unfaithfulness which the people had shown in Egypt when they rebelled against the offer of Moses to champion their cause was increasingly manifested by their conduct in the land of Canaan (verse 19). And as verse 20 indicates, they were not choice as to the refinement or attractiveness of their company. At first these barbarians came to the Hebrews with smooth words of flattery, but after they had beguiled them they came with the relentless hostility described in verses 22-30. The specific charges which entered into the judgment of the Hebrews are stated in verses 36-42. Lewdness, idolatry, outrages on humanity in the name of religion, profanation of sacred things and want of energy were among the accusations. Hence God declares that these nations shall be treated with the violence which their character deserves, and that the result of their own conduct shall recoil upon them until they be made to penitently acknowledge the supremacy of God and also their own wretched faithlessness.

Ch. 24:1-14.—The ninth year, tenth month, tenth day was the very day on which Nebuchadnezzar laid siege to Jerusalem. The princes (chapter 11:3) had said, perhaps in mockery of the prophets, "This city is the caldron and we are the flesh." Now Ezekiel sends word to them on the very day the siege begins, "Thus saith the Lord," verses 3, 4 and 5. That was a way of reminding them that the prophecies were true and were now about to be fulfilled, and that they were about to be boiled as they deserved. The princes and other leaders who had been priding themselves on their superiority to those in captivity and to the prophets who advised them to go, are the choice pieces of the sacrifice which are now to go into the boiling pot. In verse 6 "rust" should be translated "scum," which rises excessively on a pot in which the boiling piece is bloody. The last part of the verse refers to the fact that usually it was decided by lot which of the captives taken were to go and which to stay. In this case no lot was to be taken, for no mercy was to be shown and all were to go. The expression "piece by piece" is suggestive of the two-years' siege which was required to reduce and take the city. The language of verses 7 and 8 is another way of saying that God would not allow the

crimes of the city to be concealed. He determined that the results should be as public as their brazen commission of the crimes. The rest of the verses of the theme simply declare that God will not desist from his purpose until the measure of their promised punishment be meted out to the full.

15-27.—The prophet at the death of his wife was told not to make any outward display of grief. The head-dress and shoes, usually put off at such times, were to be left on, the lip was not to be covered, and he was not to eat the bread of consolation sent by his friends. The people understood (verse 19) that some lesson was meant for them, and they asked him of it. He showed them that the Lord was about to deliver the beautiful temple of Solomon into the hands of men to destroy it, and their children whom they had left at Jerusalem to be slain by the sword. Then they were to do as Ezekiel had done, refrain from outward expression of grief. Stubborn Jerusalem, which had defied God and ridiculed those who obeyed his prophets, was to suffer the penalty, and God's loyal people should approve that penalty. All who escape, says the Lord, shall come here in captivity to thee. After the destruction of Jerusalem all who survived were carried into captivity except the very poorest of the land, who were left to be herders and vine dressers.

Ch. 25:1-7.—The prophecy against Ammon grew out of their noisy expressions of gratification at the misfortune of the Hebrews. They were old enemies of the chosen people, having fought against them when they first came to Canaan. They were descendants of Ammon, child of the second daughter of Lot by her father, and lived in the regions of the Dead Sea northeast. The children of the east mentioned were the wandering tribes of the desert who camped there after the destruction of the Ammonite nation by Nebuchadnezzar shortly after the fall of Jerusalem. Rabbah was the chief city.

8-11.—Moab was descended from the son of Lot by his oldest daughter. They lived east of the Dead Sea and Jordan River, just south of Ammon. They, too, were old enemies of the Hebrews, and now they said, "You see that the God of the Hebrews cannot protect his people any better than the other gods," and so they rejoiced and aided in Jerusalem's overthrow as proof of the falsity of the Hebrews' claim that theirs was the only true God.

12-14.—Edom was the nation of Esau's descendants. They hated the Hebrews because of the birthright dispute between Esau and Jacob, and also because David had conquered them in his lifetime. Those three nations, Ammon, Moab and Edom, were in a row east of the Hebrews,

stretching from Mount Gilead to the Red Sea, and joined with the enemies of the Hebrews in their destruction, and intercepted and put to death the fugitive Jews who sought safety in flight. Smith says that "During the warlike rule of the Maccabees four centuries later these Edomites or Idumeans were completely subdued and forced to conform to Jewish laws and rites," thus fulfilling verse 14, after which time the Edomites disappeared from history as a separate people.

15-17.—The Philistines had settled in Canaan before the days of Abraham, occupying the southwestern coast, toward Egypt. They also had been life-long enemies of the Hebrew nation. They had been completely subdued by David, but afterward renewed hostilities, and were especially bitter now at the time of the Babylonish captivity. They seemed to have disappeared from history shortly after the return of the Jews from Babylon.

Ch. 26:1-21.—Tyre is first mentioned in Josh. 19:29, and must have existed before the tribes of Israel settled in Canaan. Hiram, king of Tyre, was a friend and ally of David, and also of Solomon. One hundred years after the separation of Israel from Judah, Ahab, king of Israel, married the daughter of the king of Sidon, whom some contend was also king of Tyre. The city became a great center of trade and remarkable for wealth. J. F. B. says that "Tyre did not regard Jerusalem as an open enemy, for she depended upon the country of the Hebrews for grain, but Jerusalem had intercepted some of the inland traffic which she wished to monopolize to herself; so in her intensely selfish worldly mindedness she exulted heartlessly over the fall of Jerusalem as her own gain, so incurring the wrath of God as representing worldly ambition, selfishness and pride in defiance of his will." Hence her language in verse 2, which was at the time Nebuchadnezzar took Jerusalem. Ezekiel then hurls back at Tyre the reply of verses 3-21. Smith calls attention to the further fact that Josiah in his reformation had heaped insults on the gods of Tyre introduced and championed by the tigress Jezebel, wife of Ahab, so that the death of Josiah at Megiddo and the subsequent fall of Jerusalem and overthrow of the temple was hailed by them with triumphant joy as instances of divine retribution in human affairs. Soon after the fall of Jerusalem, Nebuchadnezzar besieged Tyre for thirteen years; later Cyrus of Persia ruled it, then Alexander of Greece took it, put to death its defenders, and sold thirty thousand of its inhabitants as slaves, and afterward it was made tributary to Rome. It is probable that the prophecy of this chapter reaches far beyond the siege of Nebuchadnezzar, which was the beginning of Tyre's reverses, to those later reverses in

which this language is more completely fulfilled than it seems to have been in the siege of Nebuchadnezzar. It has been noticed by some commentators that in verses 11 and 12 the number of the pronoun changes from the singular (referring to the king of Babylon) to plural (embracing his successors in conquest). Verses 15-18 give a picture of the terror of the surrounding governments at the calamity which shall overtake great Tyre. The last clause of verse 20 were better read, "I will not set thy glory in the land of the living," the entire three verses expressing God's determination to bring her glory into the dust and cause her to disappear from the pages of history. Such has long since come to he her fate.

Ch. 27:1-36.—The lamentation which the prophet here takes up for the city in chapter 27 is designed to make the prophecy more real to the Tyreans. Ezekiel gives a list of the commercial transactions which combine to make Tyre great, representing her as a huge ship (so large that her hull reaches far down into the sea, verse 4), built of the choicest material, verses 5 and 6; equipped with the finest of woven material, verse 7; the most noted seamen for rowers and the wisest men for pilots, verse 8; wise men for ship repairers, and the vessels of every sea about her to exchange merchandise, verse 9. Speaking of her hired men of war, Persia and Phut were said to represent the extreme east and west. Gammadin means men of valor. The men in the towers were the watchmen, verses 10 and 11. Then follows, up to verse 25, a list of the various articles of commerce and the places from which they come. Verses 26-36 describe her coming fall, and also the lamentation which shall be poured over her by her admirers.

Ch. 28:1-10.—The message of God to the king of Tyre gives still further insight into the inner conditions of this surprising fall. By reason of his great prosperity the king had become exceedingly vain and very irreverent. He declared that by his own wisdom he had gotten all his possessions, and made the sacrilegious claim of verse 2. Hence God says, I will bring him down to the pit by strangers, who shall draw the sword against the beauty of his kingdom and show him the profanity of his claim to be a god.

11-19.—As in the former case, so here the lamentation is given to make more vivid the prophecy. The language of verse 12 means, "Judged from a human standpoint, you represent the highest type of perfection belonging to your age. You are as if you were in Eden, and had everything which the heart could wish." The language of verse 14 is explained by the fact that this king was Ithbael II, representing the supreme god

of the Phœnicians, and so imagined himself able to control at will all conflicting elements." As verse 14 indicates, God had highly favored him. In his power he had known no difficulties, and, verse 15, was a just man until he became filled with pride. The stones of fire mentioned mean no doubt the beautiful gems by which the king and his dominion were decorated. This picture shows what a failure man is even in the possession of all his heart desires, if he be not steadied and directed by the wisdom and spirit of God. In the very midst of his supposedly irrevocable success he was engaged in evils which brought upon him the wrath of God and his destruction.

20-24.—The prophecy against Zidon was the same in kind as that against Tyre. Zidon was the mother city from which Tyre sprang. It was founded by the first born of Canaan (Gen. 10:15), and its idolatry had more effect upon Israel than that of Tyre. The infamous Jezebel was a daughter of its king, and in many respects Tyre and Zidon were one government. The fulfillment of the prophecies of God's servants against these heathen nations would have much to do with the subsequent turning of these sin-stricken and God-smitten people to Israel's God.

25, 26.—God foretold that after he had punished his people, Israel, he would bring them again in peace to their own land, and that the nations round about them, who should also suffer for their own sins, should no longer be tempters of Israel to sin, but from past bitter experience shall appreciate the promises and warnings of Israel's God.

Ch. 29:1-30-26.—After Tyre (and her ally, Zidon) comes Egypt. Hophra was on the throne of Egypt at this time, and that kingdom was at the height of its power. Wilkenson says that "He had taken Gaza and Sidon, and made himself master of Phenicia and Palestine, recovering much that was lost to Egypt in the victory of Nebuchadnezzar at Carchemish in the fourth year of Jehoiakim." II Kings 24:1-7. Herodotus says that he felt so proudly secure because of his successes for twenty-five years that he said not even a god could deprive him of his kingdom. Hence the language of the latter part of verse 3. It is said that when the immense crocodile was caught in the Nile that fish clung to his horny scales. As that creature was called lord of the Nile, and the Nile by its yearly overflow stood for the fertile resources of Egypt, so when this king called himself maker of that river the language of verse 4 was used concerning him, the fish in this case meaning his adherents. Some time after this Egypt suffered from a civil war, in the course of which Nebuchadnezzar interfered and dethroned and strangled this king, and substituted Amasis, his rival, as king. It was about forty years

after that Egypt was delivered by Cyrus. But after that it was only a shadow of its former self. "Under Amasis it was made dependent on Babylon, humbled still more under Cambyses, and though somewhat raised under the Ptolemies, never has it regained its ancient pre-eminence. When restored it was to be so circumscribed in power as to be no longer an object of confidence to Israel, as formerly; e. g., as when relying upon it Israel broke faith with Nebuchadnezzar." (J. F. B.) Verses 17-30-19 contain a prophecy made in the twenty-seventh year, much later than the other two, but placed here amid the other references to Egypt. This prophecy was made doubtless about the time that Nebuchadnezzar was leaving the siege of Tyre and marching against Egypt. The expressions "bald" and "peel" are thought to refer to the fact that they had worn themselves out carrying earth and stones for the siege works. Tyre was taken, but its resources had been exhausted in the siege. Now Nebuchadnezzar was to go against Egypt, which he conquered, as above stated. The confidence which the fulfillment of these prophecies would give in the prophets would make the people glad to hear his words, and so by turning the minds and aspirations of the people back to God would begin to assure to them the revival of the ancient glory of Israel. The explanation of verse 5 is that the army of Egypt was at that time largely made up of hired foreigners. The prophecy beginning at verse 20 was given only a few days later than the prophecy which begins chapter 29. These two prophecies were uttered long before the events came to pass, but the one beginning at verse 17 only shortly before Nebuchadnezzar moved upon Egypt. Egypt had been a source of constant trouble to the Hebrews for years, in that it had encouraged them in sinful practises and by making alliances with its kings had won them away from trust in God to trust in human powers. God determined that the power of Egypt should be broken so that when the Hebrews were returned to their former estate there would no longer be a temptation to trust in entangling alliances and forget God. Hence the language of verses 20-26.

Ch. 31:1-18.—A short time after the last prophecy mentioned (and years before the giving of the one beginning chapter 29:17) the prophet held up before Pharaoh this picture of the king's future. Great Assyria, who had been such a power in the earth as to be among nations what the cedar was among trees, because it was too proud to acknowledge any authority beyond itself, was brought to desolation. Babylon conquered Assyria and put it in its grave (Hebrew, sheol, here rendered hell.) Verses 15-17 convey the impression of the great sensation that was produced among the nations at the fall of that power. Thus Egypt, who

was great among earth's powers (called Eden Tree, referring to their superior quality), shall be brought to the same deplorable ruin as was Assyria; not that Egypt was entirely destroyed, as was Assyria, but lost her influential place among the powers.

Ch. 32:1-16.—This lamentation for Pharaoh was made shortly after Jerusalem was overthrown and about the time Amasis was beginning his revolt against Pharaoh-Hophra. Its object was to make more real the sayings of the prophet against Egypt, which at this time seemed so secure that prophecy against it seemed a mockery. Nothing seemed more unlikely to Egypt than that these sayings could come true, so powerful was it among the nations. Verse 2 shows the estimation in which the king was held among the nations, and verses 3-10 show the event of the devastation and the source, while verse 11 shows the agent by which God would perform this work. The use of such a figure as a dragon in the seas refers to the great power of the king of Egypt. The troubling and fouling of the rivers refers to the abuse of power by which the king made himself ripe for destruction.

Verses 17-32 of this chapter are a lamentation for the multitudes of Egypt. A list of peoples is here given who had been slain from the earth, all of whom perhaps were as fair as the Egyptians, the lesson to Egypt being that she was about to share the fate of many others who were as good as she. Verse 31 does not necessarily teach that Pharaoh should see these after his death and be comforted by the fact that they were slain as well as his hosts, but that when he was brought down to despair and his power gone, he should be made to remember that multitudes of others had gone that way before him because of behavior like his own. Such language as that of these lamentations would by its very detail call strong and fixed attention to the prophecy and also to the reason assigned for the calamity foretold.

Ch. 33:1-9.—This lesson regarding the duty of a watchman was given to Israel. It is possible that this message was given after Jerusalem was taken, but before the message had reached Ezekiel. Verses 7-9 are applicable to the condition of things in Jerusalem before its downfall, against which Ezekiel as a watchman was hurling his warnings. It also applies to those gone into captivity who were still defiant toward God's messages through his prophet.

The appeal of verses 10-20 was to both classes, the penitent and impenitent. The language of verse 10 was no doubt the question of those who feared God. The answer, verse 11, was to them, and was equivalent to saying that God was visiting the least punishment upon

them that their character would allow, and that if they desired to escape national punishment they must turn from their national sins. Verses 12-19 are a most concise and unequivocal statement of God's policy in human government, declaring here what the entire Bible in every part assumes, viz., that God regulates his dealing and changes his purposes towards men according to their doings, the outgrowth of their free moral agency, thus making character and destiny to depend wholly on the individual involved. This same law here laid down is recognized and adopted as governing all human methods of dealing with offenses and offenders.

21-29.—Tidings now come to the prophet that the city is smitten. The language of verse 24 was used by the remnant which remained in the land. They persisted in saying that God would make them the inheritors of the land and promise to Abram, but they refused to turn from their evil ways. Hence verses 25-29. For some time before the events of this chapter the prophecies had been directed against foreign nations. Now the message is directed again to this disciplined family of God.

Verses 30-33 show the condition of a large per cent of those who had been carried into captivity. They professed to be followers of God, and prided themselves on their relation to God as his chosen people. They had disregarded all the warnings of the prohets, until national calamity had overtaken them. Now even in captivity they kept up their hypocritical pretense. They were God's people in name. In their actions they were his enemies. They even boasted of their eloquent prophet, but gave no heed to his words. But when all the remnant of the people were scattered and the land was made an utter desolation, then they were forced to realize that the words they had heard were of God, and that they had themselves acted most abominably.

Ch. 34:1-16.—It is thought by authorities that by "shepherds" is meant rulers here rather than priests or prophets. They are reproached for not filling justly the office to which they are set among the people. Instead of exercising authority for the benefit of the nation, they debase it to their own personal ends, and make their office a means of extortion. Such attentions as named in verse 3, all of which a shepherd is supposed to give to his flocks, are benefits which a just ruler is expected to give those under his charge. No doubt (verses 5 and 6) the apostasy of this chosen family was due in a large measure to the character and leadership of its rulers. That very thing was prophesied by Samuel when the people were demanding a king. Hence the captivity, and with the

captivity came an end of the kings. Instead of their reign was to be the personal supervision of God (a theocracy), as was intended when the tribes were first settled in the land. In verses 11-16 God promises to do that which the rulers had so signally failed to do. In these verses God states his unchangeable purpose toward the whole human family, a rule which he always observes when those concerned will allow him to do so.

17-31.—The latter part of verse 16 leads up to the following topic. There is made a line between good and bad. All the good which God purposes to do to men is necessarily conditioned upon their concurrence. If they will do so, they may act so that God will be obliged to destroy them in order to destroy evil. In verse 17 the message turns from the leaders to the people, and divides them into two classes. It is well suggested that there were many of the richer class who were following the example of the rulers in oppressing the poor. That was particularly noticed and reformed by leaders even after the return from captivity. Verses 18 and 19 state exactly the nature of this class. Verses 21 and 22 indicate how they were accustomed to oppress the workers. The language of verses 23-31 was not fulfilled after the return from Babylon except partially. There can be no doubt that here, as in some similar prophecies in former books, the prophet looks through the years and sees things as they will be under the conditions brought about by the promised Messiah. Some of the points mentioned came to be true after the return from Babylon, but the Son of David, who is the Prince of Peace, is the only personage whose reign can make all these words an accomplished fact. The whole tendency of Christianity is to produce just such a condition as is here mentioned. The language of verse 31 is true of all people, but doubly true of this particular people, who enjoyed not only the blessings which the common Father gives to all his children, but the special privileges incident to the carrying out of the great purpose for which God called Abraham.

Ch. 35:1-15.—The prophecy against Seir in chapter 35 shows clearly this difference. The Edomites have entirely disappeared from history. Not so with Israel. Edom deserved chastisement for its sin as well as did Israel, but in its case there was no promise of national preservation and ultimate restoration. This people had greatly exulted over Israel's downfall, and took advantage of the calamity to harrass and destroy the fugitive remnant. They were most bitter foes of the Jews, and held against them a perpetual and deep-seated hatred. They threw out to Israel the taunt of verse 10. Hence the Lord visits them as stated in

verse 11. Their visitation from God was to be as severe as their wrath had been violent.

Ch. 36:1-15.—The contrast already mentioned is yet more distinctly brought out in this apostrophe chapter 36. The land of Edom had just been doomed to everlasting waste. On the other hand, the land of Israel, which was doomed to temporary devastation and idleness on account of sin, should be corrected by the visitation, and then should come to everlasting rejoicing, while the lands of their enemies should perpetually mourn. This was to be the more true because of the derision heaped by the surrounding nations upon Israel when her misfortune came. This land of Canaan should be a place of joy, said the Lord, after its enemies had been made desolate and forgotten. The Lord is here seeking to impress the lesson that all the troubles which came upon Israel were the result of the sin of these people, and that when, by means of the lessons which God gave them, they turned from that sin, their prosperity would be unbounded, and that they would be the envy of all their enemies; which, as a matter of fact, were still more sinful and so deserving of punishment than the Hebrews. This address to the mountains was a beautiful and effective way of prophesying the prosperity of the chosen people after they had forsaken their sin.

16-38.—The promise to Israel of restoration follows closely the same thought. Verse 17 expresses how loathesome to God had been their conduct. Hence the punishment of verses 18 and 19. As shown by verse 20, that very punishment had the effect of causing strangers to blaspheme the name of God. The masses of men note results and judge by them rather than study causes and conditions. Here the prophet gives the people to understand that the restoration was not because of any inherent worth in the Hebrews, but because God would vindicate, before all men, the justice of his ways. The language of verses 24-36 show what the nation might have become immediately after the captivity had they profited in all respects by its lessons. Then they would have been what Christ should have found when he came rather than what he did find, and they never would have been guilty of crucifying their Savior. Seeing, however, that by their course of conduct they have long delayed the realization of this beautiful picture, the language is no doubt expressive of what they will yet be under the banner of the cross.

Ch. 37:1-14.—This vision of the valley of dry bones is a simple illustration of how God is able to accomplish the above result. He who first forms the human body and gives it life can give it life again. The individual and national religious spirit which God had originally given

to his chosen family they had lost through sin. The family was like this valley—dry bones; but they, as he had just before stated, should live again. The actual accomplishment of what was figured in verses 5 and 6 was to be done by the teaching and assimilation of God's truth among them. The order of the vision was (verses 8 and 9), first the bringing of the bodies into proper condition, and after that the breath. This is suggestive of the idea that God will perform the above restoration by the natural process of first shaping an outward condition by means of the providences acting from without, and after that carry on his work within them. The experiences of the Jews among the nations through these centuries and the influence of Gentile Christianity upon them will make the condition by which God will put Christianity within the Jewish nation and carry out the actual work here pictured.

Verses 15-28 foretell that the two kingdoms should be reunited and no more be separated. That was an accomplished fact after the captivity in Babylon. There is no probability that under any conditions they will ever again be separated into two nations. Joseph is here mentioned because the birthright was transferred from Reuben to him because of Reuben's sinful action, and Ephraim, as Joseph's descendant, had long exercised the rule among the tribes, Shiloh being the religious capital and Shechem the civil one during the period of the judges. It continued its leadership over the northern kingdom after the revolt of the ten tribes. While a measure of this prophecy was fulfilled in the union of the two political divisions of the Hebrews after the captivity, yet the greater end will never be attained until the reconstruction process brings the Hebrew nation to accept the Messiah and so receive life by the inspiration of the Gospel, that thenceforth they may prosper in God's sight forever.

Ch. 38:1-39-24.—The word Gog has been the subject of much comment. It is probable that the name Gog was a title of all the kings of a certain section, that it is here used to represent the leader of the hordes who should pour in upon the land of the Hebrews. This picture was largely realized in the era after the return from Babylon and before the birth of Christ. Palestine through the years was a bloody battlefield in which many enemies tried in vain to despoil the Hebrews. Probably the chief fulfillment is that which John saw (Rev. 19:17-21; also chapter 20), still future. The word Magog is derived from Gog, and so the expression "Gog and Magog" is like saying "Pharaoh and the Egyptians," meaning a king and his people. The words Gog and Magog then might represent any leader and his followers who sought to oppress the people of God, whether before or after the coming of Christ. Such language as

that of verses 11-24 in chapter 39 sounds much like it refers to the picture of Rev. 19:17-21. In speaking of the future of God's people the prophet would naturally look forward to the great end for which all this preparation was made. And so surely as he did he would see not only the near future, but also this to which John alluded in Revelation.

Therefore, verses 25-29, God assures of his purpose to gather back his people to their land after having corrected them for their sins, and protect them to the end of time. The express teaching of the New Testament writers is that all believers in Christ are a part of this chosen family, and that he will never leave them nor forsake them. There can be no doubt, as expressed by the closing verses of chapter 39, that God will gather back the literal Israel to their own land of promise as an object lesson to the nations who because of their punishment scoffed at the religion of the Jews. It is equally clear, as expressed in Paul's letter to the Romans, that they will come into unity with the whole Christian family, so that taught by the lesson of God's dealing with the literal Israel, the world may learn the lesson of the spiritual dealings of him who has incorporated all nations into the family of God.

Ch. 40:1-42-20.—The remaining chapters of Ezekiel are all devoted to a description of Zion restored. By way of introduction to this theme we produce the following from Jamieson, Faussett and Brown, much of which will be seen to have been collected by them from other authorities. It will be valuable for reference. "The arrangements as to land and the temple are in many particulars different from those subsisting before the captivity. There are things in it so improbable physically as to preclude a purely literal interpretation. The general truth seems to hold good that, as Israel served the nations for his rejection of Messiah, so shall they serve him in the person of Messiah, when he shall acknowledge Messiah (Isaiah 60:12; Zechariah 14:17-19; Cf. Psalms 72:11). The ideal temple exhibits, under Old Testament forms, used as being those then familiar to the men whom Ezekiel, a priest himself and one who delighted in sacrificial images, addresses, not the precise literal, but the essential character of the worship of Messiah as it shall be when he shall exercise sway in Jerusalem among his own people, the Jews, and thence to the ends of the earth. The very fact that the whole is a vision (verse 2), not an oral face to face communication such as that granted to Moses (Num. 12:6-8), implies that the directions are not to be understood so precisely literal as those given to the Jewish lawgiver. The description involves things which, taken literally, almost involve natural impossibilities. The square of the temple, in chapter 42:20, is

six times as large as the circuit of the wall enclosing the old temple, and larger than all earthly Jerusalem. Ezekiel gives three and a half miles and one hundred and forty yards to his temple square. The boundaries of the ancient city were about two and a half miles. Again, the city in Ezekiel has an area of between three and four thousand square miles, including the holy ground set apart for the prince, priests and Levites. This is nearly as large as the whole of Judea west of the Jordan. As Zion lay in the center of the ideal city, the one-half of the sacred portion extended to nearly thirty miles south of Jerusalem, i. e., covered nearly the whole southern territory, which reached only to the Dead Sea (chapter 47:19), and yet five tribes were to have their inheritance on that side of Jerusalem, beyond the sacred portion (chapter 48:23-28). Where was land to be found for them there? A breadth of but four or five miles apiece would be left. As the boundaries of the land are given the same as under Moses, these incongruities cannot be explained away by supposing physical changes about to be effected in the land such as will meet the difficulties of the purely literal interpretation. The distribution of the land is in equal portions among the twelve tribes, without respect to their relative numbers, and the parallel sections running from east to west. There is a difficulty also in the supposed separated existence of the twelve tribes, such separate tribeships no longer existing, and it being hard to imagine how they could be restored as distinct tribes, mingled as they now are. So the stream issuing from the east threshold of the temple and flowing into the Dead Sea in the rapidity of its increase and the quality of its waters, is unlike anything ever known in Judea or elsewhere in the world. Lastly the catholicity of the Christian dispensation, and the spirituality of its worship, seem incompatible with a return to the local narrowness and beggarly elements of the Jewish ritual and carnal ordinances (disannulled because of the unprofitableness thereof). (Fairbairn.) (Gal. 4:3-9; 5:1; Heb. 9:10; 10:18.) A temple with sacrifice now would be a denial of the all-sufficiency of the sacrifice of Christ. 'He who sacrificed before confessed the Messiah; he who should sacrifice now would solemnly deny him.' (Douglas.) These difficulties, however, may be all seeming, not real. Faith accepts God's word as it is, waits for the event, sure that it will clear up all such difficulties. Perhaps, as some think, the beau-ideal of a sacred commonwealth is given according to the then existing pattern of temple service, which would be the imagery most familiar to the prophet and his hearers at the time. The minute particularizing of details is in accordance with Ezekiel's style, even in describing purely ideal scenes. The old temple

embodied in visible forms and rites spiritual truths affecting the people even when absent from it. So this ideal temple is made in the absence of the outward temple to serve by description the same purpose of symbolical instruction as the old literal temple did by forms and acts. As in the beginning God promised to be a 'sanctuary' (chapter 11:16) to the captives at the Chebar, so now at the close is promised a complete restoration and realization of the theocratic worship and policy under Messiah in its noblest ideal (Cf. Jeremiah 31:38-40). In Rev. 21:22 'no temple' is seen, as in the perfection of the new dispensation the accidents of place and form are no longer needed to realize to Christians what Ezekiel imparts to Jewish minds by the imagery familiar to them. In Ezekiel's temple holiness stretches over the entire temple, so that in this there is no longer a distinction between the different parts, as in the old temple; parts left undeterminate in the latter obtain now a divine sanction, so that all arbitrariness is excluded. So that it is to be a perfect manifestation of the love of God to his covenant people (chapters 40-43:12); and from it, as from a new center of religious life, there gushes forth the fullness of blessings to them, and so to all people (chapter 47). (Fairbairn and Havernick.) The temple built at the return from Babylon can only very partially have realized the model here given. The law is seemingly opposed to the Gospel (Matt. 5:21-34). It is not really so. (Cf. Matt. 5:17, 18; Rom. 3:13; Gal. 3:21, 22.) It is true Christ's sacrifice superseded the law of sacrifices (Heb. 10:12-18). Israel's province may hereafter be to show the essential identity, even in the minute details of the temple sacrifices, between the law and the Gospel (Rom. 10:8). The idea of the theocratic temple will then first be realized."

The prophet had been in exile for twenty-five years, and Jerusalem had been destroyed fourteen years. This cubit of verse 5 was thought to be about eighteen inches, the measure being the distance from the elbow to the end of the middle finger. This was the longer cubit. The shorter one was the distance from the elbow to the wrist, so this longer one exceeded the shorter one by the length of the hand. The reed then would be nearly nine feet in length. Zadok (verse 46) was descended from Eleazar, son of Aaron. Abiathar, who served in David's time, was a descendant of Ithamar, a younger son of Aaron. The twenty cubits of chapter 41:4—the same as the dimensions given in chapter 42:20—are more than one mile square, which was more than all ancient Jerusalem.

Ch. 43:1-5.—The declarations here about the manifestation of Jehovah in the new temple are evidence that the picture here does not refer to the

temple which was built after the return from captivity. No such manifestation as here described has been made in any Jewish temple since that day, so that the fulfillment must be yet future.

6-12.—The warning suggests that under this condition here pictured righteousness shall be the prevailing characteristic. Just such a condition is to be brought about only by the religion of Jesus Christ. Verse 12 declares that all the region about the house was to be holy; that is, evil should not approach it even from afar.

13-17.—It is not unlikely that, as in some former prophecies already noticed, these directions were intended to be observed for a time after the return from captivity as a means of leading up to the condition in which the picture here drawn could be fully realized. Had the Hebrew people faithfully followed God's directions as to their sacrifices up to the time of the coming of Christ and then faithfully followed Christ's directions as to their line of conduct, the full picture of the restored Zion would long ago have been realized and all the typical sacrifices of Judaism would have been swallowed up in the exceeding glory of the kingdom of the anti-type.

18-27.—The ordinances here mentioned were those instituted of God at Sinai, and were intended solely to put the human family in readiness to accept the sacrifice which Christ made of himself for the world. It is inconceivable that the sacrifices should be practised after his coming, seeing that he became the end of the law to every believer. It is not improbable that the larger area here mentioned would have been actually occupied by the chosen family after the return from captivity and before the coming of Christ had they learned well the lesson of their captivity and profited by it to the extent of keeping faithfully God's commands.

Ch. 45:1-8.—The first eight verses of chapter 45 tell how much ground was to be set off for sacred purposes. In verse 1 the Septuagint is twenty thousand instead of ten thousand, which, as we shall see in the last chapter, seems more correct. Within this sacred portion the temple was to be located, and part of the ground was for priests and the other part was for the Levites. Besides this there was a strip for the city which was to be the common property of all Israel. On the other side of the ground already described was to be the portion of the ruling prince. The relative dimensions of this ground would thus be about forty-eight east and west and sixty north and south. We shall speak more particularly of the arrangement in the note of the last chapter.

9-16.—The exhortation of the princes is the statement of what God

will expect under those conditions and what should have been through all the past history of Israel. It can be summed up by saying, Deal justly with one another and keep your covenant with God. Some standards of value are here given, no doubt particularly because the standard weights were lost when Jerusalem was destroyed.

17-46-18.—The last of this chapter and the most of chapter 46 is devoted to the statement of the duties of the prince, which no doubt means the ruling prince, the one who has general charge of the nation. He is here represented as directing the sacrifices and offering to the Lord, and conducting the national worship. The details of this picture show that there was something literal about it, and as far as it is literal the people were no doubt to conform to it after the return from captivity in Babylon; and from such literal conditions were to rise by easy transition to that acceptable year of the Lord in which the promised Messiah should introduce the spiritual, which was the antitype of all types here figured. It is suggested (verses 16-18) that the prince under this regime should not have the temptation to despoil the subjects, as some the kings had done before the captivity, because the gifts that he gave to his servants should return to him at the year of jubilee.

19-24.—The temple courts here mentioned as places for cooking the priestly portions show that strict regard was to be had for the sacredness of the offerings, thus cultivating the spirit of reverence in all the people. These offerings were to be eaten by priests and to be eaten in the sacred places. For this reason special places were set apart which were not open to public access or to public gaze.

Ch. 47:1-12.—This vision of the waters is evidently a figure made to impress a great lesson. The waters represent a great and beneficent influence which shall go out from the nation here to bless the whole earth. This is as literally true as if it were real water. For from Judea has come the Christ whose influence, seemingly so slight at Pentecost, has gathered intensity, broadened and deepened until it has become a mighty river whose current is irresistible, and which shall finally embrace the whole current of time. Verse 12 suggests how closely John's vision of the river in the new Jerusalem is connected with this figure. This whole picture of the restored Zion would naturally lead to that condition which John sees and describes in the book of Revelation.

Verses 13-20 give a general outline of the land. Those are substantially the same as those given in Num. 34. They indicate that this chosen land, occupied by a chosen people, is to hold an important place in the history of God's dealing with the human family in the plan of redemp-

tion. Probably because of its peculiar position it is to become in future both the spiritual and the literal capital of the world. In the division of the land among the tribes this sacred territory was in the center. The portion of each tribe extended the whole width of the land from east to west. Seven of these tribes are on the north, five on the south, between them was the sacred portion, bounded on the north by the territory of Judah and on the south by that of Benjamin, two tribes who remained faithful to the house of David when the others deserted it. It will appear then that the sacred territory extended the entire width of the country. According to verse 10, the breadth of the sacred ground was twenty rather than ten, and it is probable that beside this came the portion of the prince, and possibly that territory belonging to the city which was to be the common property of all the people of all the tribes. This would make a sacred territory almost square. In verse 13 the same ten thousand occurs, which doubtless ought to be twenty. Verse 20 confirms the idea of a square. It must be remembered that Ezekiel was a prophet in captivity, and this picture which he here draws was in anticipation of the return from captivity and the setting up of a godly government which would prove preparatory to the coming of the Messiah and the assumption by him of those powers which should usher in the ideal picture here described (verse 12, chapter 47), this being substantially the same which John sees in Rev. 22. This suggests that had the Jews treated the Messiah properly they would not have killed him, and after the accomplishment of the redemptive scheme in his own way his reign would have merged into the ultimate condition here described. Their selfish rejection and criminal crucifixion of Christ changed the whole current of their later history, and set back the shadow on the dial of human progress for thousands of years. Long ago the beautiful picture here described might have been real had not the Hebrews rejected the Messiah. That it will yet be realized is certain, though at a later period and in a different way from that in which God originally intended.

DANIEL.

INTRODUCTION.

Daniel and his companions were taken captive about 606 B. C. in the fourth year of Jehoiakim. This was seven years before the great siege which closed the short career of Jehoiachin, at which time the leading Jews, acting on the advice of Jeremiah, surrendered and were carried in a body to Babylon, at which time Ezekiel was carried captive.

It is supposed that Daniel was born at Jerusalem, and that at the time of this siege of the city he was a lad in his 'teens. He became at once famous in the land of the captivity, and had such influence in the greatest empire of the world that it is entirely probable that the release of the people after seventy years was due largely to his influence. He lived until some time after the proclamation of Cyrus, but does not seem to have returned to Jerusalem.

The kingdom of Babylon was the first one of four great world powers which extended over all nations then known. Cyrus overthrew this and founded the Medo-Persian empire. After this Alexander the Great established the empire of Macedonia, using Greek soldiers and carrying the Greek language wherever he went. After his empire fell into decay there arose the Roman empire, which was holding sway at the time of Christ's birth. These are the four powers which the king sees in his dream of the image represented by gold, silver, brass, and mixed clay and iron.

The prophecies of the book embrace the coming and conquests of Christ's kingdom, and so in addition to dealing with the present and the immediate future his imagery stretches on through the entire reach of time.

ANALYSIS.

Chapter 1.

1, 2 First Hebrew exiles to Babylon.
3, 4 The king's selection from among the captives.
5, 6 His appointment of their food.
7 His change of their names.
8 Daniel's purpose.
9-16 His plea with the prince of the eunuchs.
17-21 Its result.

Chapter 2.

1 The king's dream.
2-9 His demand of the magicians.
10, 11 Their answer.
12, 13 The king's anger. The decree.
14-16 Daniel's appeal to the king.
17, 18 Prayer of Daniel and his companions for the secret.
19-23 The secret revealed to Daniel. His praise.
24 His message to Arioch.
25-45 Daniel explains the king's dream.
46-49 Daniel's promotion.

Chapter 3.
1-3 The king's image of gold.
4-7 The order to worship it.
8-18 Refusal of the Hebrews.
19-27 Trial of the fiery furnace.
28-30 Result. The king's decree.

Chapter 4.
1-26 Daniel explains the dream of the great tree.
27 His exhortation to the king.
28-33 Fulfillment of Daniel's words.
34-37 The king's restoration. His praise to God.

Chapter 5.
1-4 Belshazzar's feast.
5 The handwriting on the wall.
6-9 Consternation of the king.
10-12 Suggestion of the queen.
13-28 Daniel's explanation of the writing.
29 Daniel's promotion.
30, 31 Belshazzar's death.

Chapter 6.
1-3 Daniel's preferment by Darius.
4-9 Jealousy and conspiracy of the rulers against Daniel.
10, 11 Daniel's faith and courage.
12, 13 Their accusation of him before the king.
14, 15 The king's efforts to save Daniel.
16-24 The lion's den. Concern of the king.
25-28 The royal decree.

Chapter 7.
1-14 Daniel's vision of the four beasts.
15-28 Its interpretation.

Chapter 8.
1-14 Vision of the ram and he-goat.
15-27 Its interpretation.

Chapter 9.
1-19 Daniel's prayer for national restoration.
20-27 God's answer by Gabriel.

Chapter 10.
1-12-4 Daniel's vision by the river.
5-13 The angel's answer regarding the time of fulfillment.

LESSON NOTES.

Ch. 1:1, 2.—The events of this book took place before those of the book of Ezekiel. These first exiles were taken after a short siege of Jerusalem, in which King Jehoiakim probably gave up some of his subjects and part of the temple vessels in order to save the rest from destruction. Just at this time the father of Nebuchadnezzar, who was old and infirm, was passing over the reins of power to his son, and this was probably among the first acts of his life as a public officer.

3, 4.—The young King Nebuchadnezzar, just entering on his reign of the greatest splendor of perhaps any earthly king, orders the noblest of his captives to be educated especially for his purposes. The Chaldee language, the language of the land of Shinar, where Babylon stood, was probably the very oldest in the world, and the Hebrew, which sprang from it, was undoubtedly almost identical with it. The very place at which these Hebrew youth were now in captivity was the old haunts from which their father Abraham sprung.

5, 6.—The word "meat" in verse 5 should be rendered "food." The Hebrew says "dainties." In such cases the king would not only furnish food as he did for all his dependency, but he would feed these on what he considered his richest food in order to make in them the best possible condition for his purpose. After three years of such nourishment he would expect them to be prepared for his service. The four mentioned in verse 6 were of the tribe of Judah, and as what follows will show, were of the purest faith of their fathers.

7.—The change of their names was according to the custom of the times. It was desired that they should forget their ancient place and associations, and then the new names expressed something of the new idols to which the king devoted them. The four names which were given to these four Hebrew children meant chief god, sun god, earth god and fire god.

8.—The character of Daniel is clearly indicated in verse 8. He knew the enervating effects of gluttony, and despite the orders of the king and the natural temptation to ease and self-indulgence, he at once declared his purpose to regard the will of God rather than the will even of the powerful king. So he dared to refuse the food assigned him, and would not drink the wine intended for him. He was not afraid to call it defiling stuff, even if it was the food of a great king. So he declared his determination to the prince of the eunuchs who was set over him.

9-16.—The eunuch liked the young Hebrew, and evidently as far as he

was able allowed him to have his way. But in this case he was afraid the act would cost him his life. Daniel was prudent in his request, so as not to endanger his kind master, so he asked for only a few days trial, at the end of which time the enunuch was thoroughly satisfied that Daniel was right, and let him have what he wanted, which was grain and water rather than the king's delicacies and wine.

17-21.—The result was precisely what Daniel expected, and what all men should always expect. Wine-bibbers are never the men of knowledge and character. The declaration that God gave them knowledge is another way of saying that their obedience to God's will brought them the prosperity which God promised to all such. The wisest men of Babylon bore no comparison with them. Verse 21 shows that Daniel lived through the entire seventy years of the Babylonish captivity, and saw the return of his people to their beloved Zion.

Ch. 2:1, 2.—The style of food above described to which the king was accustomed would be most likely to give rise to numberless dreams, which are usually the result of bad digestion. Nevertheless, these being the channel in which the king's mind was principally occupied, God used them as the means to teach the king great lessons.

2-9.—The demand of the king to the magicians and their reply demonstrates the utter falsity of those who claim by their skill to foretell future events. They admit here that they cannot do it. It is common experience for a dreamer to forget his dream, and these deceptive mongers could neither reproduce nor explain the dreams. The threat which the king made against them would lead them to do the best of which they were capable, which in this case was absolutely nothing.

Their answer in verses 10 and 11 was a final and formal giving up of the case on the part of these pretenders. The king had caught them at their weak point, and although they contended that it was an extraordinary thing which was being asked of them, yet it required such a case to demonstrate the deceit of their every-day claims.

Verses 12 and 13 show the impatience of the king with the fraudulent claims of these self-styled wise men. In view of their general uselessness and the loftiness of their claims their destruction was deserved. It is evident that neither Daniel nor his companions had been called concerning this matter, and probably knew nothing of it, but the enemies of the Hebrews would be sure to hunt them out and include them in the order for destruction.

14-16.—When Daniel hears of the matter and inquires into the case he immediately gives out the word that he will make known the dream and

its meaning. His appeal to the king was probably made through a royal messenger, for I think Daniel did not see the king until he was afterwards taken in by the captain (verse 25). He does not claim to give this promised information from his own wisdom, but he has the utmost confidence that God will give him the needed light.

17, 18.—After his promise to the king, Daniel takes the proper course to make good his word. He calls his faithful companions and they unitedly pray for the revelation of the secret.

19-23.—The prayer of faith was answered. Daniel is made aware of the truths from the only source from which truth can come, and his song of praise is a model of excellence. Such language could apply only to the God whom Daniel worshiped.

24.—Daniel now goes confidently to the captain and orders a stay of the execution of the king's wise men, and asks to be taken before the king.

25-45.—Daniel began by disclaiming any personal ability to reproduce or explain this dream, but gives all the credit to the God of heaven whom he served. The four kingdoms here described were Babylon, Medo-Persian, Macedonian and Roman. In the days of the Roman power Christ was born, and set up among men the kingdom of heaven, which kingdom shall never be destroyed.

46-49.—The language of verse 47 indicates that Daniel declined the honors offered him by the king in verse 46. The king here owns the God of Daniel to be the true God, and promotes Daniel to the rulership of the greatest province in his empire, and at his request appoints the three companions to assist him in his duties.

Ch. 3:1-3.—The events of chapter 3 occurred about nineteen years later, which would be shortly after the captivity of Zedekiah and the fall of Jerusalem. It is suggested that the king got much of the gold for his image from the conquest of Judah. This conception of the king probably had its origin in the dream of chapter 2, and he was now so elated over his victories that no show of splendor was too great for him. It is thought with good reason that the image was made to represent the king as the political head of the national church. All the chief men of his domains were gathered on this occasion to make the greater show of splendor.

4-7.—The worship of such an object meant little to the mass of the Babylonians. They worshiped whatever appealed to their changeable feelings, having no just conception of the truth. It was as easy for them to worship this image as to worship any being whatever, for they cared

only for display, and worshiped most the things which appealed to their vanity and served their lusts.

8-18.—But it was not so with the Hebrew children. They knew the true God, and for them to have worshiped any such an abominable idol would have been unpardonable. The enemies of these Hebrews quickly took notice of their refusal and reported to the king. These three captives were not moved by the king's fury. Their calm, decisive answer only increased his rage, and caused him to determine upon their immediate execution.

19-27.—The heat of the king's wrath only worked the greater disaster to his cause. His own executioners were slain and his victims were unharmed. The sight which the king saw made his brain reel, and he called others to confirm what seemed to him could not be true. The fourth person, says the king, is like a son of the gods. All those who had gathered to see the king's cause honored now see it most scathingly rebuked, and the Hebrew honored beyond description.

28-30.—After such a scene the king could not do otherwise than show honor to the Hebrews. Perhaps he feared to do otherwise. All his people had seen a display of might in their behalf which would make all the people afraid to do them wrong. Instead of being degraded from their positions, as their enemies hoped, they were promoted to higher places.

Ch. 4:1-26.—How long after the events of chapter 3 this dream was had by the king we cannot tell. It was evidently a long while after the king's dream of an image, for Daniel, who had explained the former, was not called in until the Chaldean pretenders had all failed. Daniel at once showed how that the king, whose heart had become exceedingly proud, was to be humbled by the Almighty. The malady was a kind of madness in which the victim imagined himself a beast. This great king was driven from his throne and lived as a beast until his reason returned after many years.

27.—The time when Daniel interpreted this dream was a year before this calamity came to pass. Daniel here boldly and nobly exhorts the king to save himself from that sorry experience by repenting of his misdoings and turning to the right, so that God would not send the humiliation upon him.

But the king did not repent, and the evil did overtake him. Verses 28-33 show that the thing came to pass as the prophet foretold.

The language of verses 34-37 is the lesson learned by this king from Daniel and Daniel's God. It rings like the testimony of King David of Israel. Yet this king was only partially converted to the God of Israel,

and used this language only because of his remarkable experience, and afterward continued largely in his idolatry, and his kingdom finally perished because of its wickedness.

Ch. 5:1-4.—Belshazzar was grandson of Nebuchadnezzar. His father, Nabonidus (Evil-merodach, or Minus), was the principal king; Belshazzar was king of the city of Babylon. The kingdom had been about this time invaded by Darius, king of the Medes (his nephew, Cyrus, being the leader of the army). Nabonidus had surrendered voluntarily in Borsippa, and had an honorable residence assigned to him in Carmania, but Belshazzar shut himself up in the well fortified and well provisioned city of Babylon and showed his contempt for the besiegers by making a tremendous feast, sensual and debauching, and taking special pains to show contempt for the Hebrews' God by using the captured vessels of the sanctuary to hold the wine over which they praised their idols. It was not customary to have women at the public banquets, but they are brought in here, thus demonstrating the lascivious character of the feast. The Hebrew word for "father" in verse 2 is the same as for grandfather or forefather.

5.—Such contemptuous and daring challenge of God's authority did not go unanswered. Doubtless many jests were passed about the God and the religion of the Hebrews on that night of gluttony and debauchery, but when the hand appeared the scene suddenly and forever changed.

6-9.—The language of verse 6 shows how great was the consternation. No doubt a few minutes before, the king had made a great show of bravery, and boasted great things. Now he is like a helpless, panic-stricken child in spite of the great resources at his command, and cries beseechingly to his wise men for light, even promising the third place in his kingdom to the successful one. The first place was held by the king, the second by the king's son, and the third was the chief of all the sub-rulers. The fact that none of his wise men could read the writing only increased the king's feverish anxiety. His lords shared his trouble, and there seemed to be no light behind the dark cloud. At that very time, though they did not know it, Cyrus had turned the river from its bed under the walls of the city, and in a few hours this vaunting king would be a corpse.

10-12.—The queen mentioned in verse 10 was the queen mother, either the mother of the king or his grandmother. She was apparently not present at the feast until the consternation arose, and her age and position made her familiar with the former deeds and the reputation of Daniel.

13-28.—The rapidity with which her suggestion was executed shows

how desperate was the case in the king's mind. But the language of both the queen and the king shows that Daniel's former record had made small impression on the idolatry of the kingdom. They still believed in "lords many and gods many," and simply thought Daniel was a favorite of some of those gods. The king made his tempting offer to Daniel, and the language of verse 17 shows in what estimate Daniel held the gift. First of all Daniel recites the story of Nebuchadnezzar's humiliation, and then charges this king with knowing all this and yet fighting against God and profaning the vessels of his temple. Now he scathes the king for his idolatry. Then in a few words the words on the wall are explained. They read, "Numbered, numbered, weighed, divided." The last word, "peres" is an explanation of the word "upharsin," and means "divisions," being explained by verse 28.

29.—Thus again Daniel comes into public prominence and public favor. He knew, no doubt, how short would be the career of this king, but the tide of favor was irresistible and swept over and engulfed him. He is now again practically at the head of the nation, for ordinarily, because of excessive habits of life, the king was little more than a figure-head.

But a new order is at hand. The army of Darius the Mede, under Cyrus, has entered the city under the walls by the river bed, from which the water had been turned. Belshazzar was slain, and from that time the empire of Babylon was no more.

Ch. 6:1-3.—There is little doubt that Darius had already heard much of the fame of Daniel in the kingdom of Babylon, and he would now learn of his foretelling the fall of Babylon. He would see at once the value to his cause of having such a man as Daniel for his prime minister. And so, while Darius did not recognize the divine hand in the matter, yet the divine hand was there, and Daniel, God's faithful servant, was kept at the head of the nation by the new king.

4-9.—But the other rulers of the provinces were jealous of this Jew. But they saw from the manner of his life that their only chance to do him harm was by bringing their false religion against the true worship of the God of Daniel, and so using the power of the empire to crush him. Hence their conspiracy of verses 6-8, and by their flattery of the king they induced him to sign the unalterable decree before he realized the trouble into which it would bring him.

10, 11.—Daniel's faith and courage were both tested, and were not found wanting. It was no light matter for him to do publicly and boldly what he knew the law was framed to crush, and what was meant by his

enemies to cost him his position and his life. Most men would have said, "Compromise, pray in secret, and worship the king in public with mental reserve." Daniel had been better trained. He did what his enemies thought he would—remained calmly faithful to God; so by prearrangement they came in a body to surprise him in the act. Little did they think what would be the real outcome of their attempt against Daniel's liberty and life.

12, 13.—They were very adroit in their accusations of Daniel. They knew the king's estimate of Daniel, and did not dare to mention his name in that connection until they had gotten the king to say that whoever had disobeyed the law should surely suffer the penalty. Then they spoke of him contemptuously as "That Daniel, a Jew captive, and says he regards not you, O king." That accusation was false. Daniel did regard the king more than they, but in matters of his duty to God, over which the king had no authority, he of course regarded God more.

14, 15.—The king no doubt was truly sorry, and made an honest effort to save Daniel. But Daniel's enemies pressed the matter furiously, and laid stress on the majesty of the law and the necessity of executing it. They sheltered themselves behind enough of the truth to cover their deceit. The king's mistake was in not setting aside the edict when he discovered it to be bad and learned the purpose of those who formed it.

16-24.—Darius had yielded to the popular clamor, and must pay the penalty. He knows he has done wrong, but he tries to comfort Daniel in the language of verse 16, latter clause. Little did he know what a truth he uttered, but that truth was not to his credit, for the Lord must deliver Daniel from the danger to which the king's weakness exposed him. But the silver lining behind the dark cloud appears in verse 18. The king did not eat nor sleep, and when the next day dawned he went in haste and mourning to the lions' den. It seemed rather more than he expected to find Daniel alive, but when he did, and the spirit of justice in the case possessed him, he brought terrible retribution on the conspirators against Daniel. They found to their cost that the guns which they aimed at Daniel kicked harder than they shot. How many of Daniel's tormentors were destroyed is not here stated, though there must have been many.

25-28.—The decree of King Darius shows that after all there was a strict sense of honor about him when it was aroused. Verse 26 is language worthy of a Hebrew prophet or a New Testament writer. The statement of verse 28, simple as it is, speaks volumes for Daniel. Not only did his enemies fail to destroy him, but they destroyed themselves while Daniel continued to prosper.

Ch. 7:1-14.—The vision of Daniel in chapter 7 goes back to the first year of Belshazzar's reign, some time before the events related in chapters 5 and 6. Nebuchadnezzar saw the four kingdoms of the world in the image. Daniel sees them represented by four beasts. The winds blowing on the sea picture the influences of life moving upon the masses of humanity and producing the results pictured by the beasts. The lion represented the kingdom of Babylon, its wings suggesting the rapidity of its conquests. They were plucked when the king was taken from his throne and made to wander with the beasts, and in the transaction the king was lifted to his feet and made to acknowledge God, and become a true man. The bear was characteristic of the Medes and Persians, noted for cruelty. Newton thinks the three ribs represent Babylon, Lydia and Egypt, brought under Medo-Persian sway. The devouring of much flesh then would represent the subjugation of many nations. The leopard, a smaller and swifter beast, represented Alexander the Great, "the small king of a small kingdom, Macedon, attacking a vast empire reaching from the Aegan Sea to the Indies." It has four wings, denoting the rapidity of his conquests. Bochart says, The spots denote the various nations incorporated into his empire. The four heads meant the four great kingdoms into which Alexander's empire was divided at his death. The fourth beast was the Roman empire. The iron teeth were suggestive of the devouring capabilities of this beast. Twelve was a number signifying completeness. Ten lacked but a little of twelve, indicating the nearness to the entire world conquest by Rome. The Roman power grew until its adherents lauded it as the climax of all that had been or would ever be of power and enlightenment, hence the latter part of verse 8, and in its day (verse 9) the God of heaven set up that kingdom which was never to be destroyed. The multitudes of earth are ministering to the civilization which is born of Christianity, and by it judgment begins with those who penitently own their sinfulness and seek the clemency of the divine judge. Earth powers and sin yield before his oncoming kingdom, and as the clouds are visible from afar, so his light is breaking over the whole earth.

15-28.—The interpretation shows that Daniel was most concerned about the meaning of the fourth beast. It was far in advance of his day, and embraced the establishment and working of the kingdom of the Messiah upon earth. He sees paganism go down before the kingdom of the Christ, and Christianity become the dominant earth power. The prophet could not comprehend all the details which he saw pictured here, but he kept revolving the matter in mind.

Ch. 8:1-14.—Two years later Daniel sees the vision of chapter 8. Nebuchadnezzar had seen the earth powers represented as a great image, to be adored. Daniel sees them as living, active beings, whose activities hasten the kingdom of God among men. This illustrates the difference between the two men. One looked at the outward display. The other looked for results and studied their drift. This chapter 8 begins the Hebrew portion of the book of Daniel (the first part being in Chaldee), and this second part relates especially to the future of the Hebrew people. The ram's head worn by the king of Persia no doubt was the explanation of the vision of the ram representing the Medo-Persian empire. Darius, the Mede, reigned first for two years, then came Cyrus, the Persian, who was much greater than he. Alexander the Great came next, from the west, with incredible speed, and broke the power of the Medo-Persian empire. But in the very height of his power Alexander's dominion was broken, and four kingdoms took the place of his empire, one of which made great conquests, and among other acts put special prohibitions upon the exercises of Jewish rites for a time. Hence verses 11-14, referring to Antiochus Epiphanes. Glorious land mentioned in verse 9 refers to the land of Judea.

15-27.—Antiochus is the king referred to in the interpretation, verse 23. Holy people refers to the Hebrew people, believers in the true God. J. F. B. says, "Antiochus died a horrible death by worms and ulcers while on his way to Judea to take vengeance for the defeat of his armies by the Maccabees." Vision of troubles to come on his people makes the prophet sick at heart.

Ch. 9:1-19.—The time of this prayer was 537 B. C., the year before Cyrus came to the throne. So as to order of time this chapter follows chapter 5. The next year after this Cyrus makes his famous proclamation allowing the Jews to return to Jerusalem, 536 B. C., seventy years after Daniel was carried captive. Daniel had been studying the letters of Jeremiah, and saw that the seventy years were now fulfilled, and that this captive people, by humbling themselves, might now return to their own land. Hence this prayer, not only because of his own great interest in the matter, but as a most wholesome example to others. He refers back to the words of Moses to establish the fact that this people deserved the punishment which had come upon them, and that they had been fairly warned of it by Moses and the prophets, and therefore were without excuse. So he prays (verse 16) that God will turn away his anger from the Hebrews and make them again as a nation to enjoy the divine favor.

20-27.—Daniel was greatly in earnest, and he receives answer to his

prayer. Daniel was not conscious of how high he stood in God's favor. He had held steadily to his duty through adversity as well as prosperity, and so had made a beautiful character, and God loved him though Daniel did not know how much. But when the time came God showed that favor by the honor he gave to Daniel as his confidant and spokesman. Volumes of speculation have been written about verses 24-27, and apparently to no purpose. The angel Gabriel meant no doubt exactly what he said. At the time he was speaking to Daniel about seventy weeks remained before the time when Cyrus made his proclamation allowing the Jews to return to Jerusalem. This captivity entirely cured the Hebrews of idolatry, and made them a nation of changeless believers in the God of Abraham. Hence the language of verse 24. The anointed one, or prince, mentioned in verse 25 does not refer to the Messiah, but to some prince who arose in Babylon to lead the people back to Zion and rebuild it. This work of rebuilding probably took sixty-two weeks, after which time the prince, Zerubbabel, was retired from his leadership, which he gave without pay. Later on enemies of the Hebrews came and plunged them into war and destroyed the temple again. The language of verse 27 refers doubtless to the history of that period between the return from Babylon and the coming of Christ. If we knew all the details of this period all the statements of this verse would be plain.

Ch. 10:1-12-4.—The vision of chapters 10 and 11 occurred about three years later than that of chapter 9. The difficulties and oppositions which the Jews met when they returned to rebuild Jerusalem no doubt weighed heavily on Daniel's mind. Hence verses 2 and 3, and hence the vision which follows. Two suggestions here ought to be treasured: 1. Daniel was greatly loved of God because of his attitude and character, and his petition was heard at once and the decree went forth for its answer long before any evidence of it appeared outwardly. 2. God's adversary does oppose and delay the work of God's people through human agency. Many a prayer is recorded in heaven and the decree gone forth for its answer, but the adversary is withstanding it and must first be conquered, and meanwhile the child of God is toiling on in sorrow with no ray of light to cheer him but his faith in God, the cavil of fools, the sneer of egotists and the recipient of endless instruction from self-constituted advisers. Even Daniel, courageous man that he was, needed encouragement. So shall we all in the fierce fight against sin, and the greater our usefulness the more the enemy will use his minions to destroy us. The vision is an enlargement of that of chapter 8. The strengthening of Michael's cause mentioned in verse 1 refers, I think, to the fact that

Cyrus, who was the real power behind the throne of Darius, was the one who was joined to the cause of God's people by making the edict for Jewish national restoration, the very thing for which Daniel was praying. The king mentioned in verse 2 was Xerxes, who was the greatest king of Persia, and invaded Greece, in revenge for which came Alexander the Great, referred to in verses 3 and 4. As already mentioned, his empire on his death was divided in four parts, among which there was much contention. Two of these, Egypt and Syria, are specially designated in chapter 11, because they were one on the north and the other on the south of Canaan, and so made it their battleground. Verse 6 refers to an agreement which they once made by the marriage of a daughter of Ptolemy to Antiochus, who divorced his own wife. History will show what trouble came of it, as mentioned in the following verses. The whole chapter is explained fully by the history of the doings of Antiochus and his sons, Seleucus and Antiochus Epiphanes, in their war against Egypt and Palestine. Seleucus is referred to in verse 20 and Antiochus Epiphanes in the remainder of the chapter. The student is referred to history as a suitable corroboration of these remarkable details. The first verse of chapter 12 tells us that about that time the tide of conflict between truth and error will turn in favor of the truth. From that time on shall begin the flourishing of the truth, which shall continue more and more until the resurrection and the beautiful finale of verse 3.

5-13.—Daniel was curious to know exact dates. By the conversation which he heard between the two by the river he learned that the time was indefinite. That is, the fulfillment depends on human agency, and may be hastened or retarded by activity or sloth. When Daniel inquired after particular dates he was told that such dates were hidden. Verses 11 and 12 doubtless refer to certain transactions in their relation to the coming of Christ. The last verse is an assurance to Daniel of his resurrection and share in the atonement.

HOSEA.

INTRODUCTION.

Hosea was a prophet of the kingdom of Israel, and began to prophesy at the close of the reign of Jeroboam II, about 784 B. C., and continued to the captivity of Israel, about 722 B. C., nearly sixty years. Uzziah was king of Judah when he began, and Hezekiah was king when he closed. He was prophesying then at the same time as Joel, Micah and Isaiah.

Hosea was the son of Beeri, of the tribe of Issachar, and a native of Beth-shemesh. He mentions Judah's kings as well as Israel's, for, as J. F. B. well says, "The prophets in Israel regarded its separation from Judah, civil as well as religious, as an apostasy from God, who promised the dominion of the theocracy to the line of David. Hence Elijah in Israel took twelve stones to represent Judah as well as Israel." These chapters relate chiefly to the sins of Israel and the judgment which God sends upon them in consequence. This is the first book of the minor prophets, called so because the books are shorter than the major prophets (the books which have just gone before).

ANALYSIS.

Chapter 1.
1-3-5 A symbolical narrative.
1-3 Command of the prophet to take a wife.
4-9 Names of her children. Their significance.
10, 11 The enlargement of Israel.

Chapter 2.
1-13 God's threat by the prophet against the nation.
14-23 The design of her promised punishment.

Chapter 3.
1-5 Charge to the prophet concerning his wife.

Chapter 4.
1-5-15 Foretelling of God's judgment upon Israel for sins.

Chapter 6.
1-3 Exhortation to the people.
4-11 God's appeal to the two nations.

Chapter 7.
1-16 Wickedness of Israel.

Chapter 8.
1-14 God's punishment.

Chapter 9.
1-17 Israel's shame and rejection.

Chapter 10.
1-15 A specification of her misdoings. The result.

Chapter 11.
1-4 God's former love of Israel.
5-11 Israel's backsliding and the result.
12-12-14 A comment on Jacob and his descendants.

Chapter 13.

1-16 Exaltation of Ephraim. His fall and punishment.

Chapter 14.

1-9 Exhortation to Israel to return to God. The result.

LESSON NOTES.

Ch. 1:1-3.—This book carries us back again to the days of the kings of Israel before even the northern kingdom was carried captive. When this prophecy began the reign of Jeroboam II was nearing its close. He had been a powerful king, and had won back from Syria what that nation had taken captive from Israel. This prophecy of Hosea, about the coming downfall, was made at a time when the people would be most unlikely to give credence to it, because of the very success of Jeroboam's arms. The prophet saw the elements at work which would produce national destruction. But the people would be dead to that sort of an appeal because of their sins; hence the prophet gives them this striking symbolical narrative to rouse them to a sense of the condition. It is thought that at the time when the prophet took Gomer she was a good woman, but afterward fell into sin, just as Israel had fallen, and broken her marriage relation with God.

4-9.—The first child was called Jezreel, which means "God will scatter." This had been the name of the royal city where Ahab had committed his crimes, which had resulted in destruction of his entire posterity by Jehu. Here Jezebel had been slain and eaten by the dogs, and now that Jehu's posterity had also become corrupt they also were to be destroyed. After Jeroboam II (Jehu's great grandson) died, his son, Zachariah, was conspired against and slain by Shallum, thus ending the house of Jehu. This was about 775 B. C. Fifty years later the whole kingdom of Israel was carried captive by Assyria and colonized in what afterward became a province of Babylon, by the river Chebar, where Ezekiel saw his visions. It was in the valley of Jezreel (Esdraelon) that Assyria conquered Israel. Kitto thinks the children were not the prophet's own, but born of adultery and presented to him as his. The name of the daughter (verse 6) means "not an object of mercy." This verse and the next are explained by the fact that Israel would not be restored as a nation after the captivity, as Judah would be. Judah was restored, not by their military might, but by the proclamation of Cyrus. The name of the third child means "not my people." The teaching is that God had repudiated this people on account of their sins.

10, 11.—These words about the enlargement of Israel are fittingly introduced here to give a silver lining to the dark cloud. What has just been said about the repudiation of this northern kingdom does not mean that God has repudiated his project of raising up a peculiar people, for that plan shall be made to succeed, and the nations shall be called into that family. The language of verse 11 refers to the fact which occurred two hundred and seventy years later when the captives of both nations in Babylon selected Zerubbabel to lead the return to Jerusalem on the proclamation of Cyrus. Out from the Hebrew nation has come the great Christian family whose numbers are countless, and whose conquests are embracing all nations of the earth.

The first thirteen verses of chapter 2 continue the symbol. The prophet was to speak to the people who, like him, were children of their country, the nation of Israel, and remind them of their original covenant relation with God. He was to attempt to turn the nation back to God by showing that God would shortly visit upon her the result of her evil ways. In these verses, under the figure of lovers, it is described how the nation left her attitude of faith in God and went following after the false gods of the nations around them. She used God's gifts to serve the enemies of God. Therefore, verses 9 and 10, God proposed to withhold the gifts which he had been bestowing upon her and leave the land to become a desolation.

Verses 14-23 state the design of the foregoing threat. God will by these means bring her to herself, and after she comes to realize her condition he will bind up her wounds and join her again to himself. She shall forsake her idols and be joined in a new covenant with God, who will make all the lower order of creation to be her servants and break by divine strength the power of their enemies. This shall be the beginning of an everlasting covenant which shall result in bringing the nations of the earth into God's chosen family. The language of verse 23 especially shows that the condition here described meant the incorporation of Israel and Judah into a nation after the return from Babylon, out of which should grow the Christian church, which was to conquer the world.

Ch. 3:1-5.—Authorities believe that the woman referred to in chapter 3 was the prophet's wife, estranged from him by her falsity, but to be taken back and after being for a time left alone, to be received again into the rights of a wife. This is a true picture of the Israelites, forsaken of God and carried away into captivity, and their religious rites suspended, yet still loved of God and finally returned to their country and to his

favor, and by all these experiences made fit to give to the world the covenant of God as revealed in Christ the Son of David.

Ch. 4:1-5-15.—Chapters 4 and 5 foretell God's judgments which are to come on Israel's priests and people for their sin. Chapter 4 is a dark picture. The first clause in verse 6 sums up the entire situation. This chosen people had neglected to write God's law upon their hearts. Their priests did not instruct them in the ways of the Lord, but encouraged transgression against God in order that they might personally profit by these things. Hence verses 7-10. Verse 19 shows how the people, under the leadership of these false shepherds, had fallen into the ways of the heathen. Under such training it was not to be wondered at that the children went wrong, and God proposed to hold the leaders responsible. A clause in verse 18 sums up the situation. The rulers have been unjust until they glory in that conduct which ought to bring them to shame. This sorry picture is continued in chapter 5 until verse 8, where God declares that the land shall be desolated, hence, he says, Sound the alarm. See verses 10-12. Verse 13 declares that they shall seek help from Assyria, but Assyria shall not be able to save them. Verses 14 and 15 were never fully wrought out until these people had for seventy years or more wept by the rivers of Babylon. This nation, however, was carried captive long before Judah, and its people were in captivity for nearly one hundred and seventy years.

Ch. 6:1-3.—Because of the judgment foretold in the last two chapters, the prophet properly makes this strong exhortation to turn the people if possible to the right way and so avert the threatened calamity. All the terrors which have been foretold are from God, and he can avert them or turn the troubles into blessings. The expressions of verse 2 are another way of saying that if the people turn to God, almost immediately their condition will begin to improve, and very soon they will be exalted and remarked upon as a people specially favored of heaven. The return of day (verse 3) is no surer than that he will move in behalf of his own, and his manifestation to us in due time is as certain as the coming of rain in its season. The thought is reasonable. If material help is necessary and God unfailingly provides that, how much more certainly will he provide the help necessary to vindicate and keep in the way of life all who desire it and trust and obey him.

In verses 4-11 the language changes to a direct discourse of God to the people. He appeals to them to state what kind of treatment they think is due them for their base actions. The goodness the nation once displayed had vanished like a morning cloud or the dew. In this

denunciation both the northern and southern kingdoms are included. Verse 5 uses the figure of trees cut down because of their worthlessness. And it will be noticed that God had used his prophets as his agents for the reproach and announcement of the overthrow of those who did violence to God's commands. The punishments which God brings as the result of sin, though long delayed, will come finally, and be as open to the world as is the light of day. God desired the characteristics of mercy in the lives of his people more than he desired the outward ceremony of sacrifice. This people had never learned that lesson, and so as a nation they had done just as Adam did—transgressed God's covenant, although they were all the while laying stress on their outward ceremonies by virtue of which they called themselves by the name of the Lord. Shechem was a city of refuge, and it is said that so corrupt had become the priests that they waylaid and murdered those fleeing thither (whom they should have protected), probably because this was an easy way to gain spoil, and then circulated the report that the avengers of blood had overtaken and slain the fleeing man. The explanation of verse 11 is, most likely, that after the captivity of Israel, the northern kingdom, God will come again with a like visitation upon Judah for her sins. Some think it is a promise of restoration of national life to Judah after her captivity.

Ch. 7:1-16.—The language of chapter 7 is descriptive of the wicked condition of the northern kingdom. Verse 1 is a declaration that whenever God moved in the direction of bringing Israel back to repentance, her iniquities would break out afresh and in an aggravated form. Ephraim, being the leading tribe of the northern kingdom, was named often instead of Israel and as representing Israel. The extent of the nation's sins are best understood in the statement that king and princes are gladdened with their lies and wickedness. Verses 4-7 declare them so bad that they need no further stirring up to evil by the adversary, but burn on in their iniquity like an oven sufficiently heated, encouraged to evil by the very leaders who should have been mighty to repress evil. Among them all there was none to call upon the Lord for help, so universal was the apostasy. The people had intermarried with idolatrous strangers until they were losing their identity as a Hebrew people. Cakes were baked in a depression in the ground in which a fire had been built, and unless turned frequently burned upon one side and were raw on the other, and so unfit for use. This was the condition of Israel. The nation was going into premature decay, and was not conscious of it. Whether the pride (or excellency) of Israel mentioned in verse 10 refers to God warning them, or whether it refers to the sinful pride, so apparent in the

people, turning them to their destruction, the reader must determine for himself. The dove was said to be the silliest of all birds, easily snared. This kingdom of Israel, between Assyria on the one hand and Egypt on the other, was seeking her own interest by making alliances first with one and then with the other. Their return of evil to God for his goodness, mentioned in verses 13-16, shows how hopeless was the effort to reach and rescue them by kind and helpful treatment; hence no course was left open but their utter destruction in the interest of humanity, however much such a course may have been distasteful to a loving heavenly father.

Ch. 8:1-14.—It is evident that there are some in this life who refuse to profit by the kindness shown them. Such were the people of this nation. Hence the proclamation was to be made instantly and loudly that this once highly favored people was to be utterly destroyed of God. Notwithstanding they should when their trouble came appeal to God in the language of verse 2, yet the reply should be verses 4-7. God can listen to no appeals made to him by sinners, unless there be repentance. Verse 4 refers to their aggressive idolatry and pretended independence of God. They had set up golden calves in the very beginning of their national existence, and used them to draw away the people from the worship of Jehovah at his temple at Jerusalem. Hence the reference to God's judgment against the calf in verses 5 and 6. See the story of the revolt of the ten tribes, I Kings 12. The explanation of verses 8 and 9 is that Israel had so intermarried with heathen and so adopted their customs that they had already practically lost their identity among the nations. God declares that the nations to whom the people are looking for protection shall prove to be destroyers of this people, and that God will no longer be a protection to them, but will send them away into captivity.

Ch. 9:1-17.—In view of such conditions the prophet lays stress on the fact that rejoicing is out of place, and that the people shall be shamed by bodily want and shall go into captivity and be forced to eat what will be repulsively unclean to them in order to appease their hunger. Both those nations to whom they turned for help should become their oppressors, and they should be denied the privileges of their own sanctuary. The probable meaning of verse 7 is that the sins of the people were so outrageous and bold that the prophets who rebuked them were so wrought upon as to seem to be insane. Verse 8 declares that plots are constantly laid against the prophets, even originating among the fellow priests. It were better to render the first clause of verse 8 "Ephraim watcheth against God." Verse 10 carries back the thought to the time when God called this people and led and directed them, and then how

they committed sin when they came to the borders of the land of Canaan. To be made childless was thought to be one of the greatest reproaches of that age. After being exalted to the high place of God's specially chosen people and having his special protection and care, they are now, on account of their sins, to be degraded below the level of the heathen, and become outcast among all nations.

Ch. 10:1-15.—Israel had been a goodly vine planted of God, but had now become luxuriant in producing evil. They had forsaken God and built altars to the gods of the heathen about them. Verse 3 is probably a declaration that they should later have to own that they were suffering their just deserts, being kingless and unprotected because of their folly in forsaking God. Assyria (verse 5-8) was soon to carry the nation into captivity and take their riches as spoil. It is thought by some that this prophecy was uttered between the first and second invasions of Israel by Shalmaneser. The desolation of the land pictured in verse 8 when it came would be startling. The two transgressions mentioned in verse 10 probably refer to the two calves which were set up by Jeroboam when Israel separated from Judah. Hence the fitness of the figure which follows in verse 11. Judah was to be the leading tribe by whose name the Hebrews should be known in exile. The other Israelites were to be unknown followers, doing the most menial work. The law required that the ox treading out corn (wheat) should be unmuzzled, so giving it a chance to eat its fill. So the leaders of Israel liked to lord it over the gathering of the increase of the land, because that gave them a chance to fatten upon the spoil. And so as a nation they were to learn what spoil meant. Shalmaneser had vented his first rage against Beth-arbel, committing frightful atrocities, and so, God declares, It shall next be done to you at Bethel. What a startling contrast between this picture and that which Jacob long before had seen here in a vision. (Gen. 28:10-22.)

Ch. 11:1-4.—Verse 1 recalls to the people the whole story of God's dealing with the sons of Jacob from the time they first went into Egypt. The "they" is thought to refer to the prophets bringing God's messages to the people, and the second "they" to the people rejecting God and the voice of his prophets. In spite of all the warnings the people had forsaken the God who led them out of bondage and made them a great nation, and taken up with the miserable idols of the heathen into whose midst they had come. The great lesson of God's gentleness and care for them seems to have been wholly lost upon them, though it had been more than one thousand years since Jacob and his family went to Egypt, all

of which time this people had been God's special care. And the warnings and reminders of Hosea now seemed to produce no visible effect on the nation, whose kings and priests were leading it rapidly to destruction by the Assyrians. J. F. B. says of the latter part of verse 4, "As the human husbandman occasionally loosens the straps under the jaws by which the yoke is bound on the neck of the oxen, and lays food before them, so God delivered Israel from the Egyptian yoke and fed them in the wilderness."

5-11.—The language of verse 5 is a declaration that this nation of Israel should not find in Egypt a succor from the power of Assyria as they expected, but because they had forsaken God should be obliged to submit to Assyria. When the punishment came upon them and they called to God for help, he would not hear them, because they were unrepentant, an indication that God cannot forgive unless the sinner be repentant. Yet the giving up of this people to their just punishment was contrary to the feelings of the Almighty. Admah and Zeboim were cities overthrown with Sodom and Gomorrah (Deut. 29:23). The meaning of verses 9-11 is, no doubt, that instead of destroying the land and the people as he had done in the case of the above named cities, God would visit his punishment upon the land and teach Israel the lesson of their unfaithfulness, and afterward gather back to Canaan such of them as were willing to profit by his providential dealings and turn to him in repentance.

12-12-14.—From verse 12 of this chapter to the end of chapter 12 is an observation of the prophet about the Hebrews. The marginal reading of the latter half of verse 12 says, "And Judah is yet unsteadfast with God, and with the Holy One who is faithful." This makes the sense much clearer. The thought is that all the descendants of Jacob have played false with God. Now the prophet specifies some of their misdoings. Ephraim, representing Israel, is an incorrigible liar, and a covenant maker with the enemies of God. Judah also is fighting against the pure worship of the true God. In verse 4 the prophet refers to Jacob as apparently manifesting a prenatal disposition to be the father of the covenant people by becoming the first born of Isaac, and then in his manhood of holding on until he prevailed over the wrestling angel. Thus the contrast between Jacob and his degenerate descendants was made very pronounced. Then he exhorts them to turn to the Lord and imitate their father in intercession and faithfulness. Hosea reminds them of the fact that the deceit for which the heathen merchants of that land had been noted had become characteristic of the merchants of Israel. And

they regarded their prosperity as an indication that their doings were not sufficiently wrong to warrant God's punishment. But God declares (verse 9) that this people shall be obliged to dwell again in tents as they did in the wilderness. After stating further the iniquity of the nation, the prophet reminds them that their father, Jacob, who once was a fugitive and kept sheep to pay for his wife, was led from bondage and preserved in the wilderness and in Canaan by God through his prophet. Now that his descendants were showing contempt for the prophets, God would surely visit upon them the results of their evil doings.

Ch. 13:1-16.—It is probable that chapters 12 and 13 were given at a later date than the ones gone before—it is thought about the time that King Pekah was murdered by his successor, who was the last king of Israel. Here the prophet refers to the former high standing of Ephraim in Israel, and how he degenerated when he sank to the worship of Baal. This had been the leading tribe in Israel whose authority was recognized by the other tribes, but now a miserable, groveling, idol worshiper. Hence its prestige was to vanish, as in verse 3. God, whom they had so grossly insulted, would now be to them as wild beasts, compassing their destruction. Long before Israel had asked a king, and God unwillingly granted their request; now the king and his people, whom he had led to ruin, were to be cast out of God's sight in anger for their iniquity. The silver lining to this dark cloud is given in verse 14. Israel shall be ransomed again, and in the transformation which shall succeed, death should be turned over to the plagues, and the grave destroyed (see margin). This is plainly a reference to work of the coming Messiah, the supreme hope and objective of this chosen people. The east wind referred to in verse 15 was no doubt Assyria, both of which were plagues to Israel.

Ch. 14:1-9.—In the final exhortation the prophet puts in their mouths (verses 2 and 3) what they should say to the Lord. Instead of depending on military powers (soldiers and horses) they were to turn to the living God. Verses 4-7 give the answer of the Lord to such as thus seek him. Forgiveness, nourishment, beauty, strength and stability were to be the reward of coming to him. Hence he concludes that a wise man will understand these things and a prudent man will learn and profit by these facts.

JOEL.

INTRODUCTION.

Joel began to prophesy perhaps about 800 B. C., fifteen years before Hosea, although the time of his prophecy is uncertain, and some claim that he belongs to the early reign of Joash (about 870 B. C.) He was a prophet of Judah, and his bold words were an effort to call back the people to repentance of their idolatry and the worship of the true God from whom they had wandered, and so save them from the national calamity which God's wrath would bring upon them, of which calamity this scourge of locusts, terrible as it was, was only a faint picture. Isaiah began to prophesy about twenty years after the beginning of Joel's prophecies, and Amos began fifteen years after Joel, so that Joel, Amos and Isaiah were prophesying in Judah at the same time that Hosea was prophesying in Israel. The northern kingdom was fast going into decay, and while Judah had not yet grown so wicked as Israel, yet far-sighted men could see at work the elements which would sooner or later produce similar decay in Judea. Hence the warnings of the prophets of the Lord in order to avert, if possible, from the chosen family, the curses which had been foretold from the days of Moses. In this book Joel uses a scourge of locusts as a text to picture greater evils to come.

ANALYSIS.

Chapter 1.

1-2-11 The prophet's alarm at the scourge of Canaan. Its description.
12-17 Call to repentance.
18-27 God's assurance to his people of deliverance and sustenance.
28-32 The spiritual outgrowth.

Chapter 3.

1-8 Judgment on the enemies of God's people.
9-16 The prophet's strong desire for its accomplishment.
17-21 Blessings on God's chosen people.

LESSON NOTES.

Ch. 1:1-2-11.—The prophet calls all the people to witness that the scourge to which he calls attention is unprecedented in the history of the Hebrews, and that they have now been a nation for near seven hundred

years. Jamieson says on verse 4, "Four species or stages of locusts, rather than four different insects, are meant (cf. Lev. 11:22). Lit. (1) the gnawing locust; (2) the swarming locust; (3) the licking locust; (4) the consuming locust, forming a climax to the most destructive kind. The last is often three inches long, and the two antennæ each an inch long. The two hinder of its six feet are larger than the rest, adapting it for leaping. The first 'kind' is that of the locust, having just emerged from the egg in spring, and without wings. The second is when at the end of spring, still in their first skin, they put forth little ones without legs or wings. The third, when after their third casting of the old skin, they get small wings, which enable them to leap the better, but not to fly; being not able to go away till their wings are matured, they devour all before them, grass, shrubs and barks of trees; translated 'rough caterpillars.' (Jer. 51:27.) The fourth kind, the matured winged locust. The Hebrews make the first species refer to Assyria and Babylon; the second species to Medo-Persia; the third to Greco-Macedonia and Antiochus Epiphanes; the fourth to the Romans. Though the primary reference be to the literal locusts, the Holy Spirit doubtless had in view the successive empires which assailed Judea, each worse than its predecessor, Rome being the climax." His call to the drunkards suggests that the calamity shall be so heavy that even they who are habitually unmoved by any serious matter shall be forced to howl in their want. The numbers and destructiveness of these insects cause him to speak of them as a strong nation, able to destroy the land. It is said that there is no vegetation which can resist their bite. The priests were mourning because of the cessation of religious offerings, and the tillers of the soil were lamenting the barren land. The priests were called upon (verse 13) to set the example of humbling themselves before God in that day of great need, and so leading the people to prayer. The first eleven verses of chapter 2 are a vivid description of the scourge and the details of their movements and their effects.

12-17.—The call to repentance was the prophet's remedy for the evil. He knew that it was God's visitation because of the evils of the people. The law taught that just such conditions would arise if the people forgot God. Joel knew the law, and knew that what the people needed to do was to become truly penitent rather than to make a show of being horrified at certain forbidden things and then live in open and constant disloyalty to God. That was precisely the condition of things which Jesus found among the scribes and pharisees when he came, and it was evidently getting a fast hold on the people in Joel's day. The thought of verse 14

is that on their repentance God would not only feed the people, but would prosper their crops that they might be supplied with material to continue their religious offerings. They were to repent as publicly as they had sinned, and thus all the nations would be taught that the Hebrews' calamity was not because of the weakness of their God, but because they had forsaken him. The great lesson taught is that the way to avert national calamity is by national repentance.

18-27.—Verses 18-27 refer to what happens on the adoption of the prophet's advice. At the time this prophecy was uttered the temple services seem to have been flourishing, but what has already been said indicates that there was much form without spirit. No doubt this prophecy and the locust plague, reminding the people of the plague of their enemies the Egyptians, did bring the people to their senses, and after repentance God brought back prosperity to the nation, and sent to the people this message by Joel after the plague was over. Whether "northern" in verse 20 refers to the locusts or to human enemies of whom the locusts were forerunners matters nothing, for both were to be turned away from this chosen nation when they repented. The promise in the latter part of verse 19 would have been verified forever had the Jews continued to serve the Lord. The promise in verse 26 that the people should never be ashamed was of course conditioned upon their continuous service of the Lord.

Verses 28-32 then refer to conditions to which the prosperity just mentioned should lead. These days referred to here are prophetic of the days when the Messiah's kingdom should be preached, and Peter used this very language on the day of Pentecost as a text for that remarkable sermon after which three thousand people were converted and added to the kingdom of the Messiah. The language of verses 30 and 31 refer to the changes and convulsions that should occur in political governments of the world in God's providential movements to prepare the way for that day. Sun, moon and stars are set to represent earth powers, just as we speak of a high civilization as a great light. Verse 32 was literally fulfilled in that in the days of Jesus' ministry there were those who had survived all the horrors of the history through which they had passed and were in readiness to receive the Savior and his message. In this theme the prophet looks straight through the difficulties and sees the ultimate result which God means to accomplish by the call of a chosen people, and announces beforehand the fact that the faithful among the Jewish people would be the first missionaries of the world-wide kingdom of the Messiah.

In chapter 3, verses 1-8 are an enlargement of the prophecy of verses 30 and 31 in chapter 2. In the valley between Jerusalem and the mount of Olives, Jehoshaphat had long before overthrown the confederate foes of Judah. After the carrying away of the Jews to Babylon, God overthrew the Tyrians, Lidonians, Philistines, Edomites and Egyptians by the Babylonians, Persians and Grecians, so that these enemies of Israel were also visited for their sins and judged for their evil treatment of God's chosen people. Thousands of these nations were sold as slaves, just as they had caused the Hebrews to be sold.

Verses 9-16 show how when the prophet foresees this picture he was impatient to see it carried out. Like all those who sigh for the coming of the kingdom of righteousness, he desired the work to be done speedily. With the complete picture once in his mind he was anxious to see it worked into actuality. He declares that the cup of their iniquity is full and the work of destruction ought to be begun.

17-21.—His final picture of God's blessings on his chosen people refers to the quiet and prosperity of Judea after the return from Babylon. Such a condition would have continued indefinitely, as suggested in verse 20, if this people had held steadily on to their proper behavior before God. The prophet does not take up the later misbehavior of the people and its consequences (merely hinting at it in chapter 2:32), because this much prophecy is sufficient for his present purpose. But had the Jews behaved after the return from Babylon as they should have done the picture of verses 17-21 would have been characteristic of this people for ages to come.

AMOS.

INTRODUCTION.

Amos was a native of Tekoa, a small town in Judea six miles southeast of Bethlehem. He was a shepherd, owning and tending flocks and collecting sycamore figs. Smith says, "The sycamore or fig-mulberry is in Egypt and Palestine a tree of very great importance and extensive use. It attains the size of a walnut tree, has wide spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side and fragrant. The fruit grows directly from the trunk itself on little sprigs and in clusters like the grape. To make it eatable, each fruit, three or

four days before gathering, must, it is said, be punctured with a sharp instrument or the finger nail. This was the original employment of the prophet Amos. So great was the value of these trees that David appointed for them a special overseer in his kingdom, as he did for olives, and it is mentioned as one of Egypt's heaviest calamities that her sycamores were destroyed by hailstones."

Though Amos was of the southern kingdom, he prophesied in Israel. Jamieson says, "Though belonging to Judah, he was commissioned by God to exercise his prophetic function in Israel; as the latter kingdom abounded in impostors and the prophets of God generally fled to Judah through fear of the kings of Israel, a true prophet from Judah was the more needed in it."

He prophesied at the same time as Hosea, though for a much shorter time, from about 785 to 775 B. C.

The place was Bethel, where the idol calves of Israel had been set up. J. F. B. says, "There his prophecies roused Amaziah, the idol priest, to accuse him of conspiracy, and to try to drive him back to Judah."

ANALYSIS.

Chapter 1.
- 1 Superscription.
- 2 Text.
- 3-2-16 Divine judgment on the nations.
  - 3-5 Woe against Damascus.
  - 6-8 Woe against Gaza.
  - 9, 10 Woe against Tyre.
  - 11, 12 Woe against Edom.
  - 13-15 Woe against Ammon.

Chapter 2.
- 1-3 Woe against Moab.
- 4, 5 Woe against Judah.
- 6-16 Woe against Israel.

Chapter 3.
- 1-6-14 A detail of Israel's sins. God's punishment.
  - 1-8 His use of the prophet.
  - 9-15 Violence and robbery. The punishment.

Chapter 4.
- 1-3 Oppression of the poor. The punishment.
- 4-13 Idolatry and incorrigibility. The punishment.

Chapter 5.
1-27 The prophet's lamentation for Israel's sins and their punishment.
Chapter 6.
1-14 Reproof of their sloth and unconcern.

Chapter 7.
1-6 God's judgment against Israel.
7-9 Vision of a plumb-line.
10-17 Contest of Amaziah with Amos.

Chapter 8.
1, 2 Vision of a basket of fruit.
3-9-10 Meaning of the vision.
11-15 Final restoration of the chosen people.

LESSON NOTES.

Ch. 1:1.—Verse 1 of this book is an introduction to the prophecy of Amos in which the writer is named and the time of the book's production given, as well as the people to whom this language was directed. The occupation of the writer is also given, and elsewhere it is shown that he was a fruit gatherer as well. The earthquake mentioned occurred in the reign of Uzziah at the time he was stricken with leprosy for entering the holy of holies (II Chron. 26).

Verse 2 is the text on which the whole book is set. God has given to Amos open expression of disapproval of the course of the nation, especially the chosen family, and he now proposes to thunder it against them and execute his denunciations and threats until the land shall be desolate, as it had been foretold to the people that it would be if they disregarded the divine warnings and turned to idolatry.

3-5.—The prophet opens his discourse with denunciations against the surrounding peoples. The cup of iniquity in Damascus was full. That people had been an inveterate oppressor of Israel, and, further, had been largely responsible for leading Israelites into idolatry. The Lord had used the nation to punish Israel, but Damascus herself needed punishment as well. By reference to II Kings 8 it will be seen that Ben-hadad was slain by Hazael. This Ben-hadad mentioned here is doubtless the son of the murderer and usurper Hazael (II Kings 13:3). The curse here pronounced was soon after fulfilled when the king of Assyria took Damascus, slew its king, and carried its people captive to Kir, now a

part of Armenia. Aven, or according to the revised, "Eden," was "a delightful valley four hours' journey from Damascus toward the desert, and proverbial in the East as a place of delight."

6-8.—The expression with which all these woes are introduced means that the people had so conducted themselves again and again as to deserve the punishment which God would now shortly bring upon them. The Philistines had been most hateful enemies of God's people, and had fought against them with relentless hostility ever since the tribes settled in Canaan. At times it seemed as if they would conquer Judah. This people were conquered by "Uzziah, then by Hezekiah, by Egypt, by Babylon, by Persia, by Alexander, and the Asmoneans."

9, 10.—Tyre is charged with the same offense as the Philistines. The meaning is that the enemies of the Hebrews came upon them and many of them fled for refuge to these neighboring nations; they were sold as slaves to the enemy by those who should have given them hospitable shelter and protection. The "brotherly covenant" refers to the league made between Hiram of Tyre and David and Solomon. II Sam. 5:11; I Kings 5:2-12. Tyre was conquered by Nebuchadnezzar, and afterward overthrown by Alexander.

11, 12.—The Edomites were descendants of Esau, who was the brother of Jacob. Esau had a standing grudge against Jacob for having gotten the birthright and also Isaac's blessing. His posterity seem to have always kept that grudge against the descendants of Jacob, and when Israel's enemies came against them the Edomites most always seized the opportunity to vent their hatred. They never lost an opportunity to do evil to Israel.

13-15.—The Ammonites were descendants of Ammon, a son of Lot by his second daughter. They stoutly resisted Israel when they came to the borders of Canaan, but were conquered by Moses. They many times afterward attacked Israel and took every advantage of them when they were in any distress. They joined with the enemies which conquered Israel and committed the atrocities of verse 13 in order to get Israel's possessions. The result of it all, however, was their own ultimate utter destruction.

Ch. 2:1-3.—Moab was a son of Lot by his eldest daughter. Their land was east of the Dead Sea, being the land in which Mount Nebo was situated. They also were old enemies of the Hebrew people. It was their king who tried to bribe Balaam to curse Israel. The Jews believe that after the campaign of Judah, Israel and Edom against Moab that the king of Moab in revenge dug up the bones of the buried king of

Edom and burned them. Some think it probable that he burned the king alive.

4, 5.—The prophet includes in this catalogue also his own nation. Judah had been given greater light and opportunity than any of the aforementioned peoples, but this people had wilfully closed their eyes to the light and gone after their own follies. They had taught falsehoods in order to win the people away from the truth, instead of keeping God's command to teach diligently the law to their children and so establish them in the truth. Verse 5 was fulfilled in the destruction of Jerusalem by Nebuchadnezzar.

6-16.—Lastly he turns to Israel and denounces against that nation a most grievous woe. Verse 6 shows how low they have fallen. The first clause of verse 7 seems to mean that it was the supreme desire of the stronger to humiliate the weaker and cause them to mourn with their heads in the dust. By comparing verse 8 with Ex. 22:26 it will be seen how they had come to utterly disregard the law. The wine on which they feed their drunkenness was extorted by them from their fellow Hebrews, and unjustly. They had forgotten all that God had done for them, and gone like the nations about them into the most grievous error. They were breaking every law and regulation which God gave them. Hence the coming woe mentioned in verses 13-16.

In verses 1-8 of chapter 3 the prophet cites several instances to show that all things operate on the principles of reason. Hence it is most reasonable to suppose that God is using human agency to express to them his disapproval of the conditions which Amos is here denouncing. The argument is that two would not walk together unless agreed, as a lion would not roar, nor a bird fall, nor an alarm be blown without reason, so he would not prophesy to Israel unless impelled by the Lord of hosts, and that the danger is immediate and great.

Verses 9-15 begin the specifications. Ashdod and Egypt are old enemies of Israel, but they may be called to witness her mighty fall. She is filled with robbery and violence, hence God's protection shall depart from her, and her enemies shall be allowed to spoil her. Her destruction shall be as complete as that of a lamb in the mouth of a lion, and the place where idolatry was practised shall become an utter desolation.

Ch. 4:1-3.—Bashan was a part of Israel, and was rich in pasture. The nobles are here likened to kine (cattle), fat and lazy, fed on the spoil of the poor and needy. The picture of putting hooks in their noses and leading them away into captivity was a startling one to say the least, and should have roused the people to active repentance.

4-13.—And now he continues in irony, "Go right on with your abominable idolatry. I have brought you to want, but you did not repent. I sent famine, and you did not repent. I destroyed by blight and insect your vegetation, you did not repent. I sent pestilence and sword, but you did not repent. I sent utter destruction on a part of your land, but you did not repent. Therefore, prepare to meet your God." The beautiful language of verse 13 is descriptive of God's character.

Ch. 5:1-27.—The lamentation which Amos here takes up for fallen Israel should have been echoed in the heart of the entire nation until the people returned from that apostasy which was driving God to be their enemy. Such a picture as that of verse 3 was a sickening contrast to the glories promised to this nation through Moses and Joshua. Such an exhortation as that of verse 6 should not have been necessary for this people. The fact of its having been made would have roused them to a sense of great danger had they not become calloused by their sins. Such an impeachment as that of verse 7 showed this people to be as bad in many respects as the heathen around them. Notwithstanding the influence of such a God as that of verses 8 and 9, the character of this people was described by verses 10-12. Therefore the light that God had been shedding on his chosen people he was to turn into darkness, and all the promises that were blessed should now turn to curses. Even their pretended worship of God and empty forms were displeasing to him. These are some of the evidences that forms of worship and habits of life are valueless unless they have in them that spirit which produces growth in God-likeness. A study of Leviticus will show that all the forms and ceremonies which God gave to Israel had wise reasons behind them.

Ch. 6:1-14.—Chapter 6 shows something of the condition into which the people had come and for which they were being reproved. The chief men of the nation had fallen into laziness and unconcern and cared nothing for the improvement of their people nor the good of the nation. The prophet says to them, "Look at the nations around you and see how they have gone to decay by following the same plan which you follow." But they would not believe that evil was near them; they took their ease, ate, drank and were merry. They sang songs, wrapped in their sense of security, and would take no warning from the prophet. Your people are doing likewise, and for that reason you shall go into captivity among the first. Your worship is abhorrent, and for that reason the protection which had been extended to you shall be entirely withdrawn, and however many there shall be in a family, all shall be taken. The thought of verse 10 is, that when one asks the question, "Are any left?" that the one who

answers instead of praising God shall declare that he had lost his faith, for the destruction shall be utter, and everything shall be desolate.

Ch. 7:1-6.—The judgments that were to come are pictured by these calamities mentioned in the first part of chapter 7. The locusts came and devoured all before them, but at the entreaty of the prophet they were removed. After that came fire, which no doubt meant drouth, so that all vegetation was parched as it was in the days of Ahab and Elijah; but at the entreaty of Amos it was broken.

7-9.—At this point came the vision. The prophet sees a plumb-line. The meaning is that the rule of correctness shall be applied to Israel, and what is wrong shall be marked for destruction. Into the peace of the nation shall come the sword. Desolation shall mark the place where before was national prosperity.

10-17.—At this point one of the idol priests of Israel opposes Amos. He sends to the king and falsely declares that Amos is making a conspiracy against the nation, and is filling the land with treason and declaring that the king shall die by the sword and Israel go into captivity. This false prophet attempted to make Amos flee to his own land, but Amos answered, "I was not a prophet nor a prophet's son, but I was called from my daily business to declare the facts to your nation. Now because you have opposed this truth, your family shall be utterly destroyed, your land divided, and yourself shall die in captivity."

Ch. 8:1, 2.—The incident above mentioned separated two of the prophet's visions. He next sees a basket of summer fruit. The meaning is clear. The doings of the people were now to be visited upon them. As the gathering of the fruit meant the end of the season, so now the end of their season of probation had come.

3-9-10.—The meaning of all these visions is stated in the remaining part of chapter 8 and first part of chapter 9. What has been pictured in these visions shall come to pass in reality. The reason is stated. You oppress the poor, you use false weights, you depreciate values, you estimate the value of a human being as the value of a pair of shoes. For this reason I will send your land into mourning, and better men shall take your place and your accustomed joy. Famine shall come on the land, and your people shall hunger and thirst; and those who take part in the evils which have brought this calamity shall fall and never rise. This picture is strengthened by the command to the prophet to break the altar. The Lord declares, though the people climb to any height or sink to any depth, I will take them from thence. Though they hide in the bottom of the sea there will I command the serpent to bite them. And though

they go into captivity, the sword shall slay them there. The remaining verses (5-10) declare the fact which every Jew owned, namely, that he who declared these things was the one who spread the heavens and created the earth, and brought the chosen family from captivity, and moved the nations at his will. So, he declares, I will sift Israel like wheat. All those who have broken the commandments shall suffer the penalty.

11-15.—Now appears the silver lining to the cloud. Having denounced evils which were about to come, he declares that the result will be to set right the nation, and that Israel shall be gathered again and built into a strong and enduring people. The land shall be productive, the people shall be honored and happy, and the condition of things shall be ushered in which will prepare the way for the coming of the Messiah of whose glorious government these verses (11-15) are but a faint picture.

OBADIAH.

INTRODUCTION.

This is the shortest book in the Old Testament. The name means "servant of Jehovah." Some think this prophet is the same person who superintended the restoration of the temple under Josiah, B. C. 627, but verses 11-16 imply that Jerusalem was by this time overthrown by the Chaldeans, and that he refers to the cruelty of Edom toward the Jews, which is referred to also in Lamentations. From comparing verse 5 with Jeremiah it appears that Jeremiah embodied in his prophecies also a part of Obadiah, as he had done with other prophets. The reason of the position of Obadiah before other of the minor prophets who lived before him is that Amos foretold the subjugation of Edom, and Obadiah stands next therefore as a commentary on the book of Amos. The date of Obadiah was probably immediately after the taking of Jerusalem by Nebuchadnezzar, B. C. 588. Five years afterward Edom was conquered by Nebuchadnezzar. Jerome makes him contemporary with Hosea, Joel and Amos. It is an argument in favor of this view that Jeremiah would be more likely to insert in his prophecies a portion from a preceding prophet than from a contemporary. If so, the allusion in verses 11-14 would be to some of the former captures of Jerusalem—by the Egyptians under Rehoboam, or the Philistines and Arabians in the reign of Joram, or by Joash, king of Israel, in the reign of Amaziah, or in the reign of Jehoiakim, or Jehoiachin, in all of which the Idumeans were hostile.

ANALYSIS.

1-16 Doom of Edom.
17-21 Re-establishment and prosperity of the Jews.

LESSON NOTES.

The language of verses 1-16 is thought to be an utterance about the future of the Edomites. They were the descendants of Esau, and old enemies of Israel. The word here is that a rumor has gone out that the nations are arising against Edom and will utterly overthrow it. Verse 2 declares that her doom is practically sealed, and verse 3 gives the reason. They had flattered themselves that they could not be conquered, and had taken advantage of the distress of Israel to vex and annoy her. For this conduct God was about to call her to a strict account. Verse 5 means that when the enemies of Edom close about her they will fully satisfy their vengeance, and still more; thieves when they have gathered what they can carry will leave the remainder, but these enemies will leave nothing. Even those who seem to be friends of Edom will prove to be enemies. Those upon whose wisdom the nation depended for guidance shall be utterly destroyed. The reason of this all, as shown by verse 10, was the violence they had done to Jacob. They had taken advantage of the disaster which came upon the Jews to do extreme violence to them, and had cut off those who had escaped and were fleeing to a place of safety. It is here declared that they should be made to suffer what they were causing others to suffer, and should utterly disappear as if they had not been.

17-21.—But of the Israelites he declares that they shall be brought back again to their own place, and be made a highly favored people. Then he says that the people shall be a flame which shall consume Edom and possess his country, and that all which remain of Edom shall be scattered and judged by Israel.

JONAH.

INTRODUCTION.

This prophet belonged to the ten tribes. He prophesied at the time when Israel was at the lowest point of depression, about 860 to 825 B. C., in the days of Elisha and Zechariah.

Nineveh was the chief object of his prophecy. It was a heathen city, and very great. The object of putting the book among the sacred writings

seems to be to furnish a proof to the chosen family that the heathen respond to God's prophets quicker than the people of the chosen family. Tarshish, the city to which he attempted to flee, was on the southern coast of Spain, three thousand miles west. It is probable, however, that he never got far from Joppa, where he embarked, and that he was thrown up on the coast of Palestine. He was unwilling to preach to the Ninevites because they were old enemies of Jonah's people, and Jonah believed that if they repented God would spare them.

The story of the fish is not unlikely, because men have been known to live more than twenty-four hours in the belly of a fish.

ANALYSIS.

Chapter 1.

1, 2 Ordering of the prophet to Nineveh.
3 His flight to Tarshish.
4-14 The storm.
15-2-10 Story of the fish. Jonah's prayer and deliverance.

Chapter 3.

1, 2 Second order of Jonah to Nineveh.
3-9 Repentance of the Ninevites.
10 God's change of purpose.

Chapter 4.

1-3 Jonah's complaint.
4-11 God's reproof by the gourd.

LESSON NOTES.

Ch. 1:1, 2.—Nineveh was a city of Assyria. It flourished about the sixth century B. C. The prophecies of Jonah were from 860 to 825 B. C. This is the first instance on record in which a Hebrew prophet was sent to a heathen city. Nineveh was nearly two hundred and fifty miles north of Babylon, situated on the Tigris River. It was a city of six hundred thousand people. This city was originally built by Nimrod, Gen. 10:11. There were two reasons why Jonah was sent to Nineveh: First, for the saving of the city; second, to shame Israel, who would not repent though preached to by a multitude, by showing that those strangers would repent at the first preaching of the prophet.

3.—Jonah did not want to go, for he believed the people would repent and be spared, and as the Ninevites were old enemies of Israel he wanted to see them destroyed. So he took passage on a ship going in the opposite direction. Tarshish was in Spain, more than three thousand miles away.

Jonah paid his fare and took passage that he might get entirely out of the way, and not be forced to declare the message to Nineveh. The expression, "From the presence of the Lord," means away from the place where God manifested himself to his people. Some think that another reason why Jonah ran away was his fear of being called a false prophet when he preached to Nineveh and his words did not come true.

4-14.—But Jonah was running away from one from whom he could not escape. When the storm came every soldier cried to his idol for safety. Jonah was asleep, and they wakened him that he might call upon his God. They knew that he was running away from his duty (verse 10), and they wanted to know what he would say of the storm. Jonah told them what to do, and was so frank about it that they tried their utmost to keep from casting him into the sea.

15-2-10.—The men did as Jonah bid them, and after he was cast into the sea the storm ceased, and the men became exceedingly afraid of the God of Jonah, and so made offerings to him. The fish here mentioned was not a whale (the throat of which is too small to admit the passage of a man), but was a shark or dogfish. Other instances are on record in which a man has lived two or three days in the stomach of a fish. It is not impossible nor improbable, but it was as much of a miraculous interference in this case as if such a thing had never happened, because Jonah was spared of God for a special purpose. Taking into consideration the place which Jonah at this time occupied, the prayer he voiced is well worthy of study. The word here rendered "hell" is "sheol," which meant "the place of departed spirits," and Jonah's thought was that in that place he was as good as dead. The language, however, indicates his faith that he would be delivered, and so we have verse 10.

Ch. 3:1, 2.—It is not known upon what land Jonah was thrown, but it was probably somewhere on the coast of Palestine. Now when he is ordered a second time to go to Nineveh he goes promptly, and goes with the intention of carrying out the orders.

3-9.—When he had come well into the city he began to cry out his message. Instantly all, even the king on his throne, gave unmistakable evidence of repentance.

10.—The result was that the purpose to overthrow them was set aside, because their overthrow was to be the result of their manner of life, but they were promised mercy on condition of putting away their evil doings.

Ch. 4:1-3.—But Jonah was not pleased. He had hoped that Nineveh would be overthrown, hence his complaint, and the context shows that he was exceedingly angry. He says in sustance, I knew you would be

merciful, and therefore I did not want to come to Nineveh. He ended by saying that he wished to die.

4-11.—The means which God takes to rebuke him was that of a gourd. The prophet sits down just outside of the city under a booth which he had made in order that he might watch events. While he waited a gourd sprang up and grew rapidly over his booth, so protecting him from the sun. When this vine was smitten by a worm it died, and Jonah was so overcome by the heat that again he said it was better for him to die. The Lord now shows Jonah how greatly he was concerned for a gourd, but how little he cared for the life and welfare of half a million people.

MICAH.

INTRODUCTION.

Micah is the sixth of the minor prophets. He was a native of Judah, on the borders of the Philistine country west of Jerusalem. He prophesied between 757 and 699 B. C. So he lived at the same time as Isaiah, Hosea and Nahum.

This prophecy was against both Judea and Israel, telling of the captivity of both. He tells of the coming and reign of the Messiah.

At the time these prophecies were uttered, more than seven hundred years remained before the coming of the promised Messiah. Had the people listened to the voice of the prophets the whole current of Israel's history would have been changed. The northern kingdom would not have been carried into captivity, and the kingdom of Judah would have had no such an example to lead them away from their national standing with God. At the time the prophets were little heeded, but experience taught that their sayings regarding the future were entirely correct. It must be remembered that all this time there were many false prophets who taught that the prophets we are now studying were false. This accounts for the final overthrow of both nations.

ANALYSIS.

Chapter 1.

1 Introduction.
2-4 God's threat against his people.
5 The reason.
6-16 A picture of the punishmnet.

Chapter 2.
1-11 Specification of their evils and the punishment.
12, 13 A promise of restoration.
Chapter 3.
1-12 Reproof of the princes, prophets and priests.
Chapter 4.
1-8 The establishment of Christ's kingdom. Its character.
9-5-1 Its consolation to the faithful.
2-15 The appearance and influence of the Messiah.
Chapter 6.
1-8 God's former deliverance of his people.
9-16 His appeal to their sense of justice.
Chapter 7.
1-6 A picture of the iniquity of the land.
7-13 The prophet's hope in God.
14-20 His prayer.

LESSON NOTES.

Ch. 1.—It will be seen from verse 1 that Micah was a contemporary of Isaiah, and so lived in the days when both of the Hebrew kingdoms were flourishing. Their downfall never would have come had they listened to Isaiah and Micah and profited by their advice. The prophets of these days gave messages concerning both kingdoms, because they recognized no division of the Hebrew nation in God's plans and purposes concerning his people.

The threat of verses 2-4 is a notification to all nations that God will utterly overthrow his specially chosen nation and cause it to disappear from among the powers of the earth if they persist in their evil ways. No mercy will be shown them unless they repent. History shows that God did actually perform the threat here contained before the people learned to listen to the warnings and heeded them. As verses 3 and 4 indicate, political conditions seemingly as stable as the hills were made to dissolve like wax under the hand of an offended God. It should be remembered also that these transformations took place through human agency, by what the world calls natural causes. Nevertheless, as these prophecies assert, they were none the less divine visitation.

5.—The cause of these troubles soon to come upon Israel is stated in verse 5. The word "sin" answers all. Samaria, the capital of the northern kingdom, was the seat of the idolatrous worship of the calves. Jerusalem, the capital of the southern kingdom, while professing to

remain faithful to the worship of the true God, had nevertheless so far imitated Israel as to have made their allegiance to God a mere pretense, and was a sepulcher full of dead men's bones. Hence the names of those two cities were synonyms for the sins of the two nations.

6-16.—So follows the picture of the punishment. Samaria shall be overthrown to her foundation. Idolatry was termed spiritual harlotry, and seeing that for a time they had prospered in their iniquity, their prosperity was now soon to turn and flee away because of that very iniquity by which they thought themselves to be flourishing. The prophet represents himself as wailing on account of those conditions which he here describes, expressing his conviction that the wounds are incurable except by the calamities which he here deplores. Moreover, he declares, the malady had taken hold on the kingdom of Judah. So he says, Tell it not in "Gath," the headquarters of the old Philistine enemies of Judea, lest they exult at your calamities. Shapher was a village in Judea famed for beauty. He says, It shall go into captivity. Zaanan was a strongly fortified city, but verse 11 intimates that it shall be shut up in siege, and that the fall of Beth-ezel near by shall cause their courage to fail. Verse 12 indicates that evil shall come upon the whole land so that cities shall wait in vain for help. Lachish was the first city of Judah to introduce the false worship of the northern kingdom, and this city was made the headquarters of Sennacherib when he came against Judah. Hence he says, Get your swiftest steeds that you may flee in haste. Some authorities contend that the fourteenth verse should be rendered, "Thou shalt give a writing of renunciation to Moresheth-gath," meaning that they should have to renounce all claims to that city, which had fallen under the Philistine power. The meaning of verse 15 probably is that the leaders of the Hebrew nation shall be forced to seek refuge in caves, as David had once done. In view of such calamity, he says, Give expression to your grief because of these fearful disasters.

Ch. 2:1-11.—Having this picture of the punishment, he goes somewhat into details as to the evils for which the punishment is about to be sent. He shows how they study mischief even when they should be asleep, and how diligently they execute their dark plans. Because of the facts of verse 2 is God's determination as expressed in verse 3. How bitter God's punishment shall be is indicated by the doleful lament here prophesied (verse 4). The casting of a line by lot refers to the custom of measuring off possessions in Canaan under the direction of the proper authorities. Verse 6 might be read, "Prophesy not, they (the people) say (to the prophets), You shall not prophesy of such things. You never cease to

insult us." Such is the language of evil men to this very day, whenever their ill doings are denounced. The question of verse 7 is meant to call attention to the fact that the evils coming upon them are not the result of God being impatient, but that the people have become robbers, and treat innocent passers-by as if they were war captives. Neither sex nor age is spared. Hence (verse 10) they should be themselves thus treated and cast out of the land of Canaan—all because of their sin. Verse 11 says, "The man who walks in a spirit of falsehood and makes lying prophecies is the prophet who suits the people best."

Verses 12 and 13 are a silver lining to the dark cloud. It is a remarkable fact that all the prophets were united in the faith that after bringing the people to their senses by these judgments, God would show his power in rescuing them from their enemies and returning them to Canaan. And history shows that their faith was well founded, for Israel was returned to Canaan. Bozrah was the richest of pasture land. He declares that they shall increase in numbers until they have become a mighty flock. The breaker refers no doubt to the one whose warlike deeds would make it possible for Israel to return to Canaan (Cyrus for instance), and the prophet recognized that at the head of all the movement was the God of Jacob.

Ch. 3:1-12.—The prophet here shows his fidelity and courage by taking vigorously to task those who most deserved censure. He states their evils, and then says (verse 4) the time will come when these same rulers will cry for mercy and will not be able to find it. The prophets who cry peace when there is no peace shall see the day when darkness shall cover them with frightful shadows, and the priests who teach simply for hire and declare that no evil is near, all these shall be the cause of the utter destruction of Jerusalem.

Ch. 4:1-8.—At this stage of his denunciations the prophet interjects a beautiful picture of the ultimate outcome of all this discipline. The people shall return from captivity cured of their idolatry, and the house of their God should become a center of interest to all the nations. From Jerusalem should go out the influence which should so transform the nation that instead of making a business of war, they should make a business of the peaceful pursuits of daily life. History has fully verified these predictions. Christianity has become the dominant power of the earth, and the strongest nations have been molded by it. The transformation is still going on, and shall continue until the picture of these eight verses is completed and all nations are gathered into one, and are subject to the teaching of the God of Jacob. The prestige which Israel had

among the nations in the days of David and Solomon was only a hint of the prestige of Christianity over all the earth. But this picture would have been realized much sooner had this chosen people have gladly received and properly treated the Messiah when he came. The thought of verses 6 and 7 is that this kingdom shall so transform the nations of the earth that those who were of little importance shall become mighty under the molding influence of the Messiah's kingdom.

9-5-1.—Seeing that these things shall be, the prophet finds in it a great consolation for those who are earnestly desiring the coming in of the kingdom of righteousness. They need not act as if God had forsaken them. They shall go into captivity, but God will watch over and return them to Zion and give them power over the nations who exult over them and desire their destruction. But before these things come to pass (chapter 5:1) the enemies of Israel should take her, smiting her ruler (an act of the greatest indignity).

2-15.—The means by which the above picture should be realized is set forth in the theme "Appearance and Influence of the Messiah." From Bethlehem, a most humble village of Judea, was to come the Christ. This was the village where Rachel was buried, who died at the birth of Benjamin. Since Jesus was born there Bethlehem has become the center of interest to all nations. Verse 3 means no doubt that God will deliver this sin-cursed nation into captivity until the people have learned the lesson of obedience to God, after which she shall be prepared to gather together again the faithful and inaugurate a condition which will make the nation ready to bring forth and herald to all nations the Savior Christ Jesus. Verse 4 is a statement of how his kingdom shall increase. At the time of this prophecy Assyria was the greatest foe which Israel had; hence Assyria stood as a synonym for all foes of God's people, and it is here declared that when any foe shall attack God's people that seven leaders (i. e., a complete number) and even more shall rise to destroy their power. So (verse 7) the small band of Jacob's posterity, which was only a remnant, shall become so great that it will be a terror to God's foes. Paul teaches in Romans that all believers in Christ belong to this company of Israel. As indicated in verses 10-15, the coming of this kingdom means less trust in human agency and more in God. The Hebrew nation when it came to Canaan was forbidden to have horses lest they should become like the Egyptians and should try to rival them in the art of war. That would be the surest way to draw them into alliance with neighboring nations and mix them with idolaters. Solomon's violation of this rule was one of the things which drew him into idolatry.

As the knowledge of the Lord advances all the abominations mentioned in these verses disappears before it.

Ch. 6:1-8.—It will be noticed that the first three topics of this lesson have discussed the final glory of Christ's kingdom. Now Micah discusses the justice of God's demands. He reminds the people that God brought them out of bondage in Egypt, guarded and supplied them on the way to Canaan, and gave them the land promised, and now, he declares, this God demands of you not burnt offerings, but justice and mercy. Thus he teaches them that they have no reason to be now turning their backs upon God, since he has shown them nothing but kindness.

9-16.—The specifications made in his appeal to them show some of the things which force God to take a stand against them. They cheat and oppress, and because they will not be rebuked for their violence God will make them to suffer want and be humbled by the sword of the conqueror. Their land and crops should be given into the hands of their enemies because the people were following the example of the wicked Kings Omri and Ahab, whose very names were synonyms for high-handed outrage against God's commands.

Ch. 7:1-6.—The picture which the prophet here gives represents himself as lonesome for the companionship with a godly man. The whole land is filled with corruption and a premium is put upon violence. Note the language of verse 4. No wonder the day of God's visitation was at hand when such a condition existed as that of verses 5 and 6.

7-13.—In such a dark hour as that the prophet's only stay was his hope in God. So strong was his trust that he could use the language of verse 8 when the enemy of God taunted him. He was willing to accept that national chastisement as a just visitation from God for the sins of the nation. He voices the thought in the first person for the entire just element of the nation. The feminine pronoun in verse 10 stands for the enemy of Israel. Verses 11 and 12 refer to the regathering and rebuilding of the walls by consent of Cyrus after the seventy years in Babylon. Even after the return for a long time the land was very sparsely populated.

14-20.—Micah closed with a prayer. Bashan and Gilead were the best of pastures in the days of Israel's prosperity, and the prophet desires to see that prosperity return. He wants to see the sins of his people forgiven and God's hand displayed in their behalf as in the days of the Exodus, so that the fear of the Lord should fall upon all the people. The language of verses 18 and 19 is the language of one who had a personal knowledge of pardon. He tries to turn the thoughts of his people back to the promises of God to the fathers.

NAHUM.

INTRODUCTION.

Elkosh was a village of Galilee, near Capernaum. This village is said to be the birthplace of Nahum, and Capernaum, which means "city of Nahum," is thought to have been so named from its having been the place of this prophet's residence. The time of this prophecy was probably from about 720 B. C. to 698 B. C., thus falling in the reign of Hezekiah, king of Judah, and being just after the destruction of the northern kingdom—Israel. He would therefore be a contemporary of Isaiah and Micah. It was now about one hundred and fifty years since Jonah had been sent to Nineveh, and though at this time it had been spared because of its repentance, yet the people had relapsed again into their old ways and Nahum here announces its final doom. Both Isaiah and Micah were showing that although God was visiting wrath upon his people for their sins, yet he would finally show mercy and re-establish them in their place, and Nahum emphasizes the point that God, who has sent calamity on his people, will also send calamity on these Assyrian enemies of God's people. This prophecy was made about one hundred years before the destruction of Nineveh.

ANALYSIS.

Chapter 1.
1-8 Attributes and works of God.
9-15 Judgment on his enemies.

Chapter 2.
1-3-19 Ruin of Nineveh.
1-6 Might of her enemies.
7-13 Her desolation described.

Chapter 3.
1-4 Its cause.
5-7 Her reproach.
8-10 A precedent.
11-19 Certainty of her judgment.

LESSON NOTES.

Ch. 1:1-8.—The expression "Burden of Nineveh" is another way of saying, "An oracle concerning Nineveh." (See margin of your Bible.)

The prophet begins by showing the character of God. The word "jealous" is used in the second commandment. The thought is that God must have the exclusive rule in the heart of his creature. To give loyalty to any opponent of his is rank treason to him. If there come a rival to God's authority within his domains, God must of course bring his power to bear against it. The first clause of verse 3 suggests that God deals with men as free moral agents, giving them the right of choice, hence he bears long with their perversity; but on the other hand, he cannot let sin pass without visiting justice against it. As this and the three following verses indicate, his power to do this is unlimited. But he is good, and careful for his people when any trouble arises to them, and will utterly overwhelm their enemies. The attributes of this theme may be summed up thus: Jealousy, long suffering, righteous wrath, justice, omnipotence, goodness.

9-15.—The above attributes are named by the prophet in order to lead up to the second theme. Seeing that God is just as well as generous, the force which he will bring to bear against the evil here mentioned will be overwhelming, and there will be nothing left to make further trouble or necessitate a second visitation. Though they seem to be as difficult to penetrate as a mass of tangled thorns, and though they be crazed and furious from drink, yet they shall be utterly destroyed. This is true of all enemies of God, but the prophet no doubt has Nineveh in his thought when he utters it. Verse 11 probably refers to Sennacherib, who in these days made an attempt against Judah which was a frightful failure. (See II Kings 19.) The latter part of verse 12 might be read as the margin gives it, "I will so afflict thee that I will afflict thee no more;" that is, God would have no further need to afflict Assyria, having fully completed their punishment in the great stroke which he was about to visit on them. Or the language may be an assurance to Israel that out of their afflictions shall come deliverance to them. Verse 14 is addressed to Nineveh, while verse 15 is a declaration that Judah should be delivered and be free to continue in her religious duties.

Ch. 2:1-6.—The remaining two chapters are devoted specifically to Nineveh. The first six verses relate to the might of the enemies who shall come against Assyria, relating no doubt to Cyaxares and Nabopolassar, whose Medo-Babylonian army destroyed Nineveh. The injunction of verse 1 is equivalent to saying, "Do your best," and then you will fall under the power of your adversary, because (verse 2) God intends to care for his people who have been despoiled and oppressed by their enemies. Verses 3 and 4 describe the appearance of the enemies of Nineveh in their operations against her. "He" in verse 5 refers to the

king of Nineveh in his effort to defend the city, but, as verse 6 shows, he fails. The mantelet refers to the covering machine used by besiegers to protect themselves in advancing to the wall.

7-13.—Huzzab was said to be the name of the queen of Nineveh. The meaning of verse 8 is, that though from its earliest history Nineveh has been surrounded and protected by water, yet her defenders shall flee out of her, totally ignoring the command to stand in their places and defend the city. The remaining verses show her sorry condition after her enemies have sacked her. Verses 11 and 12 refer to the warriors, who regarded and represented themselves as lions in bravery, but, as verse 13 declares, the power of Nineveh was to be utterly broken.

Ch. 3:1-4.—The cause of the desolation here foretold is stated in verse 1. Verses 2 and 3 describe the enemy as coming upon Nineveh and stumbling over the dead bodies of Nineveh's mighty men, and all because of the evils mentioned in verse 4.

5-7.—The language of verse 5 relates to a custom expressing the greatest possible indignity, that of throwing the skirts of a lewd woman upon her face and so exposing her in a way to cause shame. Verse 6 refers to a similar insult—that of throwing vile refuse upon an individual. Even those who had formerly professed to be her friends should now turn their backs upon her, and there should be none left to speak to her a word of sympathy.

8-10.—No-amon was Thebes, in upper Egypt, situated among the canals into which the river Nile was divided. J. F. B. says of it, "Thebes lay on both sides of the river. It was famed in Homer's time for its hundred gates. Its ruins still describe a circuit of twenty-seven miles. Of them the temples of Luxor and Karnak, east of the river, are most famous. The colonnade of the former and the grand hall of the latter are of stupendous dimensions. One wall still represents the expedition of Shishak against Jerusalem under Rehoboam (I Kings 14). The Nile was called the sea from its appearance in time of the annual flood. The conquest of this city was made by the Assyrian, Sargon, who performed the atrocities mentioned in verse 10.

11-19.—The first clause of verse 11 may refer either to the fact that the curse of drunkenness prevailed in Nineveh, or that the city would be so confused by the appearance of the enemy as to act like drunken men. The thought of verse 12 is that the strongholds would fall like ripe fruit. That of verse 13 is that the warriors were as useless for fighting as women, and so verse 14 is spoken in derision of their ability to protect themselves. Though they call out all their forces and swarm like the destroying pests,

yet the sword should devour them as the insects devour vegetation. The prophet likens the hordes of Assyria to swarms of insects, most likely because their chief characteristic was their selfish greed. But, he says, as the insects are swept away in a day, so shall be these Assyrian forces of Nineveh. This city was the capital of the Assyrian empire. The meaning of verse 18 is that the leaders of Assyria were overconfident in their supposed security, and so their carelessness should prove their ruin.

HABAKKUK.

INTRODUCTION.

Some authorities represent Habakkuk as belonging to the tribe of Levi, and others think he belonged to the tribe of Simeon. He prophesied between 610 and 590 B. C. for about fourteen years. It appears that at the time the Chaldeans were about coming against Judah, and so the prophet first foretells how his people shall suffer at their hands and then how that God will afterward visit the iniquity of the Chaldeans upon them. These dates would put his prophecy in the reign of Jehoiakim and his successors, and it is believed that he lived to the destruction of Jerusalem in 588 B. C. He lived more than a hundred years after Nahum, and as Nahum foretold the punishment of the northern kingdom, Israel, by Assyria, and the punishment which God would send upon Assyria for their cruelty to Israel, so Habakkuk here foretells the evil which shall come upon Babylon for its similar treatment of the southern kingdom, Judah. It was about this time that the prophet was seeing the actual destruction of Nineveh, which Nahum had foretold one hundred years before. This fact of history furnished him good grounds for his faith that God would do similarly with the conquerors of Judah. At the time of this prophecy, though the warriors of Babylon were probably on the way to Judea, still it would not have been too late to have averted the national calamity had the people turned repentant to God.

ANALYSIS.

Chapter 1.

1-4 The prophet's complaint of violence.
5-11 God's purpose of vengeance by the Chaldeans.
12-17 The prophet's complaint of the Chaldeans.

Chapter 2.
1-20 God's answer. Judgment on the Chaldeans.

Chapter 3.
1-19 Prayer of the prophet.

LESSON NOTES.

Ch. 1:1-4.—The cry of verse 2 seems to be the wail of a being who has become nauseated with the sights and sounds of this world of sin. It looked to him as if error was on the throne and truth in the dungeon; that law was not regarded, and evil men ruled the land. Such was a picture of the chosen family of God's people in that dark day of the nation's history. The very sight of this family which Moses had brought from Egypt was one continual reminder of violence and human perversity and ingratitude. Continual contact with it filled the heart of a righteous man with sickness and discouragement.

5-11.—But in verse 5 there broke upon the vision of this man of God a new light. The reference here is to the Chaldeans, whose capital was Babylon, but the declaration is that God was guiding that people to work out his will. The description here given of their bitterness, haste, terror and dignity, their determination, and contempt for strong opposition, makes a striking picture of Babylonian character. The heaping of dust refers no doubt to the casting up of earth mounds, by which they overcame cities. Verse 11 shows that their conquests were not made because they cared for right, but because they had might.

12-17.—The complaint of the prophet after that revelation was a very natural one. He appeals to the character of God as shown by past mercies to assure himself that God does not mean to let these conquerors utterly destroy the chosen family. He declares they are simply to correct the Hebrews for their sins. He asks how God, who cannot endure evil (as shown by his correction of his people), can endure the evil of the Chaldeans, and allow them to swallow up the Hebrews when they, bad as they were, were yet better than the Babylonians. The language of verses 15 and 16 is a comparison of the might and success of this people to a fisherman taking fishes in a drag or net, and that just as such fisherman in his ignorance worships his fishing tools, so will these Babylonians accord no praise to God, but worship their own might. Hence the prophet pleads (verse 17) that God will make this nation cease to overwhelm the other nations.

Ch. 2:1-20.—The answer of God in chapter 2 is the answer which God gives to all who are impatent with the unequal conditions of this life of probation. God does permit evil to exist, and permits it to punish his people for their sins, but if the visitation upon God's disobedient children from sin is to be dreaded, much more is to be dreaded the punishment that shall fall upon unrepentant evil-doers, even though God overrule and use some of their evil doings for the good of his people. Hence God assures Habakkuk (verses 2 and 3), You may proclaim boldly that judgment is sure to come upon these Chaldeans, and come because (verse 4) of their pride. This verse expresses the difference between the egotistical self-assertion of the evil man and the quiet, trustful attitude of the man of faith. Verse 5 begins to show some of the reasons why the evils mentioned should come upon them. This people were strongly given to wine, that messenger of hell which is never satisfied with its work of destruction. Their pride, their dishonesty, their wine, were sure forerunners of destruction, and should cry against them for vengeance. The violence which they had shown to others should be visited upon them. The woes mentioned in the remainder of the chapter were to come upon the Chaldeans because they were guilty of all these evils here mentioned. Verses 9-11 relate to the evil man who fattens himself at the expense of those whom he wrongs. As shown in verses 12-14, it is no excuse for wrong doing that the public derive a revenue from it. The cry of those who are oppressed by such wrong doing rises to heaven, and God will demonstrate that he has better purposes for his creatures than to have their labor thus turned to profitless toil. God's ideal and determination is expressed in verse 14. The curse of God upon the drunkard maker is stated in verses 15-17. Seeing that they gloried in their shame, the foulest of shame was to come upon them, and the violence which they had done to the Hebrew nation should be returned to them with interest. Hence he says, Woe to them that trust in idols and try to make dead stone and cold images their protection. Meanwhile God is in his place, and in due time the earth will have to acknowledge him.

Ch. 3:1-19.—It is probable that Habakkuk's original prophecy on this subject ended at this point, but sometime in his history he wrote this psalm to be set to music. In it he prays God to be merciful to his people, and revive his work in their midst. He calls attention to the former display of God's power in behalf of his people. The thought of verse 18 is that God's dividing of the rivers and the sea was not displeasure with them, but for the purpose of the salvation of his people. And so because of such divine interference in behalf of God's people the prophet says of

the evil now to come upon his people (verses 14-19), As thou didst pierce the head of the enemy with his own weapons and displayed thy majesty (verse 15) (at which display fright took possession of me), I am inspired by that history to have faith in thee now, and though all the evils of verse 17 come against us, yet I will rejoice by faith (verses 18 and 19).

ZEPHANIAH.

INTRODUCTION.

Zephaniah was of the royal line. He prophesied in the early reign of Josiah, as shown by the fact that he thundered against the very national sins which Josiah later put down. He was a contemporary of Jeremiah and Habakkuk and Huldah. When these four began to prophesy it was perhaps sixty years since there had been heard the voice of any prophets in Judea. The northern kingdom had long before gone into captivity, and after the death of Isaiah, Manasseh began his wicked reign, during all of which there were no prophets, and the evil influence of this king had in the fifty years of its continuance brought the nation to the brink of moral and physical ruin. The nation of Judah would have gone into captivity much sooner than they did had not there arisen a just king like Josiah and a number of prophets to resist the tide of iniquity. Had the reforms which were begun at this time been continued the decree would have been reversed and the nation saved. But the successors of Josiah were evil kings, and the prophet, foreseeing what was coming, foretells the punishment of Judah and then God's judgment on the surrounding nations, and looking still farther beyond tells of the restoration of the chosen people.

ANALYSIS.

Chapter 1.
1-18 Vengeance against Judah for idolatry.
Chapter 2.
1-15 Judgment on the surrounding nations.
Chapter 3.
1-7 Rebuke of Jerusalem.
8-20 Final restoration and happiness of God's chosen people.

LESSON NOTES.

Ch. 1:1-18.—The northern kingdom had gone into captivity about ninety years before this time. Amon, the father of Josiah, had been a

very wicked king, as had been his father, Manasseh, and the people had been fully turned into the ways of idolatry, so that Judah was fast following the lead of the northern kingdom, Israel. For this cause God was about to turn upon them the engines of his wrath. Verses 2-6 indicate that the only way God saw to bring this chosen people to its senses was to destroy the people and their substance and their idols. Josiah had been making a strong effort to put down idolatry, but the people clung to it, and he was not able to stamp it out utterly, hence God's threat of vengeance against them. Baal was the idol god of Phenicia, of which country Tyre and Sidon were the chief cities, and of which race old Jezebel, wife of Ahab, came. Chemarims were the child priests of the idols, said to have been dressed in black. The expression "hosts of heaven" refers no doubt to the imaginary deities with which idolaters people the skies. Malcham means "the king." In idolatrous nations the king was the head of the state church, and so in a measure was worshiped. This chosen people had sworn fealty to the Lord, but were showing their falsity by swearing by the king, who stood to them as a leader in idolatry. Josiah refused, but the people clung to the idea, and expected some day to have idolatry re-established by the king. The sacrifice of verse 7 refers to the fact that God is about to visit the iniquities of Judah on her by the Chaldeans, whom he has "set apart" for that purpose. They are here called guests. Verse 8 was fulfilled in the treatment given to the sons of Josiah. The natural explanation of verse 9 is that the servants of the rulers entered violently into houses and robbed the inmates. History says that it was through the fish gate that Nebuchadnezzar entered. The gate was so named from its having the fish market situated near it. Jerome says that Maktesh, or "the mortar," was a name applied to the valley of Siloam from its hollow shape. "It was between Zion and Olivet at the east extremity of Mount Moriah, where the merchants dwelt." (J. F. B.) It is thought that the expression "all the people of Canaan" was applied in irony to the Jews, expressive of their greed. Verse 12 shows how thoroughly Jerusalem was to be sacked. The latter part of the verse uses the figure of wine that has stood until it has settled a crust at the bottom. The ease into which the people had come had hardened them into a false security. That false security had called out the fearful outcome described in the remaining verses of the chapter, this picture of the frightful devastation of the land by Nebuchadnezzar, which was soon to come.

Ch. 2:1-15.—But there was another side to this sorry story. The chosen family was to be scourged for its falsity to God, but the nations

around them which had all along been enemies of God were to be visited still more terribly. Warning is given to them that they may have opportunity of repentance. It is a matter of history that the Philistines, Canaanites, Tyrians, Moabites, Ammonites and Assyrians were all destroyed by the Babylonians. Thus the land out of which the Hebrews had failed to destroy them was eventually cleared by these Chaldean forces for the faithful remnant of Hebrews who were returned from the twelve tribes after the captivity in Babylon. They were never again molested by these foes after that, nor reduced by them into their idolatry. Verse 15 indicates that the people of Nineveh would not believe that they were in any danger, so great and strong was the city. Brown says, "Nothing then seemed more improbable than that the capital of so vast an empire, a city sixty miles in compass, with walls one hundred feet high and so thick that three chariots could go abreast on them, and with fifteen hundred towers, should be so totally destroyed that its site is with difficulty discovered. Yet so it is as the prophet foretold." It was in view of this fact that the prophet here warns of judgment on the surrounding nations.

Ch. 3:1-7.—Now he turns again to Jerusalem, the offending city, because she is the leader in the wickedness which is carrying Judea to its ruin. Zephaniah here paints a picture of their aggressive evil deeds, showing her disobedience to God, the violence of her rulers, the treachery of her people and the profanity of her priests. God had given them many examples of his care for them and his punishment of God's enemies, but in the face of all these things they had persisted in their evil ways.

8-20.—But to the faithful among the people he gives assurance that in the fury which God shall pour out on the nations he shall prepare the way for the recall of the chosen family as a people of clean lips who shall serve him from choice. Verses 10 and 11 prophesy the return of the Hebrews from captivity, but the following verses declare that the haughty sinners who are at this time the leaders in sin shall be removed, and that the class who compose this better nation shall be the humbler class. The language of verse 13 is expressive of the general condition. This was exactly true of the Jewish nation after the days of Ezra and Nehemiah. But it is sad to record that even after such experience that people, while the captivity did cure them of idolatry, had become so proud and self-righteous that they were unwilling to receive the truth, and were even willing to crucify the long promised Messiah in their effort to secure their own prestige. The picture of verses 15-20 was meant to intensify in brightness the coming of the Messiah, and would have done so had

the leaders kept their faith and humility. Because they did not God changed his plan, and while the spirit of these words was carried out, God did it by calling a spiritual Israel out of all the nations, the children of faith who took the place of the faithless and unbelieving sons of Jacob in God's economy, and made the Christian church the "seed of Abraham according to the promise." Hence this language applies first to the return of the Jews from Babylon, and after that to the believing ones not only among the Jews, but among all nations.

HAGGAI.

INTRODUCTION.

Haggai was born sometime in the Babylonian exile. It is not certain to which tribe he belonged, but his name, Haggai (my feast), indicates that there was among the Jews at the time of his birth a joyful anticipation of the return from captivity. He probably came back with Zerubbabel and Joshua (high priest), 536 B. C. King Cyrus, as prophecy had foretold, allowed the Jews to return from captivity and rebuild the temple and Jerusalem, and he furnished the material, but while the work was going on he died, and his successor, Cambyses (Ahasuerus in Ezra 4), also allowed the work to continue. But he died also while the work was in progress, and later Smerdis stopped the work by an order which was inspired by the jealous Samaritans, who were angry because they were not allowed to assist in rebuilding the temple. Darius, in 521 B. C., gave an order allowing them to begin their work again, but meanwhile they became absorbed in building mansions for themselves and did not take interest in the temple building. So the Lord raised up Haggai and Zechariah in 520 B. C., sixteen years after the return under Zerubbabel, to rouse the people to the work of completing the temple, which work had been suspended for fourteen years. The efforts of the Samaritans to stop the work again under Darius only resulted in a fresh decree allowing the work to proceed, ordering the surrounding nations to supply them with whatever material they desired to finish the work. But the people were pretending that there were yet two years of the seventy before the temple was to be built, hence they were slow about beginning to work.

ANALYSIS.

Chapter 1.

1-11 Reproof for neglect to rebuild the temple. Result of neglect.
12-15 Outcome of this reproof.

Chapter 2.

1-9 Glory of the new temple.
10-19 The promise of divine favor after obedience.
20-22 Ruin of earthly kingdoms.
23 God's care for his own.

LESSON NOTES.

Ch. 1:1-11.—The dates mentioned in these chapters show that the four parts of it were given in the space of about three months. Just what is meant by those who assign two years as the period covered by Haggai is not clear unless they suppose him to have lived and encouraged the work for that length of time after this event. Zerubbabel was the prince spoken of by Daniel who under the order of Cyrus led a vast company of exile Jews from Babylon, and Joshua was the descendant of Aaron who at that time was high priest. When the people were urged to the work of temple building they pleaded as excuse that it was "not time" to build God's house, and the prophet here hurls back their own words, Is it "time for you to live in ceiled houses?" Now, he continues, take notice of your experience as to food and clothing and wages and produce of the land, and you will see that despite all you do you are not receiving a sufficiency. The reason is that you are refusing to do your duty regarding the house of God, and so the Lord is withholding from you the blessings of heaven and the increase of the field. This paragraph shows how easy it is for people who are spiritually lazy to reason themselves into a wrong position toward God and wrong his cause. Under such circumstances it sometimes happens that God visits upon them his displeasure and withholds from them his providences. There is no economy in keeping back what is due to God in order to serve one's own pleasures. Though such a one may have every appearance of much, it shall all come to little.

12-15.—The effect of this reproof at the hands of the prophet was almost instantaneous. The civil and religious leaders of the people began at once to carry out the suggestion, and in twenty-four days had the work in motion. As soon as the people showed the disposition to obey the Lord immediately sent them notice of his pleasure with their purpose.

Ch. 2:1-9.—About thirty days later, after the work had been cleverly

started, the people would naturally begin to compare the new temple with the magnificent one built by Solomon, which had been destroyed by Nebuchadnezzar. So God sent a message by Haggai to the prince and the high priest and the people telling them to be of good cheer, for the God of heaven who brought them out of Egypt is with them, and in his own good time will make the nations of the earth and all their riches contribute to make his house glorious. This was notably true when Rome, mistress of the world, built Herod's magnificent temple. It was literally true that the latter glory of the house of God at Jerusalem was to be greater than the former, because it was to be the place of the appearance of the Messiah and the point from which the Gospel of the Son of God was to be preached to all nations. From that place went out the doctrine of universal peace from the Prince of Peace, whose life and teachings have been for two thousand years shaping the final destinies of the nations. No doubt verses 6 and 7 would have been true in a material sense of Israel from this day forth had they been as true to God as they should have been after the return from captivity. Certainly the fact that they so lived as to be capable of treating Jesus as they did when he came was a reason why this people, instead of being more generally honored as here stated, were held in subjection to stronger nations until the cup of their iniquity was filled by their treatment of the Savior, since which for nearly two thousand years they have been scattered among the nations.

10-19.—Two months after the second message came this lesson on God's promise of favor after obedience. The first phase of the case was that the mere contact of a holy person with outward things did not make those things holy. The second fact was that an unclean person made unclean what he touched. The lesson was that this people of Israel, though they outwardly came in contact with holy things, were not made holy by that contact, but on the other hand, being unclean by their persistent disregard of God's expressed will, they only made unholy and unacceptable the religious ceremonies which they performed. Now, he continues, remember that although heretofore you have been finding a shortage in all your increase of the field, though I brought disaster on you, yet now that you have turned to me and begin the work which I commanded, although there are as yet no signs of revival of better conditions, yet remember the promise that from this day forth you shall prosper.

20-22.—This fourth and final message came on the same day as the last. It is an assurance to this people that God will show his power in

the overturning of earthly governments, and thus open the way for the freedom and security of his people. History is only a record of God's providences, and while men usually see in it only change of human prowess, here the prophet teaches that God makes it, in spite of human perversity, to work out his will. When he pleases he will turn evil against itself and make it self-destructive.

23.—We know as a matter of history that the Jews did prosper under this Prince Zerubbabel, and it was fitting that he, standing for the head of that chosen and highly favored family which was to introduce the salvation of Christ to the human race, should be as a signet on God's hand. A signet was a ring with the king's private seal constantly worn by him, and the impress of which delegated great authority to another. So God delegated his authority to the Christ who embodied salvation, in the preparation for which Zerubbabel and his people were returned to Jerusalem.

ZECHARIAH.

INTRODUCTION.

In 520 B. C., two months after Haggai began to prophesy, came this prophecy of Zechariah. This man was born in captivity at Babylon, and as his grandfather, Iddo, was one of the priests who returned with Zerubbabel and Joshua from Babylon, Zechariah must have been very young when he came from that city. It will be noticed then than he was a priest as well as a prophet (like Isaiah and Jeremiah). Like his contemporary Haggai, the object of the prophet Zechariah was to encourage the Jews to rebuild the temple after the work had been interrupted for fourteen years by the jealousy of the Samaritans. This he accomplishes by the giving of those visions showing how the Lord of hosts was interested in this nation and in Jerusalem, and how he would cause to prosper what was done in his name. The power of the enemies was to be broken, and the boundaries of the national life enlarged, the glory of Israel restored, and her light was to be made a perpetual brightness to lighten all the nations. The ungodly were to be visited with vengeance and idolatry banished; providence was to be manifested in the nation, and the typical services were to give place to the real spiritual worship. To this end the religious instruction and the political changes which are noted from chapters 7 to 14 tend. Just how long his prophecies continued is uncertain.

ANALYSIS.

Chapter 1.
1-6 God's commission to Zechariah.
7-6-8 The nine visions.
7-17 First vision. Its meaning.
18, 19 Second vision. Its meaning.
20, 21 Third vision. Its meaning.

Chapter 2.
1-13 Fourth vision. Its meaning.

Chapter 3.
1-10 Fifth vision. Its meaning.

Chapter 4.
1-14 Sixth vision. Its meaning.

Chapter 5.
1-4 Seventh vision. Its meaning.
5-11 Eighth vision. Its meaning.

Chapter 6.
1-8 Ninth vision. Its meaning.
9-15 Crowning of the high priest.

Chapter 7.
1-8-23 Instruction about fasts.
1-3 The inquiry.
4-8-23 The prophet's discourse in answer.
4-7 Hyprocisy of the people.
8-14 Hypocrisy of their forefathers.

Chapter 8.
1-17 God's jealous care of Jerusalem.
18-23 Reply concerning the days in question.

Chapter 9.
1-8 Prophecy against the nations.
9-17 Encouragement to the Jewish church.

Chapter 10.
1-12 God's blessing on the chosen family.

Chapter 11.
1-17 Israel's future rejection of truth the national calamity.

Chapter 12.
1-14 Restoration of Jerusalem.

1-6 Jewish acceptance of the atonement.
7-14-2 Destruction of evil leaders. Refinement of the faithful.
3-21 The triumph of righteousness.

LESSON NOTES.

Ch. 1:1-6.—The statement of verse 2 swept the whole former history of the Hebrew nation and summed up the situation in a word. Because the Hebrews had been rebellious toward God they had been seventy years in captivity, and had just returned, and now for fourteen years had been neglecting the work of rebuilding God's house. Hence the fitness of the language in verses 3 and 4, and God commissions Zechariah to give that message to this people. Your fathers, he says, have died, and even the prophets who gave the message gone from the earth, but God's words were fulfilled, were they not? And the people confessed that they had been.

The first vision is given in verses 7-17. The month of Shebet is the eleventh of the Jewish sacred year. Red horses signified boodshed, white horses, peaceful conquest, and sorrel or "speckled" (a mixture of red and white) a combination of the two. The teaching was that the providential plans of God were moving forward to the desired consummation, whether by the strife of nations or by peaceful preaching of the truth. The personification of God's presence who stood among the myrtle trees said that the earth was at rest at that time, and the angel who talked with the prophet answered how long ere God will make it possible that Judea may be redeemed from the curse which hangs over it. So comforting was the assurance given to the angel that he told the prophet that the Lord was jealous for Jerusalem, and is much more displeased with the nations than he was with Jerusalem. Hence he would again bring his chosen land and people to great prosperity, and punish the nations who had shown such resentment against his people. It is a significant fact that while God uses world powers to work out his punishment on the chosen people for their sins, yet he will call these powers to account for the way in which they use their authority. The last clause of verse 15 conveys the impression that the nations afflicted the chosen family excessively.

18, 19.—The four horns referred to in the second vision may have meant four prominent world powers which in their day were to be oppressors of the chosen family. Two of these (Babylon and Medo-Persia) had already risen; the other two, Græco-Macedonia and Rome, were yet to rise. It is suggested that among a flock-tending people like Israel the horns of the strongest in the herd suggested "power and pride

of conscious strength." Hence this figure. Some authorities think the number four referred to the world powers toward the four points of the compass, e. g., Assyria and Samaria on the north, Egypt and Arabia on the south, Chaldea, Ammon and Moab on the east, and Philistia on the west. As to the latter part of verse 19 it must not be forgotten that the better element of both kingdoms attached to the kingdom of Judah, and returned after the seventy years in Babylon, so that both kingdoms were represented in the company to whom the prophet was here speaking.

Verses 20 and 21, I think, constitute the third vision, though most authorities seem to regard them as a part of vision 2. Having seen the powers which smite Judah, the prophet in this next vision sees the agencies which God employs to break the power of these nations over the chosen people and give them freedom again. It is a fact worthy of notice that while the four great powers mentioned did tyrannize over Judah until the Jews dared not lift their heads, yet the Jew remains while those nations have long since passed into history.

Ch. 2:1-13 constitutes the fourth vision. A man sent out to measure Jerusalem, and the angel who talked with the prophet going forth, presumably in the direction of the city, was met by another angel, who hurried him back to tell the prophet that Jerusalem should be so large that she would no longer need walls to defend her, and the Lord would show her special favor and be to her a special protection. Then he refers to the return from Babylon and the spoil which they would bring, and the fact that latterly many nations should join themselves to this people and become a part of God's family. To whatever extent this might have been true of Israel after the return from Babylon, it undoubtedly finds its only complete fulfillment in the fact that Christ has gathered all nations into his family, thus accomplishing the great end and aim of the call of Abraham. Verse 8 may mean that the wrath of God being visited upon the nations which oppressed Israel will have the effect of restoring the glory of Israel of old. The apple of the eye is its tenderest part, so that such a comparison expresses the closest and dearest relation between God and the chosen family.

This fifth vision in chapter 3:1-10 suggests the logical reason for the closing statements of the former theme. The priesthood of the chosen family stood for the salvation scheme of which Jesus was the embodiment, and as a preparation for which the chosen family was called. Satan stood there to withstand the work, probably on the ground that the people, having sinned, should have no mercy shown them, but God rebukes that spirit, and claims Jerusalem (standing for the chosen

family) as his own, snatched out of the ruins of sin. The filthy garments snatched away were a picture of former sins forgiven, and the beautiful raiment put on was a type of the white robes of righteousness in which the saints are clothed. All this was typified in the Aaronic priesthood, and so the angel very properly protests to Joshua against the sin which had been separating them from God, and says, If in future you keep my charge I will establish your authority. Those that "stand by" and "sit before thee" referred to the ones under the authority of the high priest. Verses 9 and 10 draw a picture of the ultimate effect of the priestly service. By reference to the book of Hebrews it will be seen that just as is here foretold, out of this priestly arrangement grew the branch, Jesus of the royal line, who was the perfection of the Melchizedek priesthood and who was the embodiment of God's perfect vision, able to detect and correct all sin, and to unite all nations of the earth into the one family of God.

Ch. 4:1-14.—In vision six the prophet sees a golden lamp stand. Here is the direct message to Zerubbabel and Joshua for which the previous visions have been a preparation. The number seven signified perfection and so this lamp meant perfect light. The light which at that time was shining from God to the human family was the Jewish church, and the two in charge of it, through whom God's spirit operated, were Zerubbabel and Joshua, the heads of the civil and ecclesiastical power. Here then was a direct message to them. It said, "By my spirit shall you accomplish the work you have begun. All difficulties shall be overcome by you, as if a mountain in the line of your march should become a level plain. You shall finish the temple with rejoicing, and so you need not be discouraged about its humble beginning." The two olive trees, or "sons of oil," mentioned refer likely to Zerubbabel and Joshua, who were God's spokesmen and represented his authority at that time. It is a significant fact that the angel wakened the prophet as if out of a sleep when he showed him this vision, and the prophet wakened as out of a sleep the returned captives when he showed them how God was in the very midst of them, and the result was that the temple was speedily built.

Ch. 5:1-4.—As a seventh vision the prophet sees a flying roll, which in brief was a curse passing swiftly upon those who stole and swore falsely. It meant that Israel should be purged from these sinners whose false dealings had cursed the nation. The leaders had been repeatedly threatened for these misdoings, and failing to take warning had gone into captivity to Babylon. The roll was written upon both sides, a side being devoted to each form of evil, and the roll clearly warned the people that

although God restored them from their captivity, he did not thereby approve these their misdoings, but determined that iniquity should be cut off from the midst of the chosen family.

5-11.—In the eighth vision the prophet sees a measuring vessel, one of the very kind which the Hebrews had been accustomed to falsify (the bushel). A woman, personifying the wickedness by which they had made themselves so infamously notorious, was crowded into that false measure and pressed down by a leaden weight, and two other women hurried her away to the land of Shinar, where she had her abode (in Babylon, which became a synonym for evil). Thus again God declared his purpose to cleanse from evil the land of his chosen people.

Ch. 6:1-8.—The ninth and last vision pictures red horses (war), black horses (famine), white horses (truth's conquest), and grizzled horses (a mixture of all these), answering to the four winds of heaven, or the dispensations of God's providence by means of which he works out his will in human history. Mountains of brass fitly signify those seemingly immovable conditions out of which issue God's providences. The north country answered to the land of these formidable enemies which entered from the north against Israel, viz., Assyria and Babylon. The fearful devastation with which the Medes and Persians visited Babylon made pertinent the figure of black horses going in that direction. Peace (at least temporary) would naturally follow such conditions, and, as verse 8 indicates, the punishment inflicted filled up the measure of God's wrath against them. The south country meant Egypt. Verse 7 declares the work of God's visitation of war and might was to go on up and down the earth until God's plan was thoroughly worked out, and the earth was taught by the bitterest experience to know the folly of resisting God.

A digest of these visions might be put thus: 1. The soul of the prophet is made to be burdened for the trimuph of God's cause. After that God assures him that the cause shall prosper. 2. As to how it shall prosper, four horns are to punish Judah for its iniquity. 3. Then four smiths break down the power of those horns, giving them freedom again. 4. A man with a measuring line shows how this kingdom of God's chosen people shall be increased by the addition of the nations, and so, 5, Satan makes a bold effort to snatch away this chosen family from God's favor, but God rebukes him, and stripping off the sins of Israel, clothes him in shining garments, then, 6, he shows that from this church, for which Joshua stood, perfect light should shine and every obstacle should be removed from before this consummation, hence the encouragement to build the neglected temple. 7. God's curse should pass upon the thieving

perjurers in the Hebrew family who were reproaching God's cause, and, 8, evil of all forms should be put out of the land, and, 9, finally not only the present, but all future enemies of God's people should be subdued before them.

9-15.—Many expositors, by regarding verses 18-21 of the first chapter as one vision, thereby make the first theme of this lesson the ninth vision. There is no evidence that this was a vision. It was rather an object lesson by which the minds of the people were to be logically and firmly fixed upon the certainty of the promise that out of this nation should come the power that should rule the earth. In the presence of representative witnesses that the act might be kept in lasting remembrance, the representative of the Jewish church was crowned to signify that out of this church should come the one who should sit on the throne forever, ruling all nations. And not only was he to be a king, but a high priest forever, and the last clause of verse 13 expresses his unity with the father. This crown was laid up as a memorial of this prophecy. The language of verse 15 applies to the scattered Jews who aided the building of the temple by gifts, and was still more applicable to the hosts of earth who should in future unite to form the church of the living God.

Ch. 7:1-3.—This instruction about fasts was called out by an inquiry which came to headquarters from Bethel. The tenth day of the fifth month had been observed as a day of fasting and weeping through the seventy years of the captivity, because it was the anniversary of the destruction of Jerusalem. They ask if they shall continue the observance now that the temple and Jerusalem are being rebuilt.

4-7.—In answer to this the prophet discourses at length. First he hurls against them the grave charge that they had been keeping this fast and the other one mentioned not in the spirit of true penitence, but, like their eating and drinking, to satisfy their own desires and love of display. The fast of the seventh month was in memory of the murder of Gedaliah and dispersion of the Jews soon after the destruction of Jerusalem. Verse 7 intimates that if these inquirers were fasting in the right spirit they would keep the Lord's commands by the former prophets, which they evidently were not doing.

8-14.—And further he adds, God commanded as stated in verses 9 and 10, but your fathers were like refractory cattle refusing to wear the yoke; because they acted as indicated in verses 11 and 12, all this calamity of the captivity had come upon the nation. All that the earnest prophets could say and do could not move the people to listen until God as a result brought upon them the fearful calamity of verses 13 and 14.

Ch. 8:1-17.—But, continues the prophet, God has not forsaken his beloved Zion, but will yet show his care for her by returning to manifest himself in her midst. So settled should be her peace that her inhabitants should grow to a great age, and the children could play fearlessly in the streets. What seemed (verse 6) to be beyond belief to those recently returned captives was not at all beyond the power of God to produce. Not only would God gather the captives from Babylon, but from all other countries where they were scattered he would bring them to the land promised to Abram, and so Zechariah exhorts them to give attention to the words of God's prophets (himself and Haggai). Verse 10 refers to the fourteen years in which the people had been allowing the temple building to lie idle, but now that you have again taken up the work, verses 11-13 shall be true of you. So certainly as they had seen evil, so certainly should they now experience God's favor. The rule for their future conduct is given in verses 16 and 17 in order that they may continue in God's favor.

18-23.—Finally as to a specific answer about the fast days named, the prophet declares that they shall be turned into feast days, because of the fact that cities and peoples and nations should shortly come seeking to the God of the Hebrews. This also finds its complete fulfillment in the preaching of the plan of salvation as offered to all peoples and kindreds and tribes and tongues by the Jewish Messiah, "the seed of the woman" whose power should bruise the serpent's head.

Ch. 9:1-8.—Authorities claim that chapters 9-14 were written long after the preceding part of the book. They are prophetical and foretell the future relating to the Jewish church and people. Damascus, Tyre and Zidon and the land of the Philistines were all conquered by Alexander. New Tyre was on an island seven hundred paces from the shore and surrounded by a wall one hundred and fifty feet high. Alexander took the city after a seven-months' siege in B. C. 332, slew eight thousand, enslaved thirteen thousand, crucified two thousand, and burned the city. The language of verse 7 means that idolatry should be stopped among the Philistines. The drinking of blood and the eating of things offered to idols was a part of his false worship. They were to be visited with God's wrath, while the chosen family was to be protected and honored.

The language of verses 9-17 is a song of encouragement to the Jewish church. Beyond the glory which shall speedily come by her turning to God and keeping his commandments in sincerity lies the still greater glory which should come to her when her promised king should come to take his everlasting throne. Verse 9 was fulfilled four hundred and fifty

years later when Jesus Christ came to his own. The thought of verses 10 and 11 is that his rule should be so perfect that his subjects would not have to fight for their freedom. Pits without water were often used as dungeons, and the language here indicates that under his rule captives would go free. Hence he encourages them with a strong hope. Verses 13-17 probably refer to the deliverance by the Maccabees of Jews from the power of the Grecians which took place under the successors of Alexander, all of which was to take place shortly by way of preparation for the greater victories of the Messiah mentioned in verses 9-11.

Ch. 10:1-12.—The blessing here promised the chosen family was in keeping with the promises of God by Moses, which were conditioned upon obedience. Stress was laid upon the worship of God rather than that of idols, for it was the worship of idols which had caused the national calamity of the Jews and deprived them of God's promised blessings. J. F. B. thinks that he goats is in apposition with shepherd, meaning that the leaders of Israel who should have been shepherds were rather he goats. Having punished and removed these false leaders he will make of the house of Judah a battle horse for the King of kings. The remainder of this chapter was literally fulfilled in the after history of the Jews before the days of Christ, but the language of verses 4 and 5 are just as applicable to the whole Christian family of which Jesus of the tribe of Judah was the head. But in preparation for the coming Christ the enemies of the Jews were overwhelmed and Judah was gathered again and was a nation of note at the time of the birth of Jesus Christ, but their treatment of him caused them to be scattered again to the ends of the earth.

Ch. 11:1-17.—In the two preceding chapters the prophet looked forward to the favor which God would send upon the nation after its restoration from Babylon, showing how their enemies would be punished and how this chosen people would be encouraged and blessed. In this chapter 11 he passes on to the more remote future, and sees how that having become prosperous and proud, this people shall later commit that outrage against God which will make them the curse of ages and the wonder of all time. The language of verses 1 and 2 is generally thought to refer to the princely cedars of Lebanon of which the temple was built, and so it was only another way of expressing the downfall of the nation. In verse 3 the shepherds were the rulers of Israel, and the young lions the princes. Jesus Christ was sent to feed the flock which was being led to slaughter by the chief priests and scribes and pharisees. But they would have none of him, hence verse 6. Verses 7 and 8 describe how he

fed them. Nevertheless, because of the unwillingness of the people he resolved as in verses 9 and 10, and so, as in verse 11, it was only the best of the common people who heard and heeded the word. Verses 11-13 exactly describe the selling of the Lord by the act of Judas and the chief priests, and the cutting of the staff "Union" describes the discord in the nation which resulted and which was to continue until the treatment of Christ was nationally repudiated. Furthermore, verses 15-17 teach that the nation, having rejected the true light, shall suffer appalling things from a false and evil designing and self-constituted ruler who shall set himself over them. Possibly excepting these last three verses (and possibly not) every phase of this eleventh chapter has been accurately carried out in the Jewish rejection of Jesus Christ.

Ch. 12:1-14.—Chapter 12 looks still farther future and describes a restoration which shall come to pass through much tribulation. Out of troubles with the nations among which the Jews have these centuries been scattered, Jerusalem shall a third time be established, and the nations who do the Jews despite shall be broken. The thought of verses 7 and 8 is that God shall save as a class the tribe which has been faithful to him, caring for the feeble branches as well as the stronger ones. Verse 10 gives the secret of this restoration. Their spirits shall seek God through the only begotten Son, and verses 11-14 show that it shall be no mere outward display of a body politic, but the solitary grief of those who retire in secret to pour out each individually his penitence to God.

Ch. 13.—The first six verses of chapter 13 follow logically the preceding. Verse 1 doubtless means that at that stage they shall be ready to accept the plan which had been settled and in operation centuries before, but which then for the first time becomes operative to the Jews as a nation. So zealous do they become for the truth and so averse to idolatry that they put down idolatry and idolaters with a strong hand, not sparing violence even in their immediate families. Verse 4 refers to the false prophet, and verse 6 to the fact that he must repudiate his claim to be a prophet in order to save his life.

7-14-2:—Thus the prophet exclaims, Let the sword do its work against these false shepherds, my fellow Hebrews, and though the flock be scattered, and many cut off, yet out of that experience shall come the faith that shall turn the remaining portion permanently to the Lord. The little ones mentioned refer to the third part, or the faithful who shall be refined by these difficulties and call on the name of the Lord. The first two verses of chapter 14, which should be set off with the last chapter, show how the work mentioned in verses 7 and 8 of the preceding

chapter shall be accomplished. It describes what did actually take place under the Romans, as the result of the treatment of Christ by the Jews. The Roman power did represent all nations, embracing as it then did the known world.

Verses 3-21 of chapter 14 describe the conflict and triumph of truth, probably that same scene described in Rev. 19. The margin of the first clause of verse 5 I think the better rendering. The appearance of the Lord at his second coming shall be the signal for a decisive conflict between truth and error, and the ushering in of the personal reign of Christ, the millennium. It would be impossible to say what all these figures used might mean, seeing the matter is yet future, but the teaching is that from Jerusalem shall go the influence of the living God which shall govern all nations and consume God's enemies.

MALACHI.

INTRODUCTION.

Malachi is thought to have lived and prophesied at the same time as Nehemiah, about 420 B. C., nearly one hundred years after Haggai and Zechariah. This is probably the very last book of the Old Testament written, having come perhaps a little after Nehemiah. This prophet was a supporter of Nehemiah and Ezra the priest, just as Haggai and Zechariah supported Zerubbabel and Joshua nearly one hundred years before. Auberlen says that "Ezra the priest performed the inner work of purifying the nation from heathenish elements and reintroducing the law, while Nehemiah did the outer work of rebuilding the city and restoring the national polity." This prophet powerfully seconds the work of both by pointing out how God had loved the Jews and how basely they had treated him, showing that both priests and people were guilty, and that suddenly the Messiah should appear, bringing judgment against the evil-doers, here specifying the evils, and showing the triumph of truth, and finally pointing out again the coming of a messenger who should prepare the way for the Christ.

ANALYSIS.

Chapter 1.

1-5 God's love for the Jews.
6-14 Their ingratitude.

Chapter 2.
1-9 Rebuke of the priests.
10-17 Rebuke of the people.
Chapter 3.
1-4-4 Coming of Christ to the temple. His mission.
1-6 Judgment against evil-doers.
7-15 Specification of the evils.
16-4-4 Relative standing of the just and unjust.
5, 6 Christ's forerunner.

LESSON NOTES.

Ch. 1:1-5.—No doubt the question sometimes rose in the minds of the Jews, "In what respect are we blessed above other nations?" Because of their sins their penalties were most severe and often inflicted of God through their enemies. This second verse shows that they greeted the reformers with the question, "What is the evidence that God favors us any more than other people?" For answer they were cited to the case of Jacob and Esau, using the language which Paul afterward quoted, meaning that because of Esau's conduct God gave him over to the results of his doings and made his evil deeds to recoil in curses on the nation of Esau. Esau was not shown the distinguished temporal favor which was shown to Jacob, but the reason was Esau's fault alone. It was, as elsewhere shown, because Esau put his temporal pleasures above his duty to God. Hence (verse 4) when he determined to establish himself in spite of God, the Almighty not only withdrew his help, but showed his power against Edom.

6-14.—And now, says the prophet, though a father is honored, and a master is honored, what honor do you show to your heavenly Father? Your conduct would indicate that you despise him. For example, verses 7 and 8, and yet after such conduct they impudently ask, What have we done wrong? Far more becoming in you, he adds, would be prayer for God's favor. The thought of verse 10 is that it was the duty of certain of the priests to stand at the temple doors and close them against blemished victims of sacrifice. This verse suggests that there was no one brave enough to champion the cause of justice in this respect. The fact that God had given the law to Israel and special temporal benefits and guidance and counsel in carrying out their special charge was entirely overlooked by these ungrateful people, who used these mercies without thankfulness. Verses 11 and 12 should have been a revelation to this people, but the history of the case shows that even in the days of Jesus

this people thought themselves to be the only ones whom God cared for, though it was evident that in all ages and among all peoples God has had faithful worshipers, and such were far more precious in his sight than these Hebrews who outwardly professed God's law and then shamefully violated his precepts.

Ch. 2:1-9.—The priests as a class are now severely censured. They are plainly told that unless they give heed to these commandments their services will be turned into curses. Already God's curse had begun upon them because they showed no concern when God blamed them for their sins. Verses 4-9 declare that God will display the strength of his covenant with the priestly tribe by visiting on them the result of their apostasy, just as he had given peace to them when they walked uprightly. The result of the corruption is stated in verse 8. The contrast between this condition in verse 8 and the reverence in which the tribe of Levi was held in the days of Moses and Solomon is very striking.

10-17.—After the rebuke of the priests comes the rebuke of the people. They are charged with burying the feelings of common humanity and showing treachery each to his brother, as well as profaning the covenant of God by putting away Jewish women and taking idolatrous women as wives. Verse 12 declares that God will visit according to the evil on all classes of these offending people. Some authorities think that the tears mentioned were those of the unoffending wives who were repudiated for foreign wives. Calvin thinks it was the tears of the people who perceived that their sacrifices were rejected. Most likely, however, the tears were the hypocritical pretense of penitence on the part of the worshipers, and so were an unsavory offense to God. In the following verse (14) is set forth a chief offense. The meaning of verse 15 is better brought out by the marginal rendering. No one who had a semblance of just spirit remaining did so. The "one" mentioned in the next clause is thought to refer to Abram (an apparent exception), who took another wife with a religious intention. But the remainder of the verse plainly indicates that these transgressors have no such excuse. It is supposed that the word garment, used in verse 16, refers to the excuse with which the people cloaked their practise. In a twofold sense were they wearying the Lord; first, because they called evil good, and second, because they encouraged others to do evil on the ground that God would not punish it.

Ch. 3:1-6.—The most of the next two chapters describes the great event toward which all the Jewish nation was looking. When the Christ should come to his temple, which he should do suddenly, his first attitude would be that of a rebuker of the iniquity. As corroborative of this witness the

attitude of Christ regarding the scribes and pharisees and chief priests, who were the leading religious teachers of his day. The prophet well knew that the Messiah would have occasion to take strong grounds against the evil abuses of the hypocritical leaders of religious services among the Jews, that he would do so with no uncertain sound. After such rebuke as he should offer, the offerings (shown by the New Testament writers to be spiritual ones), would be acceptable to God, just as were those of the early Aaronic priesthood. Verse 6 indicates that the unchangeable covenant of God was indicated by the fact that these sinners were not consumed.

In verses 7-16 the evils are specified. For years the people had been departing from God's ordinances. They had been withholding the tithing which was the only support of the religious system of the Jews. Because they had done so, God had brought upon them the curses threatened in the law of Moses. The fact that they had failed to support these religious services was only a climax to the other evil habits from which they had passed by an easy transition to utter contempt and neglect of the temple services. Furthermore, the people had openly declared that it was a vain thing to serve God, and that those who followed their own evil inclinations were happier than those who served God. Not only did these people withhold their dues to God and speak against him, but when reproached for it had the impudence to say, "Wherein have we robbed God or spoken against him?"

16-4-4.—Such a condition of things naturally drew a line of demarcation between the faithful and unfaithful, and opened the way for righteous and open discrimination between them. God would publicly own the just, and appoint them as associate justices with himself in the work of future judgment of the wicked. The language of chapter 4:1 most likely refers to the great event described in Rev. 19, on the going out of the rider of the white horse. The words and the deeds of daily life laid up in the book of God's remembrance raise the just to association with the Lord of hosts and sink evil-doers to the position of culprits, just as the law of Moses had declared.

5, 6.—Malachi sees the appearance and work of the Christ and the judgment which he should bring and his final conquest of evil. Hence the expression, "Great and terrible day of the Lord." As Elijah in his thunderous denunciation of evil embodied the spirit of loyalty to God and uncompromising hostility to wrong among the prophets, so this prophet declares that the spirit shall again be manifested before the Messiah appears to begin his work. Hence we find John the Baptist

appearing with scathing denunciations of the scribes and pharisees and preaching repentance to all. This fifth verse Jesus explained to refer to John the Baptist. The repentance which he preached was the one thing which could restore harmony, so that the Lord could bless rather than curse the earth.

GOSPEL.

INTRODUCTION.

Gospel means "good news." It is the story of the coming of the promised Messiah and the salvation and inheritance which he brought to the human family. It is the actual fulfillment of what the prophets foretold about God's plan to redeem the world.

Matthew was a Jew of Galilee, living at Capernaum, where he was a publican, or collector of customs, under the Romans. While at this work he was called by Jesus to be a disciple. He was probably the first to write the Gospel, the date being between 50 and 60 A. D., as is supposed. Some think he wrote in the Hebrew language, but the better testimony seems to be that he wrote this Gospel in Greek. He wrote especially for Jews, and emphasizes Jesus as the "Man" or promised seed of Abraham.

Mark is believed by many to be John Mark, the son of Mary and the nephew of Barnabas, who started with Paul on the first missionary trip. There is, however, no evidence that this writer is the same person. He was very probably some Jewish disciple who had adopted the Roman name Mark. His writing of the Gospel was especially to the Roman people, as shown by his many explanations of Jewish customs, and emphasizes Jesus as the all conquering Lion of the tribe of Judah. He wrote, probably, sometime between 63 and 70 A. D. Authorities quite generally agree that he was a close companion and probably a secretary of Peter, and many think they can trace Peter's hand in this book.

Luke is said to have been a native of Antioch in Assyria, and a physician. He wrote about the same time, apparently, as Mark, about 63 A. D., in the Greek language, directing this Gospel message to Theophilus. It is thought that Luke was a Gentile, converted to Judaism, and afterward became a Christian. This message is suited to all Christians, Jews or Gentiles, and points out Jesus as the great sacrifice for sin, a redeemer for the entire human family.

John was a Hebrew, a native of Bethsaida, and possibly a nephew of

Jesus. He was a fisherman, and from that occupation was called to be a disciple of Jesus. He wrote last of all the Gospel writers, and emphasizes the divine nature of Jesus. He was a son of Zebedee and Salome, and was about the same age as Jesus. He was doubtless at first a disciple of John the Baptist, and after joining himself to Jesus was a most faithful and intimate companion of the Savior. He write in Greek.

ANALYSIS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Introduction		1:1	1:1-4	1:1-18
Genealogy of Jesus	1:1-17			
Gabriel's appearance to Zacharias.			2-25	
Gabriel's appearance to Mary			26-38	
Mary's visit to Elizabeth			39-56	
Birth of John the Baptist			57-66	
Prophecy of Zacharias			67-79	
Childhood of John the Baptist			80	
Circumstances of the birth of Jesus	18-25		2:1-20	
The birth	18-25		1-7	
The angel's appearance to the shepherds			8-14	
The search for Jesus by the shepherds			15-20	
Circumcision of Jesus			21	
Visit of the magi	2:1-12			
Flight into Egypt	13-15			
Slaughter of the babies in Bethlehem	16-18			
Return of Joseph to the land of Israel	19-21			
Presentation of Jesus in the temple			22-38	
Retirement to Galilee	22, 23		39	
Childhood of Jesus			40, 41	
Jesus among the temple teachers			42-52	
Ministry of John the Baptist	3:1-12	2-8	3:1-18	
John's testimony of himself				19-28
Baptism of Jesus	13-17	9-11		
A mention of Herod's treatment of John			19-20	
Genealogy of the newly baptized teacher			21-38	

	MATTHEW.	MARK.	LUKE.	JOHN.
The temptation	4:1-11	12-13	4:1-13	
John's testimony of Jesus				29-37
The first disciples of Jesus				38-51
The first miracle				2:1-11
Sojourn of Jesus and his company in Capernaum				12
Cleansing of the temple				13-22
Many believe				23-25
Discourse to Nicodemus				3:1-21
Ministry of Jesus in Judea				22
John's second testimony of Jesus				23-36
Departure of Jesus from Judea (at John's imprisonment)	12			4:1-3
Discourse with the Samaritan woman				4-26
Exhortation to his disciples				27-38
Ministry among the Samaritans				39-42
Ministry in Galilee	13-18-35	14-9-50	14-9-50	43-11-57
His reception		14, 15	14-15	43-45
Healing of the nobleman's son at Cana				46-54
Sermon at Nazareth			16-30	
Change of residence from Nazareth to Capernaum	13-17			
Call of Simon, Andrew, James and John	18-22	16-20		
Tour throughout Galilee	23-25			
Sermon on the mount	5:1-7-27			
The beatitudes	1-12			
Preservative influence of Christ's disciples	13-16			
The perfection of law's fulfillment	17-20			
Conditions of peace defined	21-26			
Adultery defined and its prevention	27-32			
Warning against swearing	33-37			
Direction as to treatment of evil	38-42			

	MATTHEW.	MARK.	LUKE.	JOHN.
Attitude of God's sons toward their enemies	43-48			
Spirit and practice of alms-giving	6:1-4			
Spirit and practice of prayer	5-15			
Spirit and practice of fasting	16-18			
Aim of the earthly life toil	19-34			
Warning against judging fellow beings	7:1-5			
Rule for adaptation of religious energy	6			
Assurance regarding prayer	7-11			
Summary of religious activity	12-14			
Warning against false teachers	15-23			
The blessing of obedience and curse of neglect	24-27			
Effect of the sermon	28, 29			
Healing of the leper	8:1-4			
Healing of the centurion's servant at Capernaum	5-13			
Healing of a demoniac at Capernaum		21-28	31-37	
Healing of Peter's mother-in-law	14, 15	29-31	38, 39	
Healing of many diseased	16, 17	32-39	40-44	
Sermon from Peter's boat			5:1-3	
The great draught of fishes			4-11	
Healing of a leper		40-45	12-16	
Departure for Gadara. Condition of discipleship	18-22			
Stilling of a storm	23-27			
Healing of two demoniacs. Destruction of swine	28-34			
Return to Capernaum. Healing of a paralytic	9:1-8	2:1-12	17-26	
Call of Matthew	9	13, 14	27, 28	
Healing of an infirm man at Jerusalem				5:1-9
Discourse to the Jews				10-47
Their persecution of Jesus for the healing				10-16

	MATTHEW.	MARK.	LUKE.	JOHN.
Reply of Jesus. Their passion..				17, 18
Jesus declares his unity with the Father				19-29
Testimony to Jesus by the Father				30-47
Feast of Matthew.....	10-13	15-17	29-32	
Answer of Jesus to John's disciples about fasts.....	14-17	18-22	33-39	
Healing of the woman. Raising to life the ruler's daughter.....	18-26			
Healing of two blind men.....	27-31			
Healing of the dumb man. Accusation by the pharisees.....	32-34			
Ministry throughout the country..	35-38			
Sending out of the twelve. The charge to them.....	10:1-42			
The ordination.....	1			
Names of the ordained.....	2-4			
The place and character of their ministry	5-15			
Manner of their behavior.....	16-23			
Its reason.....	24-33			
Warning of the immediate effect of their ministry.....	34-39			
Assurance to those accepting the ministration	40-42			
Question to Jesus from John. Answer of Jesus.....	11:1-6			
Christ's testimony of John.....	7-19			
Upbraiding of the cities for unbelief	20-24			
Christ's thanksgiving and invitation of grace.....	25-30			
Discourse of Jesus on Sabbath observance	12:1-8	23-28	6:1-5	
Healing of a withered hand on Sabbath	9-13	3:1-6	6-11	
Pharisee plot. Withdrawal of Jesus. Healing of many.....	14-21	7-12		

	MATTHEW.	MARK.	LUKE.	JOHN.
All-night prayer. Mention of twelve chosen. Healing of many.....		13-19	12-19	
Sermon on the plain.....			20-49	
Beatitudes			20-23	
Woes			24-26	
Attitude of God's sons toward their enemies.....			27-38	
Warning against judging a fellow being			39-45	
Blessing of obedience and curse of neglect			46-49	
Healing of the centurion's servant at Capernaum.....			7:1-10	
Raising to life the widow's son, of Nain			11-17	
Question to Jesus from John. Answer of Jesus.....			18-23	
Christ's testimony of John.....			24-35	
Jesus at the pharisee's feast. Anointing of his feet.....			36-50	
Tour of Jesus with a company of men and women.....			8:1-3	
Healing of a demoniac and pharisee charge	22-24			
Discourse of Jesus on the unpardonable sin.....	25-37	20-30		
Answer of Jesus to the demand for a miracle	38-45			
Christ's true kindred.....	46-50	31-35		
Parable of the sower.....	13:1-9	4:1-9	4-8	
Question as to the method of teaching reply of Jesus.....	10-17	10-13		
Explanation of the parable of the sower	18-23	14-20	9-15	
Parable of the tares.....	24-30			
Parable of the mustard, and others. The lighted lamp.....	31, 32	21-34	16-18	
Parable of the leaven.....	33			

	MATTHEW.	MARK.	LUKE.	JOHN.
Parable of the tares explained to the disciples	34-43			
Three likenesses of the kingdom of heaven	44-50			
Hidden treasure	44			
Costly pearl	45, 46			
Net	47-50			
Likeness of a disciple	51, 52			
Christ's true kindred			19-21	
Departure for the Gadarenes. Stilling of a storm		35-41	22-25	
Healing of a demoniac. Destruction of the swine		5:1-20	26-39	
Return. Healing of a woman. Raising of Jairus' daughter		21-43	40-56	
Unbelief of Jesus' own countrymen	53-58	6:1-6		
Sending out of the twelve		7-13	9:1-6	
Herod's perplexity about Jesus			7-19	
Herod supposes Jesus to be John resurrected	14:1-12	14-29		
Return of the twelve. Withdrawal to the desert. Feeding of the five thousand	13-21	30-44	10-17	6:1-14
Return across the lake. Peter walks on the water	22-33	45-52		15-21
Discourse of Jesus to the multitudes seeking him				22-71
Their search for him				22-25
Accusation by Jesus. Their reply. His answer				26-40
Their murmur. Reply of Jesus.				41-51
Stumbling of Jews and disciples at his teaching				52-65
Falling away of some of the disciples				66-71
Healing of a multitude	34-36	53-56		
Traditions of scribes and pharisees rebuked	15:1-9	7:1-13		
Discourse of Jesus on defilement	10-20	14-23		

	MATTHEW.	MARK.	LUKE.	JOHN.
Jesus at Tyre and Sidon. Healing of the daughter of the Canaanite woman	21-28	24-30		
Opening the ears of a deaf man		31-37		
Many healed in the mountain near the sea of Galilee	29-31			
Feeding of four thousand. Withdrawal by boat to Magadan	32-39	8:1-10		
Answer of Jesus to the demand for a miracle	16:1-4	11-13		
Warning against the scribes and pharisees	5-12	14-21		
Opening the eyes of a blind man		22-26		
Peter's confession of Christ (in Cesarea Philippi)	13-20	27-30	18-21	
Jesus foretells his death. Rebuke of Peter. Charge to his disciples	21-28	31-9-1	22-27	
The transfiguration	17:1-8	2-8	28-36	
Explanation of the coming of Elijah	9-13	9-13		
Healing of the epileptic boy	14-21	14-29	37-43	
Jesus foretells his suffering and death	22, 23	30-32	44, 45	
Jesus pays poll tax	24-27			
Discourse on true greatness	18:1-35	33-50	46-50	
Humility	1-5	33-37	46-48	
Inoffensiveness	6-14	38-50	49, 50	
Righteous dealing with the unjust	15-20			
Forgiveness. The king's debtors	21-35			
Jesus goes secretly to the feast of tabernacles at Jerusalem				7:1-13
His teaching in the temple at the feast				14-10-39
Source of his knowledge questioned. Reply of Jesus				14-24
His origin questioned. Reply of Jesus				25-29

	MATTHEW.	MARK.	LUKE.	JOHN.
Attempt of the pharisees to arrest Jesus. Result				30-46
Discussion among the pharisees.				47-52
Decision of Jesus as to the adulteress				53-8-11
Jesus' witness of himself				12-20
Warning against their unbelief.				21-30
Result of faith. Attempt to stone Jesus				31-59
Healing of a blind man				9:1-12
The man's expulsion from the church by the pharisees				13-34
Jesus seeks him				35-39
Talk to the pharisees. Parable of the sheep-fold				40-10-18
Division of opinion as to Jesus				19-21
Sermon of Jesus at Solomon's porch				22-39
Jesus at the place of John's baptising				40-42
Death of Lazarus				11:1-16
Resurrection of Lazarus by Jesus				17-44
A pharisee council. Prophecy of the high priest				45-53
Jesus hides himself from the Jews.				54-57
	Ch. 19:	Ch. 10:		Ch. 12:
Ministry in Judea	1-28-20	1-16-20	51-24-53	1-21-25
Rejection of Jesus by a Samaritan village			51-56	
Answer of Jesus to two desiring to follow him			57-62	
The thirty-five couples sent before him			10:1-12	
Upbraiding of the cities			13-16	
Report of the seventy. Answer and joy of Jesus			17-24	
Jesus and the lawyer. Parable of the good Samaritan			25-37	

	MATTHEW.	MARK.	LUKE.	JOHN.
Appearance in Judea. Incident of Martha and Mary	19:1, 2	10:1	38-42	
Discourse on prayer			11:1-13	
Healing of a dumb man. Charge of his enemies. Reply of Jesus			14-26	
Statement of a woman. Reply of Jesus			27, 28	
Remarks of Jesus about those wishing a sign			29-36	
Jesus utters woes against pharisees and lawyers			37-52	
Resentment of scribes and pharisees			53, 54	
Disciples warned against pharisees. The unpardonable sin			12:1-12	
Warning against covetousness			13-21	
Warning against anxiety for temporal things			22-31	
Exhortation to the faithful			32-40	
To whom this teaching applies			41-48	
An effect of the ministry of Jesus			49-53	
Speech on lack of discernment			54-59	
Reference to the slain of Galilee and Siloam			13:1-5	
Parable of the unfruitful fig-tree			6-9	
Healing of the crippled woman			10-17	
Parable of the mustard seed and leaven			18-21	
Who are the saved?			22-30	
Message of Jesus to Herod			31-33	
Lamentation over Jerusalem			34, 35	
Healing of one with the dropsy at the feast of the pharisee			14:1-6	
Parable to the guests			7-11	
Exhortation to the host. A gospel feast			12-15	
Parable of the great feast			16-24	
Condition of discipleship			25-35	
Parable of the lost sheep			15:1-7	
Parable of the silver			8-10	

	MATTHEW.	MARK.	LUKE.	JOHN.
Parable of the prodigal son.....			11-32	
Parable of the unjust steward.....			16:1-13	
Reply of Jesus to scoffers.....			14-18	
Parable of the rich man and Lazarus			19-31	
Woe to the one causing stumbling..			17:1-4	
Answer of Jesus to the apostle's request for faith.....			5-10	
Healing of the ten lepers.....			11-19	
Jesus tells of the manifestation of his kingdom.....			20-37	
Parable of the importunate widow.			18:1-8	
Parable of the pharisee and publican			9-14	
Discourse on marriage and divorce	3-12	2-12		
Jesus blesses the children.....	13-15	13-16	15-17	
Jesus and the rich young man. Promise to the disciples.....	16-22	17-22	18-23	
Discourse of Jesus on riches.....	23-20-16	23-31	24-30	
The snare of riches.....	23-26	23-27	24-27	
Reward of self-denying Christians	27-30	28-31	28-30	
Parable of the vineyard laborers.	20:1-16			
Jesus foretells to his disciples his death	17-19	32-34	31-34	
Request for James and John. Answer of Jesus.....	20-28	35-45		
Healing of two blind men (Bartimaeus and another).....	29-34	46-52	35-43	
Incident of Zaccheus.....			19:1-10	
The supper at Bethany.....				12:1-9
Conspiracy against Lazarus.....				10, 11
Parable of the pounds.....			11-27	
The triumphal entry. Jesus weeps over the city.....	21:1-11	11:1-10	28-44	12-19
Cleansing of the temple.....	12, 13		45, 46	
Healing in the temple.....	14			
Fault-finding of the scribes. Answer of Jesus.....	15, 16			

	MATTHEW.	MARK.	LUKE.	JOHN.
Withdrawal to Bethany	17	11		
The barren fig-tree	18-22	12-14		
Temple cleansing (continued)		15-18		
The withered fig-tree. Jesus' remarks on faith		19-26		
Attentiveness of the people			47, 48	
Greeks call for Jesus at the feast. His discourse				20-36
Jesus hides himself from the unbelievers				37-43
Message of Jesus to believers and unbelievers				44-50
Authority of Jesus questioned. His reply	23-22-14	27-12-12	20:1-18	
Baptism of John	23-27	27-33	1-8	
Parable of the two sons	28-32			
The wicked husbandmen	33-46	12:1-12	9-18	
The king's marriage feast	22-1-14			
The question of tribute to Cæsar	15-22	13-17	19-26	
Marriage and the resurrection	23-33	18-27	27-40	
Christ's summary of the law	34-40	28-34		
Christ's question to the pharisees	41-46	35-37	41-44	
Warning against the hypocrisy of the scribes and pharisees	23:1-12	38-40	45-47	
Christ's denouncement of the scribes and pharisees	13-36			
Jesus' lament over Jerusalem	37-39			
The widow's mite		41-44	21:1-4	
Prophecy of the temple's destruction	24:1, 2	13:1, 2	5, 6	
Jesus tells the signs of his coming.	3-25-30	3-37	7-36	
Commotion, persecution and false prophecy	3-14	3-13	7-19	
Abomination of desolation	15-28	14-23	20-24	
Shaking of the earth powers	29-31	24-27	25-28	
Exhortation to regard the signs	32-51	28-37	29-36	
Parable of the virgins	25:1-13			
Parable of the talents	14-30			
A picture of the judgment	31-46			

	MATTHEW.	MARK.	LUKE.	JOHN.
Daily teaching in the temple.....			37, 38	
Plot of the chief priests and scribes against Jesus.....	26:1-5	14:1, 2	22:1, 2	
The anointing of Jesus in the house of Simon the leper.....	6-13	3-9		
Barter of Judas to betray Jesus..	14-16	10, 11	3-6	
Preparation for the Passover. The feast begun.....	17-20	12-17	7-14	
Jesus washes his disciples' feet....				13:1-11
His exhortation to them.....				12-20
Betrayal announced. Lord's supper instituted	21-30	18-26	15-23	21-30
Exhortation to the disciples at the close of the supper.....	31-35	27-31	24-38	31-17-26
Anouncement of his departure..				31-35
Contention as to who should be greatest			24-30	
Jesus' prophecy of denial by his disciples	31-35	27-31	31-34	36-38
Call of Jesus for a sword.....			35-38	
Exhortation to good cheer. The Comforter promised				14:1-31
Relation of Jesus to his disciples				15:1-16
His command to them.....				17-27
Object of this exhortation.....				16:1-6
Office of the spirit.....				7-15
Mention of Christ's death and resurrection				16-24
Character of the future teaching				25-33
Prayer of Jesus for his disciples.				17:1-26
Sorrow of Jesus in Gethsemane...	36-46	32-42	39-46	
The betrayal.....	47-56	43-50	47-53	18:1-11
Flight of a young man.....		51, 52		
Arrest of Jesus.....				12-14
Trial before Caiaphas.....	57-68	53-65		
Peter's denial.....	69-75	66-72	54-62	15-18
Mockery of Jesus.....			63-65	
Jesus before the council. Examination by the high priest.....			66-71	19-27

	MATTHEW.	MARK.	LUKE.	JOHN.
Jesus brought before Pilate. Sent by him to Herod	27:1, 2	15:1	23:1-7	28-38
Jesus before Herod. Returned to Pilate			8-12	
Suicide of Judas	3-10			
Trial of Jesus before Pilate	11-14	2-5		
Pilate's proposal to release Jesus. Demand for Barabbas	15-26	6-15	13-25	38-40
The mock coronation	27-31	16-20		19:1-5
Pilate's fear. Demand of the Jews.				6-16
The crucifixion. The superscription	32-44	21-32	26-38	17-22
The gambling for his garments				23, 24
The penitent thief			39-43	
Mention of friends present				25-27
Death, darkness, earthquake, rending of the vail	45-56	33-41	44-49	28-30
The piercing of his side				31-37
Joseph (of Arimathæa) buries Jesus	57-61	42-47	50-56	38-42
The tomb guarded	62-66			
The resurrection. Its announcement by angels	28:1-7	16:1-8	24-1-12	20:1-10
Appearance to Mary Magdalene and other women	8-10	9-11		11-18
Perjuring of the guards	11-15			
Appearance to two disciples		12, 13	13-32	
Report of the two. Mention of the appearance to Peter			33-35	
Appearance to ten disciples				19-23
Appearance to the eleven disciples. His charge to them	16-20	14-18	36-49	24-29
Mention of other miracles				30, 31
Appearance to the seven at Tiberias. The draft of fishes				21:1-8
Jesus eats with them				9-14
Charge of Jesus to Peter				15-19
Remarks about John, the beloved				20-24
Extent of the acts of Jesus				25
Ascension		19, 20	50-53	

LESSON NOTES.

The introduction to the Gospel writings is given by three of the writers, Mark, Luke and John. Mark is very brief, giving but one verse to it, but in that verse he declares Jesus Christ to be the Son of God. On that assumption he bases all that follows in the book, announcing it as good tidings from God to men as shown in Christ. His writing will point out Jesus as the powerful Lion of Judah, overcoming all opposition.

Luke seems to have written a personal letter to his friend Theophilus, and in his introduction (chapter 1:1-4) he mentions that many who were preaching the word had written an account of the origin and spread of Christianity. It is probable that many of these attempts to summarize the teachings of the apostles were so badly done that Luke thinks it highly necessary to write. It is not likely that in this statement he refers at all to Matthew, which must have been written some time before. Luke wanted his friend to have an intelligent and sufficient basis for his faith, and so writes this account.

In his introduction to the Gospel, John, who wrote after the three preceding Gospel stories had become familiar, begins his emphasis of the divinity of Jesus by asserting that to begin with, there was a message, and that it came from God, and God was its theme. That is precisely what the Greek of verse 1 says, and in the light of such a rendering what follows becomes plain. The antecedent in verse 2 is God, not Christ, as many have contended. The capitalizing of "word" in verse 1 is taking unwarranted liberty with the text. God shined his light into the world through the old dispensation, but, as Paul shows in the first of Romans, the world shut its eyes to him, and John the Baptist, who was the last of the old dispensation, bore testimony to the light that had been, by commanding men to repent in readiness for the new dispensation, which was about to begin.

The light of God was in the world, but the world shut its eyes to the light and refused to recognize God its author, except a comparatively few faithful children of light. Then he declares that the message was incarnated (at this point he introduces Jesus), and that when the incarnation of the message appeared the Baptist (representative of the old dispensation) owned him as his superior, showing his belief that the new dispensation, for which Jesus stood, was the superior of the old dispensation, which simply meant that the Mosaic covenant pictured the greater covenant of Christ, which was to save the believing world. Christ has shown God, his Father, to the world by embodying in himself the

salvation plan, and working into actuality what was originated in the mind of God.

Matt. 1:1-17.—The genealogy of Jesus is here given by Matthew only. It was natural that he who wrote to show that Jesus was the promised seed of Abraham should begin the line of descent with the father of the faithful. This table will show that the ancestors of Jesus were not always Jews, nor were they always righteous in character, a fact from which even the humblest may take courage. Forty-two generations are named between Abraham and the Christ—about nineteen hundred years.

Lu. 1:5-25.—Luke now continues regarding Gabriel's appearance to Zacharias, the father of John the Baptist. Abijah was the eighth of the twenty-four courses of priests instituted by David (1 Chron. 24:10). Both parents were of the Aaronic line, but both were aged and childless, although just. When Gabriel appeared to this aged priest he was burning incense in the holy place. The prayer mentioned in verse 13 was probably the priestly prayer of this aged man for the coming of the Messiah, and he is here assured that not only will the Messiah come, but a son shall be born to this aged pair to be the herald of the Messiah. Like Abraham when a son was promised him, this aged servant doubted, and the fact that he was made dumb indicates that he continued to doubt. After the week which he was to serve had been fulfilled he returned home. Verses 24 and 25 show how reproachful it was for a Hebrew woman to be barren. The probable meaning of verse 17 is that the spirit of the ancient worthies of Israel should be instilled into the degenerate children.

Lu. 1:26-38.—Six months later Gabriel was sent to Mary, a cousin of Elizabeth, living at Nazareth. The angel's statement to her greatly disturbed her mind, but his assurance to her of a son and the character of that son greatly comforted her. He was to be the royal king of whom David was but a type, and because his reign was a spiritual one, therefore it was to be everlasting. Mary's question of the angel was a natural one, and because it was an honest question he answered it frankly. At the Garden of Eden God made two human beings outside the pale of what we call natural law. Compared with the origination of the first Adam, that of the second is very easy of comprehension. The highest ambition of the Jewish maiden was to be the mother of the promised Messiah; hence verse 38.

Lu. 1:39-56.—Immediately after the above event Mary goes on a three months' visit to Elizabeth from Galilee to Judah, probably to Hebron, where the priest must have lived. The language of verses 39-56 leaves no doubt that these two women were inspired with the concept of God's

salvation plan. The embodiment of the Aaronic priesthood (which John was) was consciously affected at first contact with the great embodiment of the Melchizedek priesthood, who was to bring life and salvation. Mary's reply to Elizabeth is suggestive of the fact that as Eve was blamed for her part in the fall, Mary will be praised for her part in nurturing the world's Redeemer. Also that God uses the lowly and humble to overturn all the power of the mighty, and because of their teachableness will grant them gifts to which the rich are strangers.

Lu. 1:57-66.—The birth of John the Baptist would of course be a time of rejoicing. The mother had known what the child was to be named, and so she overruled the friends' attempt to call him after his father, but their importunity called out a verification of the name the mother had suggested, and the incident was the occasion of loosening the dumb tongue. By this means much public attention was called to the child.

Lu. 1:67-79.—The grand old priest with his tongue loosened now blesses God for a Redeemer (the promised Messiah) and one who would save his people from their enemies and enable them by their conquests and supremacy to worship God fearlessly. Such a condition indicates that settled peace toward which Christianity is steadily and surely leading the world.

Lu. 1:80.—The statement concerning the childhood of the Baptist shows that he was much alone with nature (verse 80), a large factor in his healthy youthful development which fitted him in body and spirit to preach successfully repentance to the people. The last clause refers no doubt to the beginning of his public ministry.

Matt. 1:18-25.—Under the circumstances of the birth of Jesus the story of the birth is given by both Matthew and Luke. Matthew gives the domestic details, matters which probably occurred after the return of Mary from Elizabeth, and after telling these facts he merely states that Mary brought forth a son and called him Jesus. This was six months after the birth of John the Baptist.

Lu. 2:1-7.—Luke tells how he came to be born in a manger in Bethlehem. Mary was not living in her native city where the prophets said Jesus was to be born, and probably the force of that prophecy had never occurred to her, but in due time God sent her there by means of an order from the government under which she lived. And so Cæsar fulfilled the prophecies without knowing that he was doing so.

Lu. 2:8-14.—At this point Luke alone continues again the thread of the narrative. The appearance of angels to shepherds indicates that it was the common people who retained faith in the promises, and were

looking for their fulfillment. To such God's messenger came, and came while they were busy about their daily occupations, telling the shepherds where and how to find the Christ. In parts of Palestine shepherds sleep out with their flocks all winter. Angels joyfully announced the coming of Christ to earth, but never have been permitted to give the call to repentance which Christ's salvation has made necessary. The revised rendering in verse 14 conveys the idea that because of Christ, God is well pleased with men, i. e., being well pleased with Christ he is well pleased with all who are united to him.

Lu. 2:15-20.—When the angel had gone the shepherds proved the matter by going into the village of Bethlehem and searching till they found the child, and then telling their experience with the angels. The story was a matter of wonder to all hearers, but Mary took special note of everything, studying the events diligently.

Lu. 2:21.—According to Jewish usage the child was circumcised at eight days of age, and was formally named Jesus, as the angel Gabriel had commanded Mary.

Matt. 2:1-12.—It was about this time that there appeared a delegation of foreigners, who had been brought to Jerusalem by the appearance of a star. At their inquiry King Herod called together the readers of the law, who declared that, by the prophecies, Christ should be born at Bethlehem. The jealous and hypocritical old wretch after he had learned exactly when the star appeared sent the star-guided worshipers to Bethlehem to find the child and bring him word. He claimed he wanted to worship him. In reality he meant to kill him. The strangers hurried joyfully on, but after they found Jesus and had worshiped him in the house, they were warned of God against Herod and sent home another way.

Matt. 2:13-15.—And now Joseph was warned to hurry at once to Egypt with his wife and the child. This journey would take two or three days. He obeyed instantly and departed by night.

Matt. 2:16-18.—Possibly the slaughter took place while Joseph was yet on his way to Egypt. When the crazy old Herod, who was at that very time on his death-bed, learned that his distinguished visitors had disregarded him, he attempted to accomplish his purpose with a high hand. Everything under two years, which a mother might wrap in her arms, was slain. Near Bethlehem Rachel was buried, and this was called Rachel's land. So the mothers of that land weeping for their children are pictured by the expression Rachel weeping for her children. That group

of boy-babies who died for the sake of the world's Redeemer would be an interesting sight to behold in the city of the blessed.

Matt. 2:19-21.—Probably Joseph had no sooner reached Egypt than he was met by the angel and told that the brutal old king was dead and that therefore he might return to the land of Israel. It is not at all likely that Joseph was more than a few days in the land of Egypt. Herod died at the time of an eclipse close to the birth of Jesus.

Lu. 2:22-38.—At this point Luke again takes up the narrative. At the age of forty days the male Hebrew was to be presented to the Lord and a sacrifice offered. This I think without doubt took place after the flight to Egypt and return. While the babe was at the temple the aged and devout Simeon saw him and burst into rhapsodies over this babe, whom he declared to have brought salvation to both Jews and Gentiles. He blessed Joseph and Mary and spoke of the sword which should pierce the mother's soul, referring no doubt to the crucifixion. An aged prophetess, Anna, coming up at that moment, also testified of Jesus as the Messiah.

Matt. 2:22, 23; Lu. 2:39.—Both Matthew and Luke now speak of the retirement to Galilee. There can be little doubt that pressure was put upon the parents to remain in their native place, Judea, where the child might be seen about the temple, and it would be natural that they would desire to do so, but when Joseph heard that Archelaus (a young wretch) was reigning in his father's room, he was afraid to frequent Jerusalem, and at God's warning went to Galilee. This perfectly accords with Luke's statement that after they had accomplished at the temple all things according to law (at which time they heard who took up the rule of Herod) they returned to Nazareth.

Lu. 2:40, 41, notes an important fact. The child Jesus developed naturally, mentally and spiritually. No doubt he was a close student of the Old Testament. That would make him naturally an honest toiler and strong mentally, and as a legitimate consequence he would grow in grace. And the starting point of it all is shown in verse 41. His parents were religious and faithful to the means of grace. They went year by year to the Passover, and Jesus was taught carefully about these things.

Lu. 2:42-52.—Twelve years was the age at which the Jewish boy was admitted to the synagogue, and was called a son of the law. Jesus showed the bent of his disposition by keeping company with the doctors in the temple. After they had missed him in the homeward caravan and turned back seeking him, he replied in answer to his mother's question, "Did you not know that I would be in my Father's house?" (temple).

Three writers, Matt. 3:1-12, Mark 1:2-8, Luke 3:1-18, speak of the

ministry of John the Baptist. There is an interval of about eighteen years between the incident of Jesus in the temple and this theme. In John the Levitical priesthood ended, and he merged all that dispensation back into the Melchizedek priesthood. His message was, "Show repentance to the extent of parting with your sins." That was the essence of all which the old dispensation had taught. John's habits of life were very simple, so that he had no distractions from his work. Locusts properly prepared made a favorite dish in those days. His earnestness and ability were evidenced by the fact that the people heard and heeded. Even the leaders were swept by the tide, and John met their hypocritical cant and egotistical self-justification by the retort of verse 9. As John put water upon them, God was to put upon them the Holy Ghost and fire of consuming energy. Mark is briefer than Matthew, referring to John simply as the herald of a royal person, while Luke notes still more than Matthew the details by which John taught them to bring forth fruits answerable to amendment of life. All note the fulfillment of prophecy.

Jo. 1:19-28.—At this point the Gospel by John drops in a testimony of the Baptist concerning himself. His success led the Jewish leaders to question him as to his identity. He plainly told them that he was the forerunner of the Messiah, who stood in their midst already. The watchword of this new kingdom was to be that measure of repentance which reformed the life.

Matt. 3:13-17 and Mark 1:9-11 here give the account of the baptizing of Jesus. John did not at first understand why he should baptize Jesus until Jesus answered him in verse 15. Num. 8:7, together with the logic of Hebrews on the Melchizedek priesthood, fully explains this verse. Just as the Baptist visibly put the water upon him, so God visibly manifested the descent of the spirit upon him, and audibly attested his Sonship.

Lu. 3:19, 20, mentions that Herod shut up John in prison because John had the courage and fidelity to rebuke Herod's sins. Here is evidence of how evil men will abuse power when it is put into their hands. He did not reform, but attempted to cover evil in his life by committing fresh atrocities. This statement is ahead of its chronological order, as what follows will show.

Lu. 3:21-38 here states that Jesus having been baptized as Matthew and Mark have stated, began to teach, being the lawful priestly age. The genealogy here given is supposed by high authority to be that of Mary, and that Joseph is mentioned as son-in-law and legal head of the family, and after him the bride's father (Heli). Thus on the side both of father (real and supposed) and mother, Jesus Christ was the Son of God.

Matt. 4:1-11; Ma. 1:12, 13; Lu. 4:1-13.—Three writers describe the temptation, the first and third minutely. The devil attacks him at three strong points: 1, physical necessities; 2, assumption of parental backing in presumptuous acts; 3, worldly ambition. As to the first, Jesus replies that the word of God is as necessary as natural food. As to the second, no one, however secure, has a right to do fool things. Third, I am no time server.

The evangelist John, 1:29-37, here takes up the narrative how John the Baptist, when he beheld Jesus, publicly proclaimed him as the Messiah, and pointed him out as such. He also states (verse 31) that in the divine economy John's preaching and baptizing was instituted that Jesus might be brought before the people in his proper relation. Verses 35-37 show how John's testimony turned his followers to Jesus.

Jo. 1.—In verses 38-51 John specifies that when Jesus saw the two disciples of the Baptist following him he asked them what they wanted, and after they said, "We are looking for your abode" (doubtless with a view to finding him at their will), he asked them home with him, where they staid the rest of the day (from 4 p. m. till evening). One was Andrew (the other is thought to be John, the writer of this book). Andrew, the first spontaneous follower, makes the first convert, his brother Peter. Next day Jesus went to Galilee, where Andrew and Peter lived, and found and called Philip, and Philip found Nathanael. From the remaining verses of the theme note: 1, that Nazareth was low in repute; 2, that these two were familiar with the law; 3, that Nathanael was a just man; 4, that God has great visions in store for faithful and pure believers.

Jo. 2:1-11.—John here gives an account of the first miracle. It was at a wedding. Curiously, John never mentions the name Mary, but always calls her the mother of Jesus. The question of Jesus, verse 4, indicates that his mother, convinced of his powers, was pushing him to perform miracles before the proper time. There is no evidence that a miracle was called for on this occasion, and Jesus doubtless did what he did simply to gratify his mother. However, his disciples, who were present, were confirmed by the display into greater admiration and confidence of Jesus.

Jo. 2:12.—Verse 12 indicates that Jesus took his disciples for awhile to Capernaum. Whether the family had removed there from Nazareth, or whether they stayed with some friend, is not clear.

Jo. 2:13-22.—It was now near the Easter season and Jesus went with his disciples to the Passover at Jerusalem, where he had been taught to

go from childhood. Now assuming the work of his ministry to which John's baptism had consecrated him, he asserts his prerogative as a Hebrew to drive the desecrators from the temple court. They claimed to be there as a matter of convenience to worshipers. In reality they were there as a matter of selfish gain. In any event they had no right in that court. The whip he made was to drive out the stock. His reply to the question they afterward asked him about a sign, showed that Jesus was satisfied from the beginning that this crowd with which he was now beginning to collide would kill him ultimately. Yet he had the noble courage to begin the clash.

Jo. 2:23-25.—While he was in Jerusalem he seems to have performed miracles which convinced many beholders, but Jesus knew them too well to trust these creatures of impulse, and so he left the plants of their enthusiasm to either grow into permanency by enduring amid difficulties or to wither away as was to be expected of such as had no root. Such would have received Jesus with much display, but in the first conflict of truth with error would have abandoned him to the mercies of his enemies.

Jo. 3:1-21.—While here, a noted ruling phariseee, Nicodemus, came to Jesus privately and declared that these miracles proved that God was with him. That remark opened the way for Jesus to assert that all men who would belong to the kingdom of God must be born from above. Nicodemus thought of another fleshly birth, and wondered how it could be, but Jesus explained—a man must be born twice, of water (fleshly birth) and of spirit. The following verse confirms that construction, as does also verse 8. When the ruler expressed incredulity Jesus said, One in your station ought to be able to understand so simple a proposition, but if I tell you what I know by experience, and you cannot take it in, how can you hope to take in the higher truth? I alone have brought you a message from heaven, and so I must be exalted before the world that all who desire eternal life may gain it by me. For God sent me here to that end because of his love for the world, not to bring judgment, but to deliver every believer from judgment, leaving the unbelievers under the judgment as they were before my coming. And in time to come it will only be an aggravation of that judgment to have to own that light came and that men would not walk by it, especially since verses 20 and 21 are so manifestly true. This discourse, if it did not make Nicodemus an open friend of Jesus, at least made him a secret one, as Jno. 19:39 shows.

Jo. 3:22.—After this Jesus made a short stay in Judea, preaching and baptizing. So both he and John were preaching and baptizing at the same time.

Jo. 3:23-36.—Aenon, being in a desert place, was selected by John as a place of operation because there was about there waters sufficient to supply the multitudes who went out to hear him. The success of John's work brought up the question of purifying, and probably the language of verse 26 (viz., that the whole face of the earth was going out to Jesus) was a retort as to the utility of John's work. John answered, The fact that he succeeds is proof of heaven's approbation. I said I was not the Christ, but simply his forerunner, therefore as a friend of him who is the Bridegroom, I greatly rejoice at his success. He must increase, and I decrease, for he is from above, and therefore over all. He can tell of what he knows, and while comparatively few accept his word, yet those who do know experimentally the truth of his statements, for he receives the spirit copiously, and through this Son of God is the only way to eternal life.

The two statements of Matt. 4:12 and Jno. 4:1-3 taken together suggest that there had been comparisons drawn between the work of John and Jesus, and that some might contend that this had something to do with John's arrrest. Hence Jesus returned to Galilee.

Jo. 4:4-26.—On his way there he would pass through Samaria if he took the short cut. No orthodox Jew ever went that way, so much did they hate the Samaritans. At noon, while Jesus waited at Jacob's well for his disciples to bring food from the city, he had conversation with the Samaritan woman by which he showed that salvation was for all people who would believe, irrespective of nationality, and announced himself to this woman as the expected Messiah. Jesus did not share any of that ill feeling which existed between Jews and Samaritans.

Jo. 4:27-38.—The disciples returned, marveling that he talked with this woman, but while they wondered she was spreading the news of this strange prophet's words, and immediately people began to come out to see and hear him. The disciples said eat, but Jesus was so full of his blessed subject that he answered them as in verse 32. Evidently he had rather teach than eat. He drew a practical application by charging them, Do not say it is four months yet till harvest time (it was then April, Passover season), for I tell you if you will look about you, you will see the fields now suffering to be harvested, and for that work you may receive a rich reward.

Jo. 4:39-42.—Those who came out at the word of the woman were so interested that they prevailed upon Jesus to stay with them two days. After that much of his teaching they were able to testify from their own experience that he was the Savior of the world.

Ma. 1:14, 15; Lu. 4:14, 15; Jo. 4:43-45.—Here begins the ministry of Jesus in Galilee. Mark, Luke and John mention that he was graciously received. Verse 44 in John doubtless means that he toured Galilee, but did not preach much at Nazareth because it was his home. The Galileans in general received him gladly, having heard of his reputation.

Jo. 4:46-54.—At Cana the nobleman came from Capernaum, probably a short day's journey away, and besought Jesus to heal his sick son. The reply of Jesus to him was meant to set him to thinking, and so stimulate his faith. The final command of Jesus regarding the case tested the faith of the nobleman, and because he believed, God granted him according to his faith. The probable meaning of verse 54 is that Jesus worked the first miracle at Cana, and after he came out of Judea worked also the second one there.

Lu. 4:16-30.—Now, Luke records, he goes to his home city, Nazareth. Here in the synagogue he read from Isaiah and preached a most gracious sermon, showing that this prophecy was fulfilled in himself. As was to be expected, many resented his remarks because they were familiar with his childhood and youth. Hence his comment in verses 23 and 24. Then he illustrates his points with two familiar cases in Jewish history, showing that strangers showed faith above God's chosen people, and so were honored of God more than the Israelites. This unanswerable argument made their wrath boil, and they attempted to take his life. However, he disappeared from their midst.

Matt. 4:13-17.—At this point he leaves Nazareth as a dwelling place and goes to live at Capernaum, thus fulfilling Isaiah's prophecy concerning the land of Zebulun and Naphtali.

Matt. 4:18-22; Ma. 1:16-20.—This call of Simon, Andrew, James and John mentioned here by Matthew and Mark indicates that these persons had not continued with Jesus all the time since the marriage at Cana. They were doubtless with him part of the time and at home the remainder. But from this point forth they were constantly with him.

Matt. 4:23-25.—Jesus now begins work on a large scale, and the days were filled with works of mercy as he tours Galilee preaching the kingdom and establishing his claim of Messiaship by wondrous miracles of healing.

Matt. 5:1-12.—This sermon on the mount is a most prominent event of the ministry in Galilee. The mount mentioned is some one of the hills west of the sea of Galilee. The beatitudes make a text for the entire discourse. They deal with seven phases of a just life. The sermon dwells at length on these points and develops them in detail, but not, as will be

seen, in the precise order in which they occur in the text. Commit the text, verses 1-12, and note the development of the points.

Matt. 5.—Verses 13-16 deal with the poor in spirit, speaking of the preservative influence of Christ's disciples. Those who are consciously destitute of the good necessary to their perfection and happiness are the very class who turn to God's salvation plan for help, and so become the ones who are justified by faith. In those days there was collected stacks of ore containing salt. These were exposed to the weather as used, and in process of time the salt would wash out of them, and then the saltless ore was used to make walks. This explains verse 13. God's people are to have a preservative influence over the sinful masses, and to shed them light, failing to do which they are missing the great end and aim of their calling.

Matt. 5:17-20.—They that mourn would be such as look forward to the fulfillment of the promises of old, and who are sorrowful because of the delay in fulfillment. Such, he declares, shall be comforted in this fact, that Christ's work in carrying out the salvation scheme shall perfectly fulfill all those blessed hopes which span as a rainbow the storm of tears. So perfectly should all that was promised be fulfilled that everything in the law should find its highest exemplification in the just life and character of Christ's followers, who should be more than the mere pretenders (the scribes and pharisees) whose religion consisted solely in form and ceremony. The kingdom of heaven mentioned here refers to the collection of Christ's true disciples forming his kingdom on earth.

Matt. 5:21-26.—In defining the conditions of peace he defines the term meek. Not only are the murderous passions to be subdued, but anger and evil speaking are to be restrained, since thoughts and words are the feeders of action. In accordance with this spirit, anyone making offering to God and remembering that a brother has aught against him, must first be reconciled to his brother. Agreeable to this thought, if an adversary have a case against one, he should yield unresistingly, and have the matter settled to avoid further trouble. Such is meekness.

Matt. 5:27-32.—The next two themes contain directions as to how to be pure in heart. In verses 27-32 the Savior gives a comprehensive definition of unchastity. The real source of uncleanness is in the thought which must of necessity precede the act. Therefore, if seeing causes you to stumble, quit looking, and if doing causes you to stumble, cease your activity in that direction. Better go into life ignorant of, or having missed many things, than to have that knowledge or experience to

eternally damn you. And further, the abominable habit of divorce without just cause is making adulterers both of the divorced woman and her subsequent consort.

Matt. 5.—Verses 33-37 warn against swearing. The rule against which Jesus spoke said, If you take an oath you shall perform it; but he said, Take no oath, for it is unnecessary. Say "Yes" and "No," and mean that. Violent protests of sincerity accomplish nothing. Their very utterance raises doubt as to the habitual truthfulness of the one who utters them. These are most timely directions to a righteous man, and while they do not necessarily counsel against oath taking in the courts of law, they do demonstrate a better method than that in practice.

Matt. 5:38-42.—Now come two themes regarding the merciful. Verses 38-42 give a formula as to the treatment of evil. The just man is not to employ himself eternally contending for his utmost rights, but to cultivate that spirit of trustfulness in fellow beings of which spirit and practice mean people take advantage to wrong you. The thought is, do not cultivate the spirit of suspicion because there are mean people in the world, but rather cultivate the spirit of confidence even at the risk of being occasionally wronged.

Matt. 5:43-48.—The other theme is akin to this. Love your enemies—not their enmity, but themselves. The just man is not to busy himself in laying deep designs and working out schemes of vengeance against his enemies. This, however, is no command to forgive before forgiveness is asked, for that no one has any right to do, but loving them (not their sin), and bringing to bear upon them all his interest by praying for them, he thus imitates to the best of his ability the character of God in heaven, and by observing the rule of doing the best he knows in displaying the gifts and graces of his Godlike spirit, he is accounted as perfect, like his heavenly Father.

Matt. 6:1-4.—Four themes are used under the head of those who hunger and thirst after righteousness. The very expression suggests intensity of desire. And first of all, to do things for the sake of display is to fail of the whole spirit of God-likeness. And so Jesus says, If like the hypocrites, you do your works for display, that is all the reward you will ever get. But on the other hand, the rule is to work in that spirit of intense quietude which does work for righteousness sake. Do not even be declaiming to yourself about the matter (let not your left hand know the action of your right hand), the thought being intensity of quietude. Such resistless activity shall bring tremendous reward in God's good time and in his great day.

Matt. 6:5-15.—Again as to prayer: He who desires the coming of the kingdom will pray much, but not for display. Neither will he use vain repetitions, but will formulate his desire logically. Here Jesus gives a formula by which to build prayers: 1. Constant recognition of God, his relation to us, and our duty toward him. 2. Intense desire for the establishment of his kingdom on earth. 3. Petition for our daily supplies. 4. Petition for forgiveness as we cultivate a like spirit. 5. Divine guidance so that every path we tread may lead to great triumph over evil. Here he calls special attention to the fact that prayer for forgiveness necessarily implies readiness to forgive those seeking pardon of him who prays.

Matt. 6:16-18.—In like manner the hearers are cautioned against fasting for display. To get virtue from that self-denial they must practice it in such a way as that no one but the person and his God is likely to know of it. Such spirit and practice in self-denial is sure to bring from God the results here promised.

Matt. 6:19-34.—Perhaps most important of all in hungering and thirsting after righteousness is to so carefully direct our life toil that its results will be not a mere collection of perishable riches, but wealth of accomplishments for God. Two results will issue: 1. The affections will be set on heaven because the riches are there. 2. The vision being fixed upon such a consummation, the whole being will glow with the reflected light of the glorious future. But if one has nothing but darkness to which to look forward the present will be as dark as the future. A man cannot be a servant of God and at the same time a slave of riches. If he does not actually hate, he will at least despise one or the other, so sharply are their methods contrasted. Therefore one shall not fill himself with anxious care as to food and raiment. These are mere incidents of life. Even the birds are fed and clothed of God, and it stands to reason that a human being is more valuable in God's sight than they. So thoroughly is a man's well being bound up in the heart of God that the finite creature may not by any conceivable effort make any change in his physical stature. Hence the folly of spending one's self in anxious care about raiment. If the lilies outvie Solomon in the splendor of their raiment, shall not God, who clothes them, clothe his children? Therefore, make your life work the work of God's kingdom, and give no anxious care to perplexities of daily living, dealing simply with each day's difficulties as they come to hand.

Matt. 7:1-5 deals with the question of peacemakers. The habit of passing judgment on fellow beings is the prolific source of trouble. It

is evident that those who are apt in passing judgment upon others are bound to be condemned by their own standards, for those standards which they apply to others are the measure of their light. Such can see a mere speck in another's character when he cannot discover a whole rotten side in his own. The essence of this advice is, look within first that you may be competent to look without you.

Matt. 7:6.—The remainder of the sermon is encouragement to such as are enough in earnest about the cause of righteousness to endure persecution for it. In the first place the individual energy should be so adapted that one may not suffer needlessly. Spend time in exhorting a swine to be polite and you waste time, energy, and get your clothes soiled. And the same is true of some people.

Matt. 7:7-11.—But that a just man may best use his energies, wisdom is necessary. It comes from God and comes by asking. (Jas. 1:5-8.) The assurance is given to such as ask, ask habitually (seek), ask persistently (knock). That such a one should have granted his heart's desire is argued from all human experience. He will certainly have to endure persecution, but will certainly succeed in his attempts.

Matt. 7:12-14.—Religious activity is comprehended in a sentence which sums up all that has been written about man's duty to man. That means to walk in a way that is bounded on either side by prohibitions. Evil men want that large liberty of action which means license to do as they please, right or wrong. And they mean to persecute anyone who attempts to restrict them in any degree.

Matt. 7:15-23.—False teachers are sure to arise to pervert every truth. They pretend righteousness, and can be known only by the fruits of their lives. They are the most forward of all to heap reproaches on the head of the just who plod on in faithful toil for Christ's sake. Their wolfish natures deserve the end which Jesus here declares shall come upon them. They shall have no part in the kingdom of heaven, even though they profess themselves to have worked in the name of the Lord, for they have neither used his methods nor had his approval. Such as they are never persecuted for righteousness sake.

Matt. 7:24-27.—In conclusion, this sermon, like the Mosaic law, sets forth blessings for duty and curses for neglect. Hearing the right without doing it is like building on the sand. Better never have heard and never have built. Anything to be substantial must have a suitable foundation. The closing verses indicate that man is too great a being to make his life a failure. No opposition from man or devil should be

made an excuse for such failure, since God has promised the righteous all needed help.

Matt. 7:28, 29.—The effect of the sermon was immediate and marked. The masses noted that it was an entirely different quality of teaching from that given by the public teachers of Judaism. Nothing like it had ever been heard in the Jewish nation since the days of Moses and Sinai. And so they were visibly moved.

Matt. 8:1-4.—As a consequence of such teaching Jesus would quickly have a great following. Such a fame of him went out that multitudes were convinced of his intimate relation to God, and believed he had power to work miracles, and the matter was talked till it became a subject of discussion among those who were shut out from the common walks of men. Hence this request of the leper who had come to believe in the power of Christ to heal. Jesus was willing to heal him, but this physical healing was not his business here, but only an incident. And that his real business be not overwhelmed by applications of this sort, he commands him to keep it quiet, and observe the legal regulations that he might get back again into society.

Matt. 8:5-13.—But no matter how quiet this healed man might be (and there is no evidence that he kept quiet), great numbers of the sick and suffering would be sure to hear of Jesus and his power to relieve. So this Roman commander came to him pleading for a sick servant, and showing such marked respect for the person and work of Jesus that the Master involuntarily contrasted it with the kind of treatment he had received at Nazareth from his own countrymen, and used the language of verses 10-12 to show that faith anywhere in the world would be regarded and rewarded, and that such people would be honored far above the class who have greater light and less faith. The last verse of the theme shows how Jesus loved to honor such faith.

Ma. 1:21-28; Lu. 4:31-37.—The healing of the demoniac probably occurred in close connection with the preceding theme. Only Matthew mentions the first, but Mark and Luke make note of his preaching in the synagogue at Capernaum and the impression that was made. No doubt the words of Jesus stirred up the evil spirit in the man, as it is common experience that righteous testimony calls out from such spirits either ridicule or raving. The power of Jesus to cast out such spirits intensified the people's awe of him, and Galilee began to ring with his praises. As soon as Jesus began his work of ministry the evil spirit began to rail.

Matt. 8:14, 15; Ma. 1:29-31; Lu. 4:38, 39.—It was natural that when the company was in Capernaum they should go to the home of the

disciples who lived there. Possibly the fact that Peter's mother had fever accounted for their going to Capernaum at this time. It is evident by what the first three evangelists say that Jesus took her by the hand, stood over her, rebuked the disease, and raised her up. So complete was the cure that she was able to entertain them.

Matt. 8:16, 17; Ma. 1:32-39; Lu. 4:40-44.—These miracles would set the land aflame, and so the multitudes brought their sick in the cool of the day to have Jesus heal them. The reference of Matthew to Isaiah does not mean that the people made any attempt to fulfill the prophecies, but simply that in this manner was fulfilled the prophecies of Isaiah, who foretold that such a one as Jesus would be so compassionate that he would heal every afflicted one who should be brought to him. And because the evil spirit recognized Jesus as the Son of God, because he had power over them, they no doubt taunted him about his holiness, and so he would not permit them to rail on with their taunts. Before light came next day he had gone away from Capernaum, but the people followed and tried to keep him, but he declared that he must be about his chief mission, which was to preach and not to heal.

Lu. 5:1-3.—But the multitudes continued to crowd after him. They were now on the lake shore, so for convenience sake he stepped into Peter's boat and pushed off from the shore a little so he could the more easily address the throng. This theme in Luke makes it evident that when the disciples were not actually with Jesus they were following their usual occupations. It must be that they supported themselves while they followed Jesus.

Lu. 5:4-11.—After the sermon from Peter's boat Jesus performs another marked miracle. He said to Peter, Push out from the shore and let down your net. Peter said, Though we have worked all night and did no good, yet I will do as you say. Little did he think what was about to happen. It would seem that Jesus performed this miracle as a private object lesson to his disciples, and it was likely a turning point in their lives. From this time on they were probably much more in the company of Jesus, and were learning how to become successful fishers of men. They were vastly impressed with the divine power of Jesus.

Ma. 1:40-45; Lu. 5:12-16.—Mark and Luke here speak of a leper being healed. Many suppose this to be the same case as that mentioned in Matt. 8, because similar language is used, but I think it an entirely different case, and at a much later date. This, Luke says, happened in a city. The other was when he first came down from the mountain, probably at its base. And Mark tells us that this man blazed abroad the

story of his cure immensely. Indeed it is doubtful whether he ever got to the priest to offer what Moses commanded of a cleansed leper. Jesus performed these cures for pity's sake, but did not want his work to be hindered by a great reputation for healing bodies. But they could not keep it quiet, and you will hardly censure them if you read the description of that dreadful disease in the book of Leviticus. The joy of being cured must have been prodigious, and they fairly ran to tell it. It would be difficult to say how many lepers Jesus had cured among the miracles he was now working.

Matt. 8:18-22.—But the crowds were now becoming so dense and so importunate that Jesus thought best to cross the lake to get free from them. A certain scribe offered to become a disciple. Jesus showed him that he must expect association with poverty and toil. No doubt this scribe thought Jesus would have an honored place to offer him. Jesus had nothing but discouragement for such. To the one who wanted to suspend the duties of discipleship for home duties he said, Let those duties be done by those who will not do these greater duties.

Matt. 8:23-27.—Now they start across the lake. On the way the tired Master falls asleep and one of those sudden storms comes down upon the lake of Galilee for which it is so noted. The rowers attempted to manage the boat, and when disaster seems sure to them they waken him and implore his help. First he reminds them that it is want of faith on their part to believe that the ship would go down with him aboard, and then shows his power over the elements of nature by making the winds to hush and the waters to cease their tossing. The power which he exerted over the storm was a matter of awe to the disciples, even though they had witnessed his former miracles.

Matt. 8:28-34.—On the east side of the lake two men met him possessed of demons. They had such a reputation that the inhabitants were thoroughly afraid of them. The demoniacal spirits at once recognized the power of Jesus, and besought him, if they must leave the men, to be allowed to go into the swine. But the granting of their request proved to be their destruction, for a combination of devil and swine is immediately self-explosive. They went pell mell by the supposedly impassable route down into the lake, and Galilee closed over them forever. The keepers fled almost as terror-stricken as the hogs, and soon the whole country was astir, and possibly fearing nameless evils, they besought Jesus to leave their country.

Matt. 9:1-8; Ma. 2:1-12; Lu. 5:17-26.—Jesus granted their request, and as by this time the excitement in Capernaum had somewhat settled,

he recrossed the lake to Capernaum. But word soon spread that he had returned, and the crowds packed the place, even visitors from Jerusalem and Judea; pharisees, and doctors of the law. Four men came carrying a paralytic and were obliged to take off a part of the flat roof of the house in order to get him into the presence of Jesus. Mark and Luke mention this, but Matthew says nothing of their removing the roof. When Jesus said, "Thy sins be forgiven thee," these pharisees and others began to find fault, saying it was blasphemy. Then Jesus proved it was not blasphemy by curing the man of palsy so that he rose from his couch and went home. So the multitudes were more than ever convinced of his divinity and glorified God, but it is very probable that these self-righteous pharisees and others who could not brook even an opinion different from their own, went sullenly away to wait for some other opportunity to accuse him.

Matt. 9:9; Ma. 2:13, 14; Lu. 5:27, 28.—At this time he finds by the seaside Matthew, or as Mark and Luke call him, Levi, at his place of business as a tax collector. Jesus calls him to be a disciple, for he sees in him the elements of a good preacher of righteousness. And Matthew leaves his business and goes after Jesus, joining himself to the disciples.

Jo. 5:1-9.—Jesus goes to the Passover feast at Jerusalem. The events here mentioned, while they did not take place in Galilee, do properly belong under the head of ministry in Galilee, for they occur within that period. While he is there he heals the man who for thirty-eight years had been afflicted. It seems from this account that there was believed to be virtue in this water when it was troubled, although the best editions of the Greek Testament and the revised omit the last part of verse 3 and all of verse 4 as spurious, i. e., not in the original. However, verse 7 practically covers the same ground. It is evident that Jesus here used his power without the sick man even knowing who he was. As to the history of this pool we are left to guess, nothing authentic being known about it. The point of importance is that Jesus cured the man of his long sickness and sent him away sound and rejoicing.

Jo. 5:10-16.—The second theme of this lesson introduces a strange fact of history, viz., that they who will to be righteous shall suffer persecution. So far had those Jewish leaders gone from the spirit of the law that they were ready to quarrel with this restored invalid for folding up the cot on which he had lain helpless for years and walking away with it. The invalid reasoned justly that if one had power to heal him, then his order to take up the bed was proper. But these prejudiced bigots would not admit that reasoning, and wanted to know who the healer was,

only that they might persecute him. As soon as the cured man found out, he innocently told them, and at once they began their evil persecution of Jesus. The language of verse 14 does not argue that the man's previous condition was the result of his sin, but says, Cease from sin, or it will bring upon you worse evils than the sickness of which you have just been cured.

Jo. 5:17, 18.—The reply of Jesus was in substance this: God has been working from the beginning up to this moment, doing on week days and on Sabbath by what is called natural law just what Jesus had here done by a shorter process. Hence Jesus rightly claims the privilege of doing similar work even on the Sabbath without in any sense doing violence to its sanctity. They did not stop to weigh the argument, but broke out into violent demonstrations against Jesus because he called himself the Son of God, as well as violated (as they considered) the Sabbath. They failed to perceive that their murderous passions were much more serious as an offense than the mere violation of their interpretation of Sabbatic law.

In the declaration of Jo. 5:19-29 Jesus says that he is doing just what he sees the Father do. He declares that God has given him power in himself to give life, and committed into the hands of Jesus the judgment of the human family. Elsewhere he shows that men are to be judged by the words he speaks. And so, honor to God the Father means honor to the Son, and to hear and accept the words of Jesus is to pass from under the condemnation of sin into a condition of justification, and such shall have no part in the judgment hereafter, except, as we are elsewhere shown, to sit as associate justices with Jesus in passing upon the character and retribution of the wicked. And thus it is that many under the domains of death should come into life through the word of Jesus, seeing that Jesus was the possessor of life; and not only this, but finally all the departed should come out of their graves either to be with Jesus, or to be banished by him to the place of evil.

Jo. 5:30-47.—In confirmation of this, God himself bears testimony to the position occupied by Jesus. Jesus judges according to principles laid down by the Father, with whom the plan of salvation originated. The thought of verse 31 is that if there was nobody but one's self to testify of his works it would be good evidence that the testimony was not true, but John the Baptist testified of Jesus, and he calls attention to the fact for the sake of convincing the Jews (who believed in John). But, continues Jesus, I have still better evidence than the witness of John, for the fact that I do such works is sufficient evidence of the Father's testimony of me. You have not seen God, and the fact that you will not

be convinced by these evidences show that you are not in touch with his word. You search your scriptures, thinking that they give you life and testify of your coming Messiah, but you refuse to come to him when he appears in your midst, yet you will follow a false prophet. For this reason the very scriptures you search will rise to condemn you in the day of accounts, because Moses testified of me, and if you believed Moses you would believe me.

Matt. 9:10-13; Ma. 2:15-17; Lu. 5:29-32.—The feast of Matthew took place in Galilee. For some time now Matthew had been a disciple of Jesus and had become well established in the faith. The pharisee ceremonialists began to croak as usual because Jesus mingled with what they considered the lower classes. Jesus' answer to them was to this effect: If I am come to call sinners to repentance, why do you object to my going among that class? You think you are righteous and do not need a Savior; why then do you object to my going among acknowledged sinners, instead of you, who profess not to need me? It was a knock-down argument, but Jesus does not say nor intimate that these pharisees were not also sinners. Indeed, he shows elsewhere that they were the very worst class of sinners. It will be noted that the first three Gospel writers mention this feast.

Matt. 9:14-17; Ma. 2:18-22; Lu. 5:33-39.—The same three mention the answer of Jesus to John's disciples. On the occasion of a certain fast, they want to know why the disciples of Jesus do not likewise. Jesus lets them a little into the future by showing that after awhile he will not be with them, and then his disciples may fast. He illustrates the fitness of holding to a policy adapted to his particular system by showing that new cloth sewed into an old garment is likely to tear the old garment, as new wine, by fermenting, will burst old wine skins, and so the attempt to operate one system by the methods of another is likely to accomplish nothing for either.

Matt. 9:18-26.—Just about this time a ruler comes to ask Jesus in behalf of his expiring child. As Jesus, followed by a throng, goes toward his home, a woman, for twelve years an invalid, pressed through the throng and touched his garment, believing that she should be healed. And she was. Jesus probably knew she was coming, and after she had touched him, addressed her and healed her. He honored the faith which brought her to him by granting her in return for it her desires. At the ruler's house he ordered the hired mourners to cease their tumult, because the maid was only sleeping. The ill-mannered mob taunted and ridiculed

him, and for that reason he demanded that all should be put out before he performed the miracle of restoring her.

Matt. 9:27-31.—On his way from there two blind men besought him for their sight. After they had expressed their faith in his power to restore their sight he touched their eyes and they saw. He charged them to be quiet, but they did not mind him.

Matt. 9:32-34.—The healing of a dumb man so amazed the multitudes that their praise of Jesus was more than the jealous pharisees could stand. And so, because they could find nothing else against him, they had to resort to the pitiable accusation of verse 34. So far will jealousy prompt its slaves to go.

Matt. 9:35-38.—But Jesus went right on with his work. He taught, he preached, he healed. It stirred his soul to see the hungry people who needed to be fed with the word. This brought out the exclamation of verses 37 and 38. He felt that he needed co-workers to assist him in multiplying the very work in which he was then engaged.

Matt. 10:1.—This "Sending out of the twelve. The charge to them," is a sub-topic of "Ministry in Galilee." It has seven minors (separated from each other by quarter lines). The first one is the ordination. The simple statement is here made by Matthew that "Jesus called the disciples to him and gave them authority, etc." Much may be read between the lines. The details of that service would be wonderfully interesting reading. Just what the Savior said to them and just what he did would on such an occasion be most absorbing in its nature, but the superior wisdom of God has withheld them from us in order that a main fact might stand out prominently, viz., that he had power and that he did actually give his disciples power over all the disorder in the human nature, and sent them out to exercise their gifts and graces.

Matt. 10:2-4.—Here is given a list of the twelve apostles. We are not given the time or circumstances of the call of each of these apostles, but here is the point where they are formally ordained and sent out to do the work which Jesus instituted. It will be well to commit to memory this list.

Matt. 10:5-15.—The place and character of their ministry was definitely pointed out. The first heralding of the work of Jesus Christ was to be done among those who were prepared through the past ages to receive it. The Gentiles were not in touch with this great scheme of God to redeem the world. It would logically be supposed that the Israelites would furnish a more readily fruitful field than would the Gentile world. The Samaritans were a mixed race put into Samaria by

the Assyrians after the kingdom of Israel was carried captive. They were held in profound contempt by the Jews, partly because of their mixed blood and partly because after they were denied the privilege to help build the temple in the days of Zerubbabel they did all they could to hinder the work, and finally built a rival temple on Mount Gerizim (the Mount of Blessing—Josh. 8:33). While Jesus took no sides in that feud, and although as the sequel proved, he intended salvation for all men on equal terms, yet he did not want at this stage to complicate difficulties by stirring up that tribal prejudice. Hence he said, Keep to the Israelites just now. Of the work which he commissioned them to do, the first and foremost thing was to preach the Gospel, and announce the presence of Christ's kingdom on earth. The healing, the life-giving, the cleansing and casting out of demons were simply power given them to corroborate their divine commission, the greatest feature of which was the preaching of that Gospel which was to so transform the world that by and by these things would not need to be done. And they were charged not to create the impression that they were preaching for money, but to give freely what God had given them. And those who meanly mistreated them would have to answer to God. The expression, "Let your peace return to you," simply meant to withhold your blessing.

Matt. 10:16-23.—The manner of their behavior is next in importance to the message they bore. They were charged to show penetration of judgment and gentleness of action. They were warned against the hypocrisy of men, but this most valuable advice given. Don't become panic-stricken and forget or neglect your message in an effort to prepare speeches to vindicate yourselves. Tell your simple story and that shall prove your best defense, and shall also carry the truth into the high places. Your work shall give rise to much strife and persecution, and you shall be hated and forced to flee from place to place. But do it willingly, for by the time you have gone over the ground, I will call for you.

Matt. 10:24-33.—Now Jesus states a reason for the directions he had given. Seeing that they have said the meanest possible things of me, you must expect them to treat you likewise. But do not be afraid. All they do and say shall be brought to light, and you may openly proclaim these facts which I am here telling you privately. Do not be afraid of such people. Fear God, who cares even for the birds, and who will certainly care for you. Stress is here laid on the matter of publicly owning the Master.

Matt. 10:34-39.—Another most important matter was to forearm the disciples against discouragements. They must not conclude that their

work is doing harm rather than good because trouble arises of it. The first and partial effect of the preaching of the truth would be to stir up great opposition, and his people must be willing to encounter such opposition if they are worthy to be called the disciples of Jesus, for spending of life in so worthy a cause is the strongest possible commendation of ourselves to him in the great hereafter. God wants service here at any cost, and nothing must be allowed to stand between the individual and the service due. The first of verse 39 refers to sparing one's self trouble for the truth's sake. The surest way to find life ultimately and fully is to spare no trouble for the truth's sake.

Matt. 10:40-42.—The assurance follows logically. They need not weary themselves about the manner of reception they receive. They are the representatives of a world-wide kingdom and a mighty King, and those who treat well the ambassadors of such a power shall have their reward, while those who do them ill must take the responsibility. And the language here shows that whatever good men do shall be rewarded, even to the simplest act. The king himself shall some day distribute the recompense to men as they deserve.

Matt. 11:1-6.—Jesus now goes his way to continue his ministry while his disciples perform their work. John, who at this time was in prison, sent by his disciples to know of Jesus whether he was the Messiah. It is not impossible that John's pitiable treatment at the hands of the authorities led him to wonder if after all Jesus was only a prophet of the new dispensation, and that the Messiah, who had all power, might be coming after him. The answer of Jesus in verses 2-6 was all comprehensive. "Tell John what you see and hear," etc. The works testify to his character. Blessed then is the one who shall believe in him.

Matt. 11:7-19.—As the messengers went away Jesus spoke to the people about John. The three questions which he asked were simply to arrest the strict attention of the multitude that he might impress upon them John's standing as a prophet, and then show by comparison the greatness of membership in Christ's kingdom (kingdom of heaven). The reason why membership in Christ's kingdom was greater than the office of any prophet was because the salvation of Jesus Christ was the essence and end of all about which they prophesied. The language of verse 12 probably refers to the violence manifested by the pharisees and their sympathizers toward Jesus and his work. John was the last of the old dispensation, and with him ended the dispensation of the law and the prophets. As Elijah stood for a representative of the prophets, so when it was promised that a great prophet should come before the

ushering in of the dispensation of Christ, that prophet was called Elijah. The closing language of this theme Jesus uses to say that the attitude of the people reminds him of playing children. The inconsistent contrariness so often shown by children in their play is here shown in their treatment of John and Jesus. The last clause means that it is a good thing to be consistent.

Matt. 11:20-24.—The upbraiding of the cities shows something of the character of the final judgment. These cities had light and opportunity which they would not embrace. The language indicates that these places were assuring themselves that they were the children of promise, better than other nations, and so entitled to God's protection. Jesus says, "The heathen whom you despise would do better than you with such privileges as yours." Capernaum was especially privileged in that it was the dwelling place of Jesus. And the most degraded and accursed place known to the Jew was here used to show by comparison the greater degradation of the civilization that would reject and treat with contempt the teachings of Jesus Christ.

Matt. 11:25-30.—Here Jesus seeks consolation in the consciousness that the heavenly Father knows the situation. The salvation brought by Jesus was plain to the one who desired it, and sought with childlike faith, while though those leaders who desired pomp and display could find nothing in the scheme to satisfy their cravings for personal distinction. God had put the whole salvation plan into the hands of Jesus, and he believed that God was the only one who understood him, just as he alone of all humanity comprehended God's plans. Then with his mind filled with the vastness of this divine scheme he bursts forth in that closing invitation which sets forth in a word the whole salvation scheme. Come to me for rest from the difficulties brought by sin, for direction of your energies, and for teaching. The last sentence is another way of saying that one can with ease accomplish what Jesus gives him to do.

Matt. 12:1-8; Ma. 2:23-28; Lu. 6:1-5.—The incident of passing through the wheat fields and rubbing out heads of wheat is here mentioned by three writers because it shows the spirit of those critical Jewish leaders with whom Jesus had to deal. The question asked of Jesus by the Pharisees on this occasion displays a narrowness of mind marvelous, especially in view of the teaching which Israel had been given through the centuries. No doubt on this occasion Jesus said many things not recorded by any of the evangelists. Matthew records most, telling not only the conversation about David by which Jesus silenced these Jews, but also referring to the temple service and to the spirit behind all

these things embodied in the life and teachings of Jesus by which he shows that not forms and ceremonies are desired, but a spirit of love and mercy. The last expression by each of the writers indicates that Jesus spoke with authority on the subject.

Matt. 12:9-13; Ma. 3:1-6; Lu. 6:6-11.—The healing of the withered hand also happened on the Sabbath. These carping critics were watching for an opportunity to blame Jesus, and so in order to meet their assault openly Jesus ordered the man to stand before them, and then he asked the critics a question which they refused to answer, seeing it convicted them. Mark notes that Jesus was indignant because of their stubborn egotism, and performed the cure before them in a way to show his impatience with their unreasonable judgment. They did not dare to say a word, but the miserable ingrates at once began to plot his destruction.

Matt. 12:14-21; Ma. 3:7-12.—Jesus withdrew from that place because of that murderous spirit which, when it was out-argued, wanted to kill. He leaves the land of Israel and goes for awhile among Gentiles while the Jewish anger cools. Tyre and Sidon were on the coast northwest of Galilee. The fame of his healing had so gone abroad that they brought sick to him in such numbers that he had to resort to a boat to get out of reach of the persistent crowd. No doubt the sick were pressed upon Jesus until as a mere matter of self-protection he would charge his patients not to advertise him as a traveling physician. The word "Gentiles" used in the quotation means the nations, and the thought of that prophecy was that Jesus should bring salvation to all the nations of the earth.

Ma. 3:13-19; Lu. 6:12-19.—Here Mark and Luke speak of his going into a mountain, the first merely mentioning it, the second noting that he went there to pray. Both mention an appointment of twelve to be called apostles, meaning those sent forth. Matthew has already given account of it. The immediate order of these events, all of which occurred within a few days, is not made clear to us because it is a matter of no consequence. But it is neither impossible nor improbable that the twelve were sent out previous to this time, and that all or a part of them had returned and that Jesus at this time names over again the list, as no doubt he often did, and renewed the charge, sending them out on new tours. Such a view makes the order of events as mentioned by the four writers in perfect harmony. It is a possible thing that this mountain to which Jesus went to pray was over near the great sea, west of the land of Israel, and in the country of ancient Hiram, king of Tyre. Possibly the sermon on the plain which follows was also preached outside the dominions of the chosen family. The outrageous treatment Jesus had just received in his own

country, and from which he had withdrawn, explains this all-night prayer. It was impossible, however, burdened as the great teacher was, for him to get away from the work of healing, so closely was he followed and so importuned by needy humanity. The tremendous record is made that he healed them all.

Lu. 6:20-23.—Where this sermon was preached no man knows. It bears much resemblance to the sermon on the mount. That fact, and the fact that it is not so complete as the sermon on the mount, make it seem likely that it was preached in a foreign land, being a partial reproduction of the sermon on the mount. The text is an extract from the beatitudes, the text of the former sermon. The wording is a little changed, but the thought remains the same.

Lu. 6:24-26.—The woes which he pronounces come upon such as have no conscious need of the good essential to their perfection and happiness. Such find all their consolation in the riches, happiness and approbation of this world. Like the beasts, they know of no needs beyond temporal ones. When they awaken to the consciousness of how they have abused their opportunities, their fullness and laughter shall change into hunger and mourning. As you cannot preach truth without opposing error, so you cannot do your whole duty without being opposed by evil men. These woes deal with the case of the first three mentioned in the text—the poor, the hungry and the mourning.

Lu. 6:27-38.—The attitude of God's sons toward their enemies deals with the rest of the text. Love the enemies, not their enmity. Do good to them and bless them, but do not approve their hatefulness nor curses. Do not cut off association with those who do you wrong, but give them opportunity to do better, even at the risk of being further wronged by them. Treat men, friends or enemies, as you would be treated, and you are sure then to use all the light you have. Anything short of that would be nothing in advance of the character of God's enemies. To follow these directions is to become like your Father in heaven, and your reward shall be accordingly.

Lu. 6:39-45.—The warning against judging another is pertinent, since if one blindly spend his energy in trying to correct others according to his standard, especially when that standard is faulty, he shall accomplish nothing except to stir up strife. The admonition is, use all your knowledge to set yourself first absolutely right, then you will know the better how to help another; for if your course of action is wrong, you cannot bring out of it good for others any more than you can gather grapes from thorns or figs from brambles. A good man will speak what is good

because it is predominant in his nature, and for the same reason an evil man will speak evil.

Lu. 6:46-49.—Finally he lays stress on obedience. Professing Christ and doing nothing is building the reality of life on a miserably poor foundation. To do as well as you know is the utmost that God demands, and constitutes perfection, while to neglect what you know is as fatal as to commit bold sin.

Lu. 7:1-10.—The language of verse 1 in chapter 7 of Luke to some seems to indicate that the sermon on the plain was preached near Capernaum. The same language, however, would have been used if he had come all the way from the seacoast. This case is not the same as the one mentioned in Matthew 8:5-13. It is not a matter of wonder that there should be many similar cases, for there were many Roman centurions in Israel, and this particular one had built a Jewish synagogue, and it is not singular that Jesus used substantially the same language in this as in the other, for he wanted to make of such shining illustrations of faith on the part of men who had not been given the opportunities of faith which had been accorded to this chosen and specially trained family.

Lu. 7:11-17.—Nain was a small city not far from Capernaum. What were the peculiar circumstances which led the Savior to have special care for this particular case we are not told, but it was evidently a worthy case, as the consensus of public opinion argued. The neighborhood was following her to the burial place of her son. Jesus stopped that procession of sorrow, and set it wild with joyful excitement. They feared, they praised God, and their eyes were opened to the character of the sojourner in their midst.

Lu. 7:18-23.—It will be noticed that this question from John was mentioned in Matt. 11, before the events mentioned in Luke 6 and 7. It is likely that after the disciples of John came to Jesus that some of these things occurred, and so one of the writers would tell the answer of Jesus on mentioning the appearance of the messengers, and another would tell the answer of Jesus on mentioning their departure. That would easily account for the brief distance apart in which they are set by these two writers. So Jesus gave them object lessons for an answer, and sent them back to John to tell what they had seen.

Lu. 7:24-35.—In Christ's testimony of John, Luke notes a statement of Jesus not given by Matthew, viz., that the pharisees rejected the preaching of John. This makes still clearer the comment on their childish inconsistency. They made one excuse for rejecting John and an

opposite excuse for rejecting Jesus. Hence he mentions the worth of consistency.

Lu. 7:36-50.—As the previous topics show, the leaders of the Jews were trying to raise some point against the character of Jesus. Hence this pharisee invites him to a feast and Jesus goes. He did not fear the most critical investigation of his acts and character. Who this woman was no human knows. We are not told. But the gift she brought was very costly, and as the following talk shows, she had been lately forgiven of Jesus. When the pharisee murmured against his prophetic qualities Jesus discovered perhaps by his face the drift of his logic, and immediately propounded to him a parable. His answer was made the standard of judgment in the case before him, and what Jesus said to him about the treatment of himself as a guest showed clearly that the pharisee had not been treating him as the honored guest, but had brought him there for little else than to criticise him. And the latter part of the theme shows that the guests assembled were of the same order. They were critics. This incident farther shows the real character of the mission of Jesus—to make forgiveness possible, and suggests that the fullest and most complete forgiveness follows a surrender of our best to God.

Lu. 8:1-3.—In the tour of Galilee Jesus is followed by his apostles and a company of women whom Jesus had healed. Mary Magdalene is here mentioned, and it ought to be noted that it is presumptuous to assume that she is the same as the woman at the feast in the last theme. There is not a breath of evidence that the sin of Mary Magdalene was impurity. It is noticed here that one of these women came from under the shadow of royalty.

Matt. 12:22-24.—Matthew here speaks of the healing of one possessed of a devil. When the blind and dumb man saw and spoke, the multitude glorified God, but the critical pharisees contended that if this man cast out devils it was by the prince of devils. This infamous and senseless accusation called out from Jesus a little talk on the unpardonable sin.

Matt. 12:25-37; Ma. 3:20-30.—When Jesus heard their reasoning he showed first its absurdity by reminding them that Satan's kingdom was not divided against itself. Then he says, If I cast out devils by a devil, then by what power do the other Jewish prophets perform like miracles? These critics assumed to be teachers of Jewish law, hence Jewish prophets would, in this argument, probably be termed their sons; that is, sons of the law. (Whether or not there were any Jewish prophets performing miracles at that time makes no difference in this argument.) If on the other hand, Jesus did his work by the power of God, then it was

positive evidence that the kingdom of God was among them. And Jesus could not spoil Satan's house unless he were stronger than Satan. Now he makes a most important statement: The one who does not work in harmony with my work is working against me. And speaking against me individually may be forgiven, but this blasphemous ascription to the devil of the work of the Holy Ghost is a mere display of the determination to shut your eyes to the light, however bright it may shine to you. Such an attitude is unpardonable. Either call me corrupt and my work corrupt, or call me good and my work good. I must be one or the other. You shall give account in judgment for the character of your words. Be consistent. His appellation of "offspring of vipers" shows how wrought upon he was by their inexcusable falsity.

Matt. 12:38-45.—Now this very same class begin to demand of him a miracle. It is plain to see that this demand was made not because they needed light, but because they had in view some attempt to confuse Jesus. He saw the spirit which animated them, and gave the proper classification of those who were seeking after signs. He told them in substance that the only great personal testimony which the Father should give of the Sonship of Jesus (aside from the work of Jesus) would be that of the resurrection. Then he reminds them that men of old who were convinced by the truth were a standing reproof to this class who were shutting their eyes to facts and whining for some ocular and unearthly phenomenon to convince them of the standing of one whose very works were sufficient evidence of the correctness of his claim. The closing verses of this theme pictures the condition of these growling pharisees. The chosen Hebrew family was taken into a covenant relation with God, and the spirit of Satan was cast out. But as he went about as a roaring lion, seeking whom he might devour, he crept back into the beautifully swept and garnished temple of Judaism, and was able to carry with him a complete number (seven signifies completeness) of other spirits still more wicked than the one cast out because the Jews had begun to build their righteousness on the fact that they were fleshly descendants of Abraham. Their self-righteousness made them infinitely more incorrigible than ordinary Gentile sinners, hence Jesus told them elsewhere that the hated publicans and harlots would crowd into the kingdom of God sooner than they.

Matt. 12:46-50; Ma. 3:31-35.—Just here both Matthew and Mark record that the immediate family of Jesus were for some reason inquiring for him. Jesus took that excellent opportunity to impress upon them the fact that his work was more important than any other matter that could possibly be crowded upon his attention, and declared that his most

intimate earthly tie was the one binding him to those who like him did his Father's will. There is a tie closer than that of blood, and it is the kindred spirit tie existing between those whose dispositions (natural or cultivated) run in the same channel. Hence those closest to Jesus, using the figure of a family, were his disciples.

Matt. 13:1-9; Ma. 4:1-9; Lu. 8:4-8.—Here, according to three writers, Jesus resorts to the seaside. The multitudes which followed crowded him off into a boat. The first of the parables here mentioned is that of the sower. Four cases are noticed: 1. The wayside. 2. The stony ground. 3. The thorny ground. 4. The good ground. The language indicates that he made use of many parables, the most not being recorded. A number, however, are recorded, and the explanation of this one will come a little later.

Matt. 13:10-17; Ma. 4:10-13.—The disciples wanted to know why Jesus used parables. The gist of his answer was: I use parables in order that you who want to know may have opportunity to find out by further investigation, while those who do not wish to investigate may be no wiser than they were before hearing the parable. And so those who display the energy and disposition shall be given abundance, while the indolent and careless by their disuse of the talents God has given them shall lose their ability to use even their natural endowments. He uses the quotation from Isaiah, who spoke of the unwillingness of Jews to hear and heed lest they might have to forsake their sins and become decent. The closing words of Matthew on this theme tells of Jesus reminding them that the faithful of all ages waited anxiously to see the Messiah whom they saw. There can be no doubt that the disciples did not understand this parable of the sower, and so they asked about it, and in the same connection, why Jesus used parables. Mark mentions that Jesus voiced surprise that they could not understand so simple a parable.

Matt. 13:18-23; Ma. 4:14-20; Lu. 8:9-15.—Now he explains the four cases, and the explanation needs only to be learned to make itself perfectly clear. The following language in Mark is another way of saying that some things are made obscure in order that they may be searched out. This is illustrated in all men's inventions, which simply mean finding out what God has already done. And so Jesus says, If you have ears, use them, and be careful how you use them, for if you give out scantily you shall receive accordingly. The point was, that Christ's kingdom was increased as a man increases grain by sowing seed. And so he meant for them to gladly receive the truth and bountifully scatter it.

Matt. 13:24-30.—Now Jesus gives the parable of the tares. It will be

noticed that the enemy did his dirty work while men slept. The servant did not understand it, but the knowing householder did. And the servants would have immediately tried to kill the tares and would have killed the wheat by so doing, but the wise householder said, Wait, and separate them later. This parable Jesus explained at length a little later.

Matt. 13:31, 32; Ma. 4:21-34; Lu. 8:16-18.—The parable of the mustard seed, the lighted lamp and others, seeing the irregularity in which they are set by the various writers, indicate that there were very many parables given, and doubtless extendedly discussed, inasmuch that it was very difficult to follow any special order of their giving. The teaching of the mustard seed was that as that seed produces great growth, so a smallest seed of the truth will produce results as great as the size of the mustard plant is above that of the mustard seed.

Matt. 13:33.—The parable of leaven (corruption) shows that as the corruption of yeast grows through the entire mass of dough, so the truth will in time permeate all the human family.

Matt. 13:34-43.—The next parable which Jesus gives to his disciples is that of the tares. This language indicates that he used parables almost exclusively, and that the prophets indicated that he would do so. It will be remembered that this parable had already been spoken to the disciples, and at this point he explains it. The language is clear. He simply shows that the affairs of his kingdom is likened to the affairs of a husbandman. It will be noticed that explanation was given only to the disciples. It has already been shown that this was done in order that those who really wanted to know might, by investigation, learn the truth. Hence there is special significance in his closing declaration, which simply means, he that has power to comprehend, let him use that power.

Matt. 13:44.—Here appear three likenesses of the kingdom of heaven. This sub-topic is divided into three minors, the first of which is the hidden treasure. In this he shows that the kingdom of heaven is so valuable that a man may well part with everything which stands in the way of his possessing it.

Matt. 13:45, 46.—The second minor, the costly pearl, likens the kingdom of heaven to a merchant parting with all his treasures in order to possess what he considers the most valuable of all possessions.

Matt. 13:47-50.—The third minor likens the kingdom of heaven to a net gathering out of the sea all kinds of fishes, so that the catch must be sorted. Thus he teaches that the work done among men by the kingdom of heaven shall be graded, assorted and classified, until every phase shall fit into its proper relation, making one symmetrical whole. The closing

language of this theme indicates that the most uncomfortable feeling in the hereafter shall come to the man who has opportunities which he refuses to improve.

Matt. 13:51, 52.—This third sub-topic in the lesson is a way of saying to the disciples, Since you profess to understand these things, you will be wise to put away these thoughts in your minds, so that you may have them formulated for future use. Just as a wise householder brings out things new and old for use at the proper time, so you should be able to bring out these thoughts for use as occasion demands.

Lu. 8:19-21.—Here Luke makes mention of the fact which has already been noticed (Matt. 12). There is no discrepancy in the accounts. A number of parables have been mentioned between them, but the explanation probably is that they asked for Jesus about the time he was commencing his parables, and that he did not respond to them until he had finished his discourse. Hence one writer might naturally speak of his final answer in his notice of the first asking, while another might just as probably give notice of the first asking in connection with the final answer.

Ma. 4:35-41; Lu. 8:22-25.—There is every reason to believe this theme was previously mentioned by Matthew (chapter 8). As to why these writers do not put all these themes in the same order many reasons might be given. In his rapid passings to and fro it is difficult for one who was not an eye witness and a close follower to keep from getting these reports mixed. Of necessity different narrators would change the order of the occurrences. For example, let one pass often between two points, and let different writers narrate the instances of the daily doings, and they will be sure to vary in their order. The reason will be apparent to anyone who thinks out such a case. The incident of the awakening of Jesus and the stilling of the storm has already been mentioned in Matthew (chapter 8). Doubtless all these events between have taken place in a very short time.

Ma. 5:1-20; Lu. 8:26-39.—The next two themes likewise have been mentioned by Matthew (chapter 8). Mark and Luke are giving the same incident in Matthew's order, but a little later than he. Of course, it is not impossible that these might have been two cases similar (doubtless there were many), and the language indicates that there was but one man here, rather than two, as in Matthew. Yet that would not prove a new case. Possibly these writers mention but one because of his peculiarly fierce character, which they gave in detail. The reader is at liberty to judge for himself as to whether this is the same or an additional

case. The demons recognized the authority of Jesus, and one seems to have been spokesman for all. Departure out of the country meant the casting out from an earthly abode, so they would have to return to the place of disembodied spirits. This man was sent to his friends to tell the story of his deliverance. It would be interesting to know whether or not in his preaching it ever occurred to him to say that the granting of the demons' request proved their own destruction.

Ma. 5:21-43; Lu. 8:40-56.—This ninth theme is the other one that has been mentioned by Matthew. A little later (chapter 9). This ruler whom Matthew has not mentioned is mentioned by Mark and Luke. More of the details are given by these two writers. It is evident that Jesus used this language to call out the faith of the woman. It is also stated here that he took along with him only three apostles, Peter, James and John. His reason for commanding it to be kept secret was, as already stated, to avoid being overwhelmed by similar applications.

Matt. 13:53-58; Ma. 6:1-6.—Matthew and Mark here declare that Jesus at this stage of his work comes into his own country, which meant probably the regions about Nazareth. His teachings astonished them, but instead of judging by his works, they began to say, Is not this man one of us? There is evidence here that Jesus did not make any display of supernatural power, else they would have regarded him as a supernatural being, and would never have asked such a question. Jesus replied to them in substance, You are the only people who do not give me credit for what I do. And because of this envious disbelief he was obliged to leave there and work among some other class.

Ma. 6:7-13; Lu. 9:1-6.—Now Mark and Luke mention what Matthew has told in chapter 10—the twelve are sent out in couples. This may, however, have been one of the later occasions of the sending out of the apostles, for here they are sent by twos. There is little doubt that these apostles were often sent out in this way, making short tours of the country. In this way Jesus was training them under his own eye for future service.

Lu. 9:7-9.—Herod, hearing of these things, thinks of John the Baptist, whom he had so miserably wronged because some had said John is risen. Others said, Elijah has risen. But Herod said, "I beheaded John, and I must see this man about whom there is such a stir."

Matt. 14:1-12; Ma. 6:14-29.—Herod kept hearing the reports about the work of Jesus, until he finally said, "John the Baptist is risen from the dead." Two of the writers tell at this point how John had been shut up for preaching, because he had told the king that he must not have

the wife of his brother Philip. He intended to put John to death, but was afraid of the people. When the birthday of Herod came, and his step-daughter came before him, he made the foolish promise that he would give her whatever she asked, even if she asked for half of his kingdom. She went out and said to her mother, "What shall I ask?" The mother was furious against John, and said, "Ask for his head on a plate." The king was very sorry, for he respected and feared John, yet because he had made the promise he would not take back his word, so the infamous king, afraid to break a bad promise, had John put to death, and his head was brought to the mother. His disciples came and put his body in the tomb, and the significant record is made that they went and told Jesus.

Matt. 14:13-21; Ma. 6:30-44; Lu. 9:10-17; Jo. 6:1-14.—Here is the first incident mentioned by all four of the writers. It was at this time that the twelve disciples returned from the tour on which they had been sent, and Jesus said to them, "Come apart and rest awhile." When they went out to the desert the whole multitude followed them. They were too far away to return for their food, and so Jesus could not send them home for refreshments. All four writers record that they were fed in the desert. The five small loaves mentioned were five small cakes, and the company fed were five thousand men, besides women and children, and twelve basketfuls of scraps were taken up. The text here shows that Jesus had compassion on these multitudes, because they were so hungry for the truth that they were willing to fast in order that they might hear his preaching, and for this reason he was willing to use supernatural means to feed them in the desert.

Matt. 14:22-33; Ma. 6:45-52; Jo. 6:15-21.—Just after this feast he sends the disciples to the other side of the sea of Galilee. After he had sent away the multitudes he retired into the mountain for prayer, and later in the evening he went across the sea, walking on the waters, after the course which the disciples had taken with the boat. In the process of time he came to the disciples toiling at their oars in a tempest. They did not think of him, but were frightened, thinking they saw a spirit, but the answer of Jesus when they cried out in their fright assured them, and Peter jumped from the boat and started to walk to Jesus on the water. Beginning to sink, he cried out in fear, and Jesus took hold of him and helped him to the boat. It is related that they were greatly amazed that he caused the tempest to cease at his word, and that in their amazement they did not remember how he had fed the multitudes shortly before with five barley cakes and two small fishes.

Jo. 6:22-25.—At this point comes a discourse of Jesus to the multitudes seeking him. It is noticeable that when Jesus went away from the people they always attempted to follow him. The feast and the sermon which he had given them made them eager to seek him, and the next day, when they saw there was but one boat on that side of the sea, and that Jesus was not there with his disciples, they got into the boat and came to Capernaum to find him. It is suggestive that these people were sufficiently in earnest in their desire to know the truth to seek the great teacher.

Jo. 6:26-40.—After they had asked Jesus when he came to that point where they found him, he replied to them, "That they were seeking him principally because of the feast of which they had partaken," and gives this very important admonition: Toil not so much for meat which perishes, as for that which is imperishable—the thought being, that natural food, though all important, is not so important as the proper nourishment for the mind and heart. They say, What must we do that we may work the works of God? Jesus said, The first requisite is to believe. Then they said, What sign do you show us that we may believe you? Our fathers had manna given them in the wilderness. Jesus replied, "Moses gave you not the true bread from heaven, but you get the true nourishment from heaven through me. I give you the spirit which comes down and gives life unto the world." They expressed their desire for such nourishment. Jesus gave them to understand that they could find it by believing upon him and accepting him as the Messiah. He made this significant promise: "The will of God is that everyone should believe on Christ, and so should have everlasting life and be raised up at the last day."

Jo. 6:41-51.—There was among the throng, however, those who murmured against him because of the claim he had made. They said, This is the son of Joseph; we know his parents; why should he say, I came out of heaven? The reply of Jesus to this was, My manner of life and teachings is such that no man will follow me except he be of the character that desires to do rightly, and so is taught of God; all such are attracted to me and to my works. Your fathers who had manna in the wilderness died, but such as assimilate my life and character shall never die. The thought of the last clause in this paragraph is that the life of Jesus and his bodily comforts were sacrificed in order that his salvation scheme might be carried into effect, and the plan of salvation perfected.

Jo. 6:52-65.—It is evident from the stumbling of the disciples that none of them understood this language of Jesus. When he said, Except you eat the flesh and drink the blood of the son of man, you have not

life, he simply meant that to partake of his nature and characteristics was the only method by which human beings could come into the right relation to God. This explanation makes the following language clear. To eat anything is to assimilate it and make it a part of you. This then refers to the assimilation of the characteristics of Jesus in the human make-up. It means not bodily eating and drinking, but the assimilation of character. Even the disciples had difficulty in understanding this, and Jesus marveled somewhat that they stumbled because of it. The language of this paragraph indicates that he thought if they could not comprehend what he said to them, they were scarcely able to comprehend the position and responsibilities attached to them when he should ascend again to his Father, and leave them to evangelize the world. Incidentally it is mentioned that there were some following him at this time who could not be depended upon to do his work, in that they had not in their character that stability which was necessary to make successful evangelists.

Jo. 6:66-71.—Here it is recorded that many of his disciples went back and walked no more with him. This led Jesus to ask the twelve disciples, "Will you also go away?" Perhaps until that moment they had not considered how serious a matter it was to turn their backs on the teachings of Jesus, and when the matter presented itself in this manner Peter readily responded, "We will not go; we have none to whom we may go; thou only hast the plan of salvation for humanity," but Jesus noticed the fact, that of those whom he had chosen and closely associated with, even of this twelve, one was a devil. This language refers to the case of Judas, whose character was such that in spite of his association, he consented to betray his Master for the price of a slave.

Matt. 14:34-36; Ma. 6:53-56.—At this point they recrossed the sea, and as soon as it became known that he is in the land the people come to him in crowds and run through the whole regions to bring their sick that they may take them to Jesus to be healed. They prayed for the opportunity even to touch the hem of his garment, and the astonishing record is that as many as touched him were made whole. This, as you will see, was only a forecast of the fact that all the great mass of humanity which has come in touch with the teachings of Jesus has been raised to the highest degree of enlightenment and strength of character.

Matt. 15:1-9; Ma. 7:1-13.—Here is the reply of Jesus to the scribes' and pharisees' attack. They asked him to explain why he did not keep the traditions of the elders. He retorted, Why do you transgress the commandments of God by means of traditions? The thought he wished

to impress upon them is that it is of small moment whether they kept the conditions of a class who are capable of violating the spirit of the moral law by means of these traditions. He gives a specific instance: The law says, "Honor thy father and thy mother," etc. Your traditions say that if a son goes through the formality of saying that all the value that he may be to his parents is taken away from his parents and given to God, that he shall be allowed to go free and to do as he will. Jesus here shows the wrongness of their traditions and scathes the hypocrisy of the class of people who authorized such a monument of folly.

Matt. 15:10-20; Ma. 7:14-23.—Now having disposed of the critics, he turns to his disciples and the multitude and admonishes them to remember that it is not what a man eats which defiles him, but that which he allows to become his thoughts and words. This is the real answer to the direct question which the pharisees had asked, but he had reserved the answer for a class of people who could appreciate it, and answered the scribes and pharisees in such a way as to show that he had little respect for that class of people, who made traditions and did not keep God's laws. At this point the disciples say to him, The pharisees seem offended at your answer. Jesus replied, "It matters little; their vain traditions should be disregarded." Then Peter asked for an explanation of what he had said regarding that which defiles a man, and he said it is not what a man eats, but the evil imaginations and vile thoughts, and all that class of mental development which makes a man akin to a demon. These things, he said, defile a man; not the food which he eats.

Matt. 15:21-28; Ma. 7:24-30.—Here Jesus departs for the coast and comes into the region or Tyre and Sidon. A woman of that country besought him to cure her daughter, who had an unclean spirit. The answer which Jesus made to her was meant to call out her faith. He said, I am sent to supply the children (that is, the chosen family); it is therefore not meet that I should spend my time in doing work among the outside nations. Her answer as to crumbs which fall from tables meant, "The deed which I ask of you will not hinder the blessing which you are bestowing upon your own." It is related that because of this clever answer her daughter was cured immediately.

Ma. 7:31-37.—From this point he returned to Galilee. Here a record is given of his healing a deaf man and loosening his dumb tongue. He repeated the charge given before that these things should not be told, because his mission was not to visit and heal, but to teach truth.

Yet they scattered the matter abroad, until all men knew what he had done, and it is related that the people agreed in saying that he had made

the deaf to hear and the dumb to speak, and so had done all things well.

Matt. 15:29-31.—From the place where Jesus opened the ears of the deaf man he goes to a point nearer the sea. Taking his place in a mountain, a great multitude came to him, bringing their sick and diseased. The fact that he healed them all is proof of the closeness of his sympathy with burden-oppressed humanity. The dumb speaking, the lame walking and the blind seeing, while it was a cause of unspeakable joy to themselves and friends, was doubtless no less a joy to the heart of this older brother of ours. The unchangeableness of his character makes it certain that he has no less interest in the affairs of humanity today, and this is doubly true of those who by virtue of their relation to the atonement belong to him.

Matt. 15:32-39; Ma. 8:1-10.—At this point occurs another miracle of the feeding of the multitude. This time it is four thousand men, besides women and children. The food with which Jesus began this feast was seven cakes and a few fishes, and they took up seven basketfuls of scraps. Just as shortly before he had fed the five thousand rather than send them away hungry, so now, because these people had come to hear the truth and were far away from their homes, this kind heart will not suffer them to go away hungering either for the truth or for natural bread. Such incidents ought to assure us how certainly our kind heavenly Father will provide for his own in case of necessity. Our difficulty seems to be that, with our limited visions, we cannot see when it becomes really necessary for a higher power to intervene in our behalf. Hence we often think ourselves in want, when in reality we have all that is needed. It is suggestive in both these cases that Jesus distributed the blessings through his trusty followers, thus honoring them and the cause which they represented, and he does precisely the same today.

Matt. 16:1-4; Ma. 8:11-13.—It is supposed that both of these miracles of feeding the multitudes were performed on the east side of the sea of Galilee. Immediately after this miracle of feeding the four thousand, he came by boat to the west side of the lake. Here the pharisees and Sadducees come with another demand for a miracle. Both Matthew and Mark tell this incident, but Matthew only tells of his keen retort. The substance is, You are able to observe accurately enough to become good weather prophets, but why have you no ability to read the condition of the times by the trend of events? The same difficulty still seems to exist. Men will not be warned by the signs which indicate political or moral revolution until the storm bursts upon them. Hence he said (what is elsewhere more fully explained) that his resurrection, after his

burial, should be the all-sufficient proof of his divinity. His sigh, which Mark records, is evidence that those hypocritical pretenses of these leaders were very wearisome to him. He further showed his contempt by leaving them peremptorily.

Matt. 16:5-12; Ma. 8:14-21.—Now he warns his disciples against this class. Elsewhere it is shown that the leaven about which he spake was hypocrisy. The details of the incident are simply his explanation that one who could feed the multitudes as he had done in their presence had no need to speak to them about natural bread, but was warning them to beware of the false teachings of these leaders. The whole history of the contact of Jesus with these leaders shows that they were unwilling to receive the truth, because it rebuked their falsity, and therefore they were determined at all hazards to destroy both it and its champion. Further lessons will show how he ultimately was obliged to scathe them.

Ma. 8:22-26.—This account of the opening of the eyes of the blind man at Bethsaida shows that Jesus took different methods at different times. No doubt the aim was here to call out the man's faith. When he had sufficiently impressed him and restored his sight, he sends him to his own home, probably for two reasons—that he might carry the truth to his own people, and that he might not enter the city to send out a multitude of people to hinder Jesus with cries for body healing.

Matt. 16:13-20; Ma. 8:27-30; Lu. 9:18-21.—This question of Jesus to his disciples as to who he was was doubtless asked for their own especial benefit. He was thus able to contrast in their own minds the essential difference between the opinion of people who simply looked on, and that of the disciples, who were in a position to know the whole truth. His answer to Peter's declaration was another way of saying, What you say is the truth, and the truth comes from God. Therefore your declaration is inspired from heaven. The "rock" mentioned was the "fact" (just uttered by Peter) that Jesus was the Christ. The keys of the kingdom were given to Peter just as they are given to every other disciple who adopts the truth that Peter uttered; and the binding and the loosing is done by the truth, which in the case of each individual establishes a condition here which is developed indefinitely in the life hereafter. The final charge in this theme was doubtless made to prohibit the stirring of discord at this stage which would result from the disciples boldly proclaiming Jesus to be the Messiah.

Matt. 16:21-28; Ma. 8:31-9-1; Lu. 9:22-27.—Naturally, after such a talk, Jesus would speak to his disciples about his coming death. Without knowing more of the details, it is impossible to know just what Peter

meant by saying, "It shall not be so." The answer of Jesus at least indicates that Peter was expressing his opinion with offensive positiveness. It is very suggestive that in the former theme Jesus was calling him blessed, and in this next breath calls him Satan. What follows in this theme indicates that Peter was here suggesting to Jesus an easy way, for something called out from the mind of Jesus this injunction against trying to do his work, and at the same time seeking selfish ease. The thought of it all is, that spending one's self in the cause will bring a great reward, because this kingdom is sure to become predominant. The closing statement by all three of the writers refers probably to the manifestation at Pentecost, and subsequent similar ones.

Matt. 17:1-8; Ma. 9:2-8; Lu. 9:28-36.—The transfiguration mentioned by the first three writers took place probably about the middle of Jesus' ministry. Jesus took with him to the mount on this occasion only representative apostles. Peter was the bold leader, John the beloved, and James the legal weight who was to be the head of the church at Jerusalem. The time was coming when that college would need the sure testimony of these representative leaders to establish the fact that Jesus was here making clear to them; namely, that he was the Son of God, and had delegated power to consummate the salvation plan. Moses and Elijah stood for the law and the prophets, both of which were complemented and fulfilled by the Gospel which was embodied by Jesus. Here for the second time an audible voice was heard declaring Jesus to be the Son of God, the first case being at the baptism.

Matt. 17:9-13; Ma. 9:9-13.—The disciples begin to understand clearly that Jesus is foretelling his death and resurrection, and it dawns upon them that they have the Messiah in their midst. When he says, Tell not this vision until after the resurrection, there is brought to their mind an important question, suggested by their former religious teaching: "If this be indeed the Christ, what about the Elijah which the scribes have taught should precede him?" Doubtless the sight of a representative of the law and the prophets had called out this question. Jesus says, "He has come already and was not recognized." They immediately understood him to speak of John the Baptist. Mark also notes his reference to the fact that it was prophesied of him that he must suffer boundless indignity.

Matt. 17:14-21; Ma. 9:14-29; Lu. 9:37-43.—It is noticed by the first three writers that a boy had been brought to the disciples in the absence of Jesus on the mountain, and that the disciples could not cure him. The language used by Jesus shows that his spirit was greatly stirred by the

fact that after all his instruction, his disciples could not bring themselves to the efficient point of accomplishing the results set within their reach. The account by Mark gives enough of the details to show that Jesus expected of his disciples that they would exercise that diligence which would make them proficient as imitators of him, but they had not done so. Perhaps no sentiment more than this is applicable to his present followers.

Matt. 17:22, 23; Ma. 9:30-32; Lu. 9:44, 45.—Jesus had already spoken of his death, but he had not said much as to the attendant circumstances. Here he speaks of being betrayed and maltreated, and calls upon his disciples to take careful note of this prophecy. It is recorded here that the disciples did not get the full import of what he said on this subject, and they were afraid to ask him as to the particulars.

Matt. 17:24-27.—Here it is recorded that Jesus paid poll tax. The half shekel spoken of was the amount required of each man. The question which Jesus asked Simon and the comment which he made about the sons indicates that as a true Son of the King of all the earth, he was in reality entitled to go free. It is worth remembering that if all men were like in character to Jesus, no tribute would be necessary. Nevertheless, as a dutiful subject he regards the law, and though he did not have wherewith to meet the demand, he sent Peter to find it in the mouth of a fish. The shekel paid for both Peter and Jesus.

Matt. 18:1-5; Ma. 9:33-37; Lu. 9:46-48.—In this discourse the first point to which attention is called in the line of true greatness is humility. A dispute in which the disciples had been engaged going along the way called out this lesson, and Jesus takes for an object lesson a little child to illustrate the teachable and humble qualities which are the prerequisites of a true follower of Jesus. Both Matthew and Luke notice that just such will be used as representatives of Jesus and his work, and Luke adds that whoso most successfully develops this spirit, develops thereby the most real greatness. Mark puts it that the best way to become greatest is to excel in serving others. Evidently all these points were emphasized in this part of the discourse.

Matt. 18:6-14; Ma. 9:38-50; Lu. 9:49, 50.—The next point, inoffensiveness, continues this same thought. The word offense means, cause of stumbling. John had forbidden one to work in the name of Jesus because he did not follow with his company. Jesus said, You did wrong, for the very fact that he can do such work proves that he must be a real friend of mine. And the least thing done for me does not go unnoticed. Then he adds, Such treatment may cause one to be permanently harmed and to bring such a result upon a believer would be a greater calamity than for

the one who caused it to be cast into the sea. Here he strengthens and rounds out this thought by using as figures members of the body—hand (action), foot (the organ of location), eye (vision), meaning that if action, surroundings or that at which you are accustomed to look cause you to stumble, get rid of the cause at once. Better miss some things than to always consult your own pleasure and suffer eternally in consequence. The language of Matthew would indicate that, agreeable to the thought of Hebrews, the humble believer has guardian spirits who come and go before the throne of God. And so the Father's interest in his own is pictured in the magnificent parable here given of the lost sheep, and thus all disciples are warned not to cause anyone to stumble, but as Luke beautifully concludes, to have those precious qualities which will make each a preserving influence to all about him. This last thought concerning the salt is an extract from the sermon on the mount.

Matt. 18:15-20.—Another thought growing out of the foregoing is this third point—righteous dealing. Believers will surely have differences, but there is a just way to settle them. The Master here points out the real function of ecclesiastical organization by first showing its value as an agency for directing the affairs of men, and then pointing out its final authority which God has delegated to it. The value of association is pointed out in the closing verses of this theme. It has in it also the sure promise of the father to his people.

Matt. 18:21-35.—Peter's question naturally grew out of this theme. How often should a man forgive? The essence of his reply and the parable with which he illustrated the subject might be summed up thus: Forgive with a freedom and scope corresponding to the vastness of God's forgiveness toward you. This king's debtor was a fair picture of any human being who, having obtained forgiveness of God, afterward refuses to forgive a penitent fellow mortal. This case is also covered by a clause of the Lord's prayer.

Jo. 7:1-13.—This statement in the opening of Jno. 7 indicates that the Jews who had been watching Jesus so closely were now trying to kill him. It does not prove that Jesus had been operating in Judea, although he doubtless occasionally went there, but many of the leaders of the Jews constantly followed his ministry. When the time of this feast came Jesus was urged to go to Jerusalem that he might there make a public display of his work, on the theory that if one wished to be known openly he must work openly. The context shows that these relatives of Jesus were not believers in his claims, which probably accounts for their persistent inquiries for him (already referred to) while he was at his work of

teaching. Jesus replied that the time for his manifestation (such as they suggested) had not yet come, but that they might fitly show their works, and that they would not be so thoroughly hated as he was, seeing that he was intensely pronounced in his testimony of the world's evil. Hence he said, "Go to the feast yourselves. I will not go now." But after the others had gone, Jesus went secretly. There was much inquiry at the feast for him, and many conflicting opinions of his work.

Jo. 7:14-24.—This feast of the tabernacles lasted a number of days. About the middle of the period Jesus began to teach in the temple. The surprise of the Jews and their statement about his never having learned letters refers simply to the fact that Jesus was not of the learned profession. Therefore they marveled that he was such a ready and successful teacher of men. Jesus' answer was to the effect that the answer to their question was that his teaching was of God, to whom Jesus was no stranger, and that if anyone chose to be obedient he could easily test in a personal way whether or not that doctrine had divine origin. He charges them with disregarding the law of Moses, and basely seeking to kill him. To this they made a brutal and lying answer which Jesus ignored; but continued to make clear his charge, The law allows and you observe circumcision on the Sabbath, and yet you are angry with me because I healed a man on the Sabbath (referring to his work at a former feast, Jno. 5:1-9). This shows the inconsistency of the Jewish leaders, and with what Satanic persistency they dogged the footsteps of Jesus with unreasoning persecution.

Jo. 7:25-29.—Some of the hearers openly remarked on the fact that these would-be murderers of Jesus did not dare to open their mouths against him in public. They speculated as to whether or not this could be the Christ, but concluded that since they knew his family the chances were strongly against it. Jesus replied, You have opportunity to know me and my origin from the works I do; your difficulty is that you do not know God.

Jo. 7:30-46.—Such an arraignment angered these leaders still more exceedingly, and they tried to take him, but were afraid to venture upon violent methods. The open-minded were being convinced by the word and works of Jesus, and believed that he was fulfilling all the expectations of the promised Christ, and their expressions to this effect stirred up the leaders to send officers to take Jesus. The great teacher talked calmly on. I go shortly to him who sent me, and your search for me will be in vain, for there you cannot come. The idea of his going away seemed to disconcert their minds; possibly it was meant to do so, and discussion

was raised as to where he would go—thinking of the Jews who were scattered in Greece.

The language of Jesus on the last day of the feast referred specifically to a "third personage" of that triune-God-manifestation (the trinity), the "Holy Spirit," which was to be manifested as the leader of a dispensation beginning with Pentecost. Some judged by his words that he was the Christ, but others said no, because the Christ should be of the seed of David and born in Bethlehem, not knowing that Jesus filled these conditions. The officers were so absorbed by his words that they returned without him.

Jo. 7:47-52.—The pharisees charged the officers with being led by Jesus, cited the fact that none of their number or of the rulers had believed on Jesus, and cursed the ignorant masses. Nicodemus, who was friendly to Jesus, suggested at this point that Jesus should be heard before being judged, and they turned upon him with biting sarcasm and inquired if he also was a Nazarene, reminding him that prophecy promised nothing from that source.

Jo. 7:53-8-11.—When the crowds melted away Jesus went out to the Mount of Olives. In the early morning he returned and taught crowds in the temple. His old enemies bring a woman to be judged by him, but he ignored their question, knowing them to be worse than the woman. They were so persistent, however, that Jesus asked them a question which sent them self-condemned from his presence. Under such circumstances Jesus would not condemn the frightened and helpless woman, but sent her away, charging her to sin no more.

Jo. 8:12-20.—Jesus continues his discourse in the temple by referring to himself as the light of the world, and saying that whoever followed him should have perpetual light. The pharisees took exceptions to his references to himself, and sneered at his claims. Jesus declared that he had a right to so speak of himself, because he knew the facts, and that they had no right to judge him. Then he continues, While I do not make a practice of judging others, if I should be called to do so I should judge justly. The reason follows: The law says that the agreement of two witnesses shall constitute a legal evidence. I bear witness of myself, and my Father bears witness of me. Here is evidence. In answer to their question, "Where is your father?" Jesus tells them they are not qualified to appreciate an answer, seeing that their characters are such that they are out of harmony with him, and therefore out of range of the knowledge of God.

Jo. 8:21-30.—As a warning against their unbelief Jesus again asserts

that after his going away they shall seek and shall not be able to find him. The sneering company gleefully report that he is about to kill himself. Jesus retorts, You are children of Satan, mere seekers of world position, and shall die in your sins because you will to do so. His declaration that they must believe on him or be lost was another way of saying that he was the true Messiah. In answer to their question, "Who are you?" he replies, "Just what I have been telling you all along." The following language declares that there is much to be said concerning the cases of these accusers, but that will be left to the Father, and that Jesus will occupy his time in declaring God's message to the world. Then he said that they should know the facts concerning him after he had been lifted up (crucified), and should understand that he spoke as his Father taught him, and did what was pleasing to God. These declarations had the effect of convincing many hearers.

Jo. 8:31-59.—The great teacher here exhorts these believers to be steadfast in order that the truth may make them free. They resented the imputation that they had not always been free, and cited their relation to Abraham. Jesus showed them that whoever sinned was a slave to sin, and should pay its penalty. This language was directed, no doubt, to the enemies of Jesus who were instigating these objections. In proof of his statements he cites their murderous passions toward him, explaining it solely on the ground that their dispositions do not run parallel with his words. He explains this difference by asserting that they are born from beneath rather than from above, and that although they claim to be Abraham's children, yet that their actions belie their professions. They claimed to be children of God. Jesus said, "You are not, else you would love me, for I came from him and under his orders. Why do you not take in my words? Simply because your dispositions are contrary; because you want to do the will of your father the Devil, that old murderer and truth hater. When he lies he is distinctly within his own element because he is the father of lies, but you will not believe me when I tell you the truth. This is sufficient evidence that God is not your father." His enemies contend that he is a Samaritan, and devil-possessed. Jesus denies, and contends that he honors God, though they dishonor Jesus; that he seeks the glory of God, and that his followers shall be delivered from death. Now, they say, we know that you are a devil because you claim to give more than our father Abraham and the prophets experienced. Whom do you claim to be, anyhow? Jesus replied, "I have no need to answer. Let my Father answer whom you say you know. I say that you do not know him, and if I should say that I do not,

I should be as much of a liar as yourselves. Abraham looked forward to my day." They said, How can this be, considering your age? Jesus says, I was before Abraham. At this point their rage overcame their reason, and they finished their argument with stones.

Jo. 9:1-12.—After Jesus had hid himself from his murderous enemies and had gone from the temple, he saw by the wayside one blind from birth. We are not told what was the physical cause of this distress, but Jesus corrected the false idea that all disorders were necessarily the result of sin in the person affected or his parents. Here was a case attributable to other reasons. It is no detraction from the miraculous phase of this incident to say that there was virtue in the means which Jesus employed. The physically blind beggar obeyed Jesus and received sight. The spiritually and mentally blind pharisees reviled and maltreated Jesus and died in their sins.

Jo. 9:13-34.—At a former feast at Jerusalem (Jno. 5) Jesus had on the Sabbath healed the infirm man at the pool of Bethesda, and the leaders of the Jews had been persistently persecuting Jesus ever since. Now when the facts of this healing came to be known the trouble was intensified. First they divide on the question of the character of Jesus. Then they inquire of the restored man as to his opinion. Next they appeal to the parents to settle the claim as to whether or not this man was really their son born blind, and by what means he could now see. They established his identity, but were afraid of these violent opposers of Jesus, and denied all knowledge of the means by which he saw. When they asked again the blind man of his case, and tried to state it in such a way as to practically ignore Jesus in the matter, he gave them a reply which forever stopped argument on that line. Seeing that they could not argue the case further, they now begin to quibble by asking the man the same questions he had answered. He showed his wisdom by promptly throwing full in their faces the childishness of their course. They revile him, and contrast Moses, whom they profess to believe, with Jesus, whom they repudiate. But the man's good sense and courage were shown in the fact that neither ridicule nor false argument could daunt him, and he returns an answer so pointed and irrefutable that in their shame and humiliation and rage they put him out of membership in the Jewish church.

Jo. 9:35-39.—When Jesus heard of his excommunication he hunted the man and helped him to an intelligent faith in himself as the Messiah. The declaration of verse 39 is to the effect that the searching investigation which is instituted by the truth as embodied in Jesus will show the falsity

and senselessness of many who hold up themselves as leaders of intelligence. In this sense the Gospel begins in this life the work of judgment by first setting right all who yield obedience to it, and then convincing of wrong all who are opposed to it; and will hereafter consummate its work by bringing into condemnation and punishment all enemies of the righteousness it embodies.

Jo. 9:40-10-18.—The pharisees were listening to this talk, and ask Jesus, no doubt with a sneer, "Are we blind?" Jesus replied that if they are to be judged by the light they profess to have, then it is not blindness which afflicts them, but sin. The parable of the sheepfold is a statement of the claim of Jesus to be the Messiah, and an illustration of the correctness of that claim. The plan of salvation as embodied in Jesus bears the evidence within itself of its genuineness in that its character is just, and that the entire class of beings who love right and truth are irresistibly attracted to him. So the fact that the sheep follow him and know his voice is evidence that he is the Good Shepherd, and that those who came before his day professing to be the Messiah were the frauds which he here names them and which their end proved them. The statement that he comes to give life and lays down his own life to that end is a great proof of his God-likeness, and the other statement that he has other sheep not of the fold of Judaism, which he shall bring and incorporate all into one family, verified as it has been by the history of the centuries, is the crowning proof of his unity with God and the divine origin of his blessed religion. The closing statement declares that the combined power of all earth could not have forced upon Jesus this experience except he were willing to endure it for the truth's sake. It also foretold the Father's plan of the resurrection of Jesus.

Jo. 10:19-21.—It is interesting to note the division resulting from such a talk. Some, the reasonable ones, would be convinced by such logic. Of course the perverted souls who refused to be persuaded would use just such language as is here recorded of them. And although the friendly ones asked them this paralyzing question, yet they were unmoved from this stubborn position.

Jo. 10:22-39.—The feast of dedication here noticed came in December, about two months after the feast of tabernacles, and Jesus seems to have remained about Jerusalem during the time between these two feasts. Solomon's porch was on the east side of the temple. It was childish for them to ask such a question of him if they could not accept the greater evidence of his works. Besides, as he here declares, he had already answered the question. Now he repeats what he has already said, that

the real reason of their unbelief is found in their character. Such as are in real sympathy with righteousness hear and heed his sayings, and get as a result eternal life. When he declared his unity with the father they were again about to stone Jesus, and he disconcerts them by asking for which of his many good deeds they were about to stone him, and when they accused him of blasphemy, he showed them that by their own law he had a legitimate right to so style himself. Adam was so styled; Psa. 82:6 gives that appellation to judges as the official representatives and commissioned agents of God; and the writer of Hebrews so names the believers of the entire Christian dispensation, Heb. 2:10. In conclusion he refers them to his works to establish the fact of his unity with the Father, but the claim so angered them that they again attempt to destroy him, and he escapes from them and leaves the place.

Jo. 10:40-42.—Jesus goes over beyond Jordan where John the Baptist began his ministry, and lived there for some time while the excitement among the Jews was settling. Many who were accustomed to hear John resorted here to Jesus, and the language makes it evident that he performed many miracles for the convincing of his hearers. This sort of a desert place and these appreciative hearers must have been to Jesus a precious rest from the ceaseless clash to which he had been subjected.

Jo. 11:1-16.—While Jesus was in this place of retirement Lazarus was taken sick. The sisters sent for Jesus, about twenty-five miles away, but because he knew something which others did not know (verse 4) he was in no hurry, but waited two days. When he spoke of going again into Judea the disciples reminded him of the dangers there from which he lately fled; he uses language (verse 9) which indicates that their passionate frenzy had had time to cool, and that if he was following the course of duty he was in a safe path. This language implies the necessity of intelligent reasoning up to the point of positive conviction, and after that a courageous following up of one's duty.

Our great Master has set us the noblest example in this regard. Now he makes the disciples understand that he is going to Judea for Lazarus' sake, and when Thomas saw that he was going he said, Let us go with him and share the violent end that he felt sure would quickly come to Jesus in Judea. Little did they think what a scene they were about to witness.

Jo. 11:17-44.—When Jesus arrived Martha met him and made a statement which indicates that she had some hopes of his resurrection. Her answer to the statement of Jesus that he should rise again was probably to call out from Jesus an explanation of just what was to be understood by his statement that Lazarus should rise. His reply was so

worded as to call out from Martha an expression of her faith in his Messianic claims. Now she comes to her house and sends Mary to Jesus, and the Jews from Jerusalem who had come to comfort her followed, supposing that she was going to the grave of Lazarus. She repeated what Martha had first said, and falling at his feet, wept piteously, the Jews weeping with her. Jesus asks to see the sepulcher, and as they guide him to it amid a flow of tears Jesus wept with them. When he ordered the stone away, Martha protested, but his question silenced her, and fully assured her of just what Jesus meant by saying, Lazarus shall rise again. The loud voice which he used was that all about him might hear the word of command. Then follows a scene which set all Judaism into commotions of joy, alarm and rage.

Jo. 11:45-53.—The details of the joyful reunion in the home of Lazarus are left to the reader's imagination. The statement is made that many believed on Jesus, hence the alarm and rage of his enemies, the scribes and pharisees. A council was gathered, and in great perplexity they ask, What shall we do? They trembled lest the nation should believe on Jesus, and that they would be leaders without anyone to lead. The answer of the high priest was doubtless on his part meant to be a suggestion to murder Jesus in order to avert the dangers suggested. But God so guided his tongue that his suggestion embraced the very plan of salvation which Jesus came to voice, and John adds that Jesus should gather not only that nation, but all God's children into one family. John saw in that expression what the high priest never had in his mind, and attributes it to the overruling of providence because of the office held by Caiaphas. His individual intent in the matter is proven by the following statement; from this time his followers determined to kill Jesus.

Jo. 11:54-57.—Jesus now begins to hide himself from the Jewish leaders, and stays with his disciples in unfrequented places. The Passover here mentioned was the one at which Jesus was slain. This language shows that both his friends and his enemies were searching for him. With this theme ends the ministry in Galilee. Not many days now remain of the ministry of Jesus, but these are crowded with important events and discourses, and are spent almost wholly in Judea.

Lu. 9:51-56.—The Passover season was near at hand, and Jesus turned his thoughts and his face toward the city which was doubtless to him the most sacred place on earth. He was now back in Galilee, which he is about to leave for the last time. All the remaining themes are classed under his ministry in Judea because his thoughts and plans are now on the work which he is to accomplish there. This time he intends to go

through Samaria and make a very public tour. So he sends messengers to make ready for him, but because they learned that he was going on through to Jerusalem their national prejudice repelled his agents. It ought to be noticed that one of these two here rebuked was the beloved John, and the spirit here displayed shows why he and his brother James were called Sons of Thunder.

Lu. 9:57-62.—Jesus says to the first of these three desiring to follow him, You need not expect wealth and honor in this road. It is very evident from the answer that these were the things which he was seeking. The answer to the second was also pertinent. Jesus was now on his last earthly tour, and it was highly necessary that whoever meant to follow him should do so now. And the same was doubly true of the third one. Besides, to go back home would be to subject himself to the danger of being distracted from duty by social pleasure.

Lu. 10:1-12.—The work of the thirty-five couples was done doubtless in Samaria. With such a number of helpers Jesus covered a wide scope in this last tour. His charge to them was much the same as to the others sent out before this time. The closing verses show that if any be unwilling to hear the truth and turn away its messengers despitefully, the responsibility shall be upon them and the result shall be appalling in that great day which is sure to come. The act of wiping the feet was meant to be a visible testimony against the guilty abusers of the truth.

Lu. 10:13-16.—Upbraiding of the cities in Galilee, which he was now leaving forever, was naturally suggested by what he had just said. These cities where Jesus had done so great work in the past years had shamefully and contemptuously treated him. The next time they hear his voice it will be in that day when God shall judge the secrets of men by Jesus Christ according to his preached Gospel.

Lu. 10:17-24.—The company have now passed through Galilee and the seventy make their report. The answer of Jesus suggests a most interesting idea. I think it most likely that Satan was about this time warred against by Michael and cast out of heaven, and from this time forth denied access there as the accuser of the brethren. Both Job and the book of Revelation confirm this view. Jesus here mentions that he has given his people power over Satan and his doings, but, he adds, do not glory in his downfall, but in your deliverance from his power. The joy and thanksgiving of Jesus at the simplicity of the plan of salvation were very marked. And he here tells his disciples that that plan which is embodied in him and given to them is the one for which all the worthies of the ages looked.

Lu. 10:25-37.—They are now about to enter the territory of Judea. The question asked by this reputed student of the law leads Jesus to ask, "What is this you have been studying, and what does it say?" In answer he summarized the law. Jesus said, "Then do so." But he wanted to restrict the word neighbor to his own set, hence his next question. The parable of the good Samaritan was the reply of Jesus, and there was probably a double reason why he used the word Samaritan. In the first place they were yet in or were just leaving Samaritan territory where the thirty-five couples had had much success in their work, and there was in the mind of Jesus the thought of good Samaritans, of which there were many. Then the Jews strongly hated the Samaritans, and Jesus by this parable emphasizes the fact that true neighborliness overleaps the petty boundaries of clans and reaches out to the remotest member of the human family, even though that member be of so-called enemies. And further, that the meanest of selfishness may be often found among one's own, even those who ought to be leaders in goodness. His closing exhortation, "Go and do likewise," has in it a world of suggestiveness for all concerned. That was his answer to the man's original question, and it left no room for controversy.

Matt. 19:1, 2; Ma. 10:1; Lu. 10:38-42.—Matthew and Mark, without telling of this trip through Samaria, simply mention the departure from Galilee, and the coming into the land of Judea, on both sides of the Jordan. One mentions his having gone to the home of Martha and Mary, which he probably did soon after reaching Judea. The answer of Jesus to Martha's complaint and request teaches that there are those who wear out themselves about a multitude of unnecessary details, when but few such are necessary. Jesus said, You trouble yourself about many things when but one is necessary. And he commended Mary's disposition to learn.

Lu. 11:1-13.—The request of a disciple for instruction as to prayer brought from Jesus practically a repetition of the thought he had presented in the sermon on the mount under the head of the spirit and practice of prayer (Matt. 6:5-15). Now he emphasizes the thought of deep earnestness in the matter of prayer by using the following illustration. Even a friend may not be willing to take the bother of rising to supply your needs, but if you keep up a shameless importunity he will give nevertheless. Such determination as that should characterize your asking of God. If an earthly father knows so well how to do a good thing for his child how much more does God; but he demands thorough earnestness.

Lu. 11:14-26.—Matthew in chapter 9:32-34 and chapter 12:22-24 has given account of the healing of two other dumb men. The miracle was so manifestly of God that in both cases, as also here, the pharisees charged him with using power of Satan. The answer of Jesus has been noticed in Matt. 12. There were no doubt many times when this accusation was brought against Jesus, and his reply was thorough and crushing.

Lu. 11:27, 28.—The blessing poured out of the mouth of this admiring woman upon Jesus called out this most valuable suggestion from him; blessings come not so much from external association as from hearing and keeping the word of God as I give it to you, and so coming in touch with God in spirit.

Lu. 11:29-36.—The first part of these remarks of Jesus to those wishing a sign have been noticed in Matt. 12. The second paragraph of this theme are two extracts from the sermon on the mount. There is no likelihood that these are the same instances as those mentioned formerly in Matthew. No doubt these various accusations and demands were made regarding Jesus times without number, and out of that magnificently prepared sermon on the mount and other carefully prepared discourses he drew replies to cover all these, and used them repeatedly.

Lu. 11:37-52.—Jesus is now, as shown in the last lesson, somewhere in the neighborhood of Bethany. One of those critical pharisees has here asked him to a feast, in order that he may criticise his actions. Jesus goes fearlessly, and uses the opportunity to read this class a much needed lesson in consistency. He shows how foolish is the idea of trying to make themselves righteous by the formalities of their so-called washings and similar ceremonies. He charges them to give to God for tithes that service of their inner selves which above all God desires—right thoughts and just deeds. The following paragraph explains. They are unjust and vain, and for that reason bring the cause of right into reproach more than their service can possibly do good. Tombs were of course full of corruption, and, according to Jewish custom, anyone coming in contact with a tomb was corrupted, whether he knew or not that the tomb was there. Likewise he said of those pharisees, You are a corrupting influence. One of the expounders of the law said quickly, That saying is a thrust also at our class. Jesus replied in substance, You are just right, and I mean it to be so. Then he shows them how they make the law a burden to the people and themselves slip out of the burdens. The fact of their attempting to honor the dead prophets with fine tombs was in itself a living testimony that their fathers had abused these prophets even to death, just as the Scripture had foretold. Seeing that this class

especially were in possession of this knowledge, the thought of the following verses is that, since in spite of that knowledge they are unrighteous formalists, all the prophets slain, from the first to the last, should be rightly set against these false professors who with all their light were doing similarly mean things. Being the interpreters of the law, they should have been guides to the people in righteousness; but instead of doing so, they used their knowledge to make the people unjust formalists like themselves. We know nothing of the history of Zachariah mentioned here, but he had at that time the distinction of being the last martyr to righteousness.

Lu. 11:53, 54.—As was naturally to be expected, after such a scoring as that, these leaders, whose dignity had received a very great shock, are now becoming desperate to make an open rupture with Jesus. They ply him with all sorts of questions, and no doubt make all sorts of false accusations in hope of getting him to say something which they can use to crush him. Jesus knows that his own end is near, and he diligently improves every opportunity to severely deal with these leaders in hypocrisy.

Lu. 12:1-12.—Very properly Jesus now warns his disciples against these unreasonable creatures. He assures them that their hypocrisy shall be made clear in future so that he who runs may read. Their carefully concealed plots shall come fully to light in the history of the future, just as the quiet and self-denying labors of the Christ follower shall be fully manifested by those same historic developments in which right, pitted against wrong, proves its might by its conquest. Therefore he says, "Fear not." God and his claims only are to be regarded by the Christian, and he who cares for the sparrows will much more care for human beings. The numbering of the hairs of the head signifies the greatest possible concern. And so he enjoins upon the disciples the greatest fidelity, and here again assures them that while the accusations made against him personally may be lightly regarded, that those who persist in going counter to the work done under the administration of the Holy Spirit, and so wilfully and inexcusably close their hearts against the truth, have made themselves its avowed enemy, and need not hope for its favor in this life or any other. The closing language of this theme is simply a guard against the Christian worker wasting time in studying out defensive speeches. A simple statement of the facts should be sufficient.

Lu. 12:13-21.—The warning against covetousness grew naturally out of this ill-timed request of one of the hearers of Jesus. Not only was it not the place of Jesus to be a divider of property, but this hearer's interest

in that rather than in the truth which Jesus taught was a pure index of his character. To illustrate how that a man's life does not consist in having abundance of earthly riches, Jesus here gives the parable of the rich fool, and warns, so is he that heaps up earthly riches and neglects his duty toward God.

Lu. 12:22-31.—Now he turns to the disciples and warns them in the same strain. He means, do not be over-anxious about temporal matters. Do not let these things be a worry to you. Turning to the birds and lilies, Jesus uses them as object lessons to show how God cares for the lower order of intelligence and inanimate things, urging this as all necessary evidence that he will care for the human family. So that if they would make the proper contrast between themselves and the unregenerate world Christians should seek first to discharge fully their duties toward God, confident that all needed temporal blessings will follow. A comforting point in this theme is that our Father is acquainted with our needs; and a suggestive point is that the beauties of the material world far exceed our powers to describe or comprehend them.

Lu. 12:32-40.—The exhortation to the faithful naturally follows the warning to them. Not only be not anxious about temporal things, but have no fear about the ultimate triumph of your cause. You shall have the standing of conquerors at the last. Therefore you can afford to turn your earthly treasures into treasures of the skies, especially since that will fix your attention and your affections the more closely on things unfailing. The figure of girding the loins suggests constant preparation to run in his service, and the following verse suggests such conduct as will impress onlookers with the fact that the Christian believes in and looks for his Lord's return, and so holds himself in constant readiness. Such, he declares, shall be specially honored of the Master. To show the value of watchfulness he suggests how that, properly applied, watchfulness would save great loss, the application being that it will do so in spiritual matters as well.

Lu. 12:41-48.—The question of Peter was well answered in the language which follows it. The foregoing suggestions were addressed to every wise person who is set over the affairs of the Lord's household. But to be unwise, and to atempt to lord it over the heritage of God, is simply to display that unfaithfulness and hypocrisy which in justice must ultimately end in the removal and punishment of such servant. And as a matter of course the punishment will depend in degree upon whether the offense was committed knowingly or unknowingly. The degree of responsibility is always in proportion to the endowment.

Lu. 12:49-53.—An effect of the ministry of Jesus is here mentioned in the exhortation to the faithful. He enjoins them not to think that victory may be gained for right without a struggle. Jesus tells them that he shall cast fire on the earth, and that if what he has already done has kindled that fire, what may be expected before his work is finally accomplished? The next verse probably refers to the coming death which he felt was near at hand because of his settled purpose to thunder against evil at the expense of peace. Subsequent history has fully confirmed these words. The history of the battle between right and sin has been so terrible as to be in a large degree indescribable, and it has divided the nearest relatives and dearest friends.

Lu. 12:54-59.—Jesus reminds them that they are able to foretell an ordinary coming event, such as the character of the weather, but are too stupid to see from the signs of the times what is about to be. The remainder of this theme, using the illustration of a common transaction, is an exhortation to the one going counter to God to make his peace with right before it is too late. Otherwise he shall have to pay the uttermost penalty. And the whole trend of the logic argues that men have sufficient light and will be held strictly responsible for knowing and doing.

Lu. 13:1-5.—It appears that we are left to guess at the facts of the events to which reference is here made. But while we have no knowledge of the historic facts, the meaning of these references is plain. What may seem to be a special dispensation of God's wrath may after all be far from being so. But no mathematics is surer than that unrepentant sinners are to suffer destruction for their sins. And so Jesus here impresses his disciples, and the multitude which followed, with the significant fact that repentance must be preached as the only remedy for sin which will otherwise destroy soul and body.

Lu. 13:6-9.—It was fitting that he should close this talk to his disciples and the multitude with this suggestion from the fig-tree. When it showed itself barren it was ordered to be destroyed. Its cultivator pleaded for a little time to experiment that he might see what he could do to redeem it. The lesson is that Jesus does just that for his disciples and the world. And he rightly expects of those who become his disciples that they shall bear fruit, and of course that those who are not disciples shall become so, and render to God what is due him for his mercies. All these themes seem to have been called out by this question of the young man about the property.

Lu. 13:10-17.—On Sabbath, as Jesus taught in the synagogue, this unfortunate woman was healed. The miserable formalist who ruled over

the synagogue had been so long accustomed to substitute forms and ceremonies of religion for the real spirit of sympathy and helpfulness which God desires, that he could see nothing but evil in this gracious act, because it conflicted with their man-made concepts about keeping the Sabbath. No common man among the Jews would have raised any such objection. But these rulers had been accustomed to lord it over God's heritage and have their word taken without question, never admitting that they could be wrong in any sense. And the answer of Jesus indicated that they were here following what they knew to be an inconsistent course of reasoning and contrary to their own practice, simply that they might belittle the authority and work of Jesus. Their shamefaced silence before his answer demonstrated the strength of his position. A chief difficulty with them in the case of Jesus was the fact that he went about his business with an independence and air of certainty which was a constant source of irritation to these leaders, who wanted to be solicited constantly for their opinions and approval in all religious matters. Jesus showed that they were more often wrong than the common people.

Lu. 13:18-21.—At this point the parables of the mustard seed and leaven were pertinent. The kingdom of God being the embodiment of truth, all progress tends toward its development. So it will grow like the mustard seed, and like the yeast plant in the dough, until the entire mass is permeated. The mustard and the leaven were chosen no doubt because they increased more, according to their original bulk, than any other plant. And the same is the case with the truth, no matter how deceptive sometimes are appearances.

Lu. 13:22-30.—These verses (22-30) show that Jesus was touring among the villages of Judea and making his way to Jerusalem, where he expected to be at the time of the Passover feast. This question as to the number who should be saved calls up the question of earnestness on the part of the seeker. Success in the way of life requires striving, and the way itself is narrow in the sense that many things are excluded from it. The talk of Jesus in this connection teaches conclusively that many will lose their opportunity to enter God's kingdom—those who have had the best of opportunity; and that on the other hand multitudes who are strangers to Judaism shall share in that kingdom because they are children of faith. So it shall come to be that many who were last in point of opportunity shall be first in preferment. The wasted opportunities of those who are rejected only adds to their condemnation. Hence for such to say that we have eaten and drank in the King's presence and he has taught in our streets (as these Jews might truly say of themselves)

only calls out the response, "Depart, ye workers of iniquity." For if they were not workers of iniquity they would have received the truth at the first opportunity, and would not now be outside knocking. It is evident by this passage that the saved are those who enter in by way of faith which Jesus has opened.

Lu. 13:31-33.—The old enemies of Jesus now are either trying to array Herod against him, or else are lying to the Master in order to try to frighten him. But Jesus had no fears. It is thought by some that when this message was brought Jesus was east of the Jordan in the dominions of Herod. The answer expresses the calm determination of the Master to go right on with his work, and its closing expression is a bit of irony that ought to have appalled the rulers of Judaism. It was equivalent to Jesus saying, I have no fears, for nobody kills God's prophets but the leaders of the Jews.

Lu. 13:34, 35.—Jerusalem stood for the center of Hebrew national life. Hence this lamentation over it was really a lamentation over the decay of that life from the purity of the Mosaic dispensation. The suggestion of a hen gathering her brood is a fair picture of what Jesus would have done for this nation had those who were his own not rejected and despitefully used him. Who can know what the history of the world might have been had Jesus been received and accorded his proper place among his own, had been allowed, for instance, to die a natural death to pay sin's purchase price, and then rise again to resume his proper place in the human family. The very prospect thrills the human concept, and stretches away into immensity. But as it was, Jesus says, After these next few days I shall no more be seen by these until I am seen coming in the clouds of heaven (the way in which they originally expected him to appear), and when they shall be forced to say, "Blessed is the one coming in the name of the Lord."

Lu. 14:1-6.—Again Jesus is invited to a dinner by a pharisee that they might pick flaws in his conduct. When this man with the dropsy was put before him, he asked of the company of his enemies a question as to the lawfulness of Sabbath healing. That question had been the source of so much controversy in the case of Jesus that they were afraid to open it here, and so wisely held their peace. Jesus healed him, and then showed by their own common customs that they habitually did on the Sabbath work far less important. They were effectually silenced.

Lu. 14:7-11.—The eye of Jesus, quick to observe what was going on about him, saw that a lesson was much needed among the guests. It is possible that verses 7-11 do not contain the parable which he used on

that occasion, but are simply the lesson drawn from that parable. He teaches that true spirit of humility which must always go before exaltation. Whoever rises by observing the rule here given rises permanently, but whoever gets himself up by selfish means is sure, sooner or later, to come to grief. The way to become lord of all is first to become servant of all.

Lu. 14:12-15.—Jesus now turns to the host with an exhortation to him. Here follows one of the most famous exhortations ever given. At the table of an influential enemy, having enjoined humility upon the rich guests, he tells his host not to make feasts for such guests as those here assembled so much as for the helpless and needy of the earth. What a contrast was this picture which he here draws with the selfish formalism of these very pharisees; and yet so vivid was the picture that at least one of the company had his heart warmed and cried out, "Blessed is he that shall eat bread in the kingdom of God," that kingdom about which Jesus had been speaking.

Lu. 14:16-24.—Jesus now concludes with the parable of the great supper, a lesson that was meant to condemn the course of the self-righteous formalists. This supper was a picture of the gospel feast which God had spread for men, and the invited guests were the Hebrews, of whom these pharisees were the chief representatives. The three great representative excuses here cited were no doubt represented over and over in that company. Real estate, chattels and social relations were keeping these leading Hebrews out of the kingdom of God. Their treasures were upon the earth, and so their hearts were there. The lesson shows that God has no patience with such excuses, and that the humblest poor of earth shall be preferred before the people who make them. These pharisees could see a reflection of themselves in this parable in that the leaders of the Jews had so abused the prophets which had from time to time been sent them, just as they were now abusing Jesus, but they were unable to argue with him, and so wisely held their peace.

Lu. 14:25-35.—As Jesus traveled on great multitudes flock after him. This talk on the conditions of discipleship was very opportune at this time. There must have been many who were glorying in the ability of Jesus to stop the mouths of these Jewish leaders, and for this reason his cause was becoming popular, and because it was becoming popular they wanted to follow him. Jesus says in substance, If you do not join yourself to me with the full determination to serve my purpose, even at the cost of giving up home and loved ones, or even life itself if need be, for my sake, then you had better not follow me at all. Jesus knew the

trouble into which he soon would come and into which his followers would come, so he gives timely warning, and says, Count the cost, just as one would in building or going to war. Further he adds, You cannot be an acceptable disciple and continue a course which makes you no better than the unsaved world. You would be like the salt ore with its salt properties washed out—good for nothing.

Lu. 15:1-7.—When the scribes and pharisees murmured at Jesus because he encouraged the coming of those whom they looked upon as a lower class, he answered them with the parable of the lost sheep. In this Jesus does not argue that these leaders do not need salvation as much as the lower class, but says, If they are so low as you say, are they not the very lost sheep who ought to be sought and brought back? These objectors may have considered themselves righteous, but Jesus does not here admit it.

Lu. 15:8-10.—The parable of the silver was told to illustrate how men would seek for anything which was lost. The fact that this woman had other pieces of silver did not prevent her searching with concern for this. And so she rejoiced over her good fortune in finding it. So much more there is said to be rejoicing in heaven when a sinner becomes reconciled to God.

Lu. 15:11-32.—A third illustration in the answer of Jesus to the scribes and pharisees, who were carping because he associated with such as they considered beneath them, was this parable of the prodigal son. Perhaps the great lesson which Jesus meant to impress by this was, that a class which had been so highly favored and privileged as the leaders of Judaism ought not to cherish resentment when kindnesses are extended to a class less favored. The story presents a vivid picture of how God rejoices when a wanderer turns back to him, and how uncalled for and foolish it is for those who possess every advantage to display their jealousy. There are many minor details in this parable in which likeness may be shown between the older son and the learned class who knew God's will; also between the younger son and the common people, not only within the Jewish nation, but in all nations. But let it be remembered from the context that the main intent of the story was to answer the criticism in regard to Jesus associating with sinners.

Lu. 16:1-13.—Another parable on the same occasion and for the same purpose is this of the unjust steward. The story is told not to countenance the wrong that the steward did, but to commend forethought. He displayed wisdom, even though it was not just wisdom. The lesson is, use your riches in such a way that by it you may make friends to

welcome you into the life to come when you leave this life. These critics had abundant wealth both of money and knowledge. This parable says to them, If you use these resources, not to help those who need your help, but to be selfishly exclusive, you need not suppose that God can count you true servants of his, or give you the recognition and approval which constitutes the highest order of riches. You cannot serve God and at the same time be a slave of money. It was a pressing exhortation to them to go and themselves do as he had done.

Lu. 16:14-18.—Of course the old misers would scoff at this idea. To their mind nothing could justify any separation of themselves from their money, and they openly expressed contempt for this teaching of Jesus. His reply to them did not in any sense spare their feelings. It was solid shot, aimed directly, and it hit its mark. Now he declares that since the beginning of the preaching of Christ's kingdom the headstrong self-seekers had been trying to take formal possession of it and run it in their own way; but be very sure that God will vindicate his expressed will. The reference to the violated law of marriage was possibly cited here to illustrate the point that these interpreters of the law were doing violence to it, for this law among the Jews at that time was notoriously lax, and probably a great per cent of the hearers on this occasion were violators of it.

Lu. 16:19-31.—Their resentment of the statements about riches called out from Jesus this parable of the rich man and Lazarus. In it he gives a graphic picture of what those miserly scoffers might expect after this life. In showing their danger he shows also how those whom the rich despise and treat contemptuously in this life will be their judges in the life to come. The manner in which the rich man and Lazarus changed places was startling. The rich man could not recognize that Lazarus was richer even in this world in the true riches, and that shortly he would be a humble beggar to Lazarus from afar off. Another lesson which he here makes very plain is that the law with which they are taking so much liberty must be respected, and if they abuse that they need look for no other direction from God. The parable further shows that in process of time things will surely be evened up as they should be.

Lu. 17:1-4.—The remark of Jesus to the disciples about stumbling grew naturally out of the talks he had just given. These carping critics of Jesus were stumbling blocks, keeping people out of the kingdom of God. One can read between the lines a feeling on the part of Jesus that it would be better for the whole tribe of the scribes, pharisees and lawyers to be in the bottom of the Dead Sea than that they should be allowed to

keep light from a single one of the humblest truth seekers. Then he charged them against that prejudice which he finds so deeply seated in these his enemies, and teaches them that even in the extremest case they should cherish the spirit of forgiveness.

Lu. 17:5-10.—When the apostles, realizing from his teaching something of their responsibility, asked Jesus to increase their faith, he answered in substance, That is your part. If you have the smallest amount of it you will be able to overcome any difficulty whatever. But do not suppose, when by your works you have displayed such faith, that you are indispensable to the work of the kingdom, for when you have done your best you should realize that you have done only your plain duty, for you are servants.

Lu. 17:11-19.—Just why an incident probably on the confines of Samaria and Galilee is mentioned here we do not know, but there are two explanations, either of which ought to be satisfactory: 1. This incident may have happened on the way down, and the cured leper not have found Jesus again for a few days; in which case the original incident would not be mentioned expressly until this returned Samaritan called up the subject. Or, 2. For some reason Jesus may have in his tour gone up again out of Judea into the upper country. The first theory, however, is the one by far the more likely. The language here used does not preclude the idea that this Samaritan went to the priest, and had him pronounce over him, which, if true, would necessarily take some little time. Then he would hunt up Jesus and give him thanks for the healing. No doubt the object of this relating was to show that there is more gratitude shown often on the part of strangers than is shown by those from whom most ought to be expected. And it is ever so in life.

Lu. 17:20-37.—The question as to the coming of God's kingdom called out an answer like this: Your class need not expect to see the coming of that kingdom, for it will not be manifest to such eyes as yours. Then to the disciples he said, There is a sorrowful time coming when you shall greatly long for the presence of your Lord, but long in vain. And there will be those who will try to seduce you from me, but be not deceived, for when he comes again all will understand clearly who he is. But before that day (how long before is not pertinent to this logic) there is to be a great tragedy (the betrayal, trial and crucifixion). And after that, just as in the days of Noah and Lot, so in that day this sinful nation will not believe until calamity comes upon it. Authorities think that the language here used refers particularly to the destruction of Jerusalem which took place in 70 A. D., about thirty-five years after Jesus spoke these words.

If it be so, the language relating to gaining and losing the life probably refers to the fact that those who neglected to flee promptly, even though it meant the giving up of all their earthly possessions, should lose life itself, and those who should forsake all and flee should save their lives. In those terrible days of calamity there were drawn sharp lines of distinction, and the Jews were singled out for particular vengeance. All this language, however, is capable of much wider application than to that historic event alone, and I think was so intended. "The days of the son of man" here mentioned refer I think to the whole period of time during which Christ's kingdom is being established, and so what was in a measure verified at the destruction of Jerusalem has been, is, and shall be verified in much greater measure between that time and the end of the Christian dispensation which precedes the resurrection of the just. The closing sentence confirms this view. The answer as to where these things shall be was, wherever the conditions are such as to call them out, just as a carcass will inevitably bring together the birds of prey.

Lu. 18:1-8.—This talk would bring to mind the necessity of steadfast importunity on the part of God's people. This parable was used to impress the lesson. As the widow's importunity gained her point, Jesus here teaches that the importunity of God's children shall much more be regarded, even though God may severely test them by long withholding their request. But the question naturally arose in the mind of Jesus, How much of such overcoming faith will I find when I return?

Lu. 18:9-14.—Self-righteousness received a stinging rebuke in the parable of the pharisee and publican. Whether or not this theme is connected with what goes before may be a matter of opinion, and yet it might well be connected. If God's people are to be overcomers they must stand together and regard one another. Hence the spirit of the pharisee must be crucified, and the humility of the publican everywhere and always characterize our attitude toward God and our fellow man. In this parable it becomes plain that it requires more than conformity to ceremonies and high ecclesiastical standing to make one acceptable to God. Such humility as Jesus taught is the only road to true exaltation.

Matt. 19:3-12; Ma. 10:2-12.—Two of the evangelists record here that the pharisees lay a snare in which they attempt to entrap Jesus in order that they might use some of his words to bring him into disfavor with at least a part of the people. He gives them the original and correct law of marriage, and when they referred him to the law of Moses he showed that such a regulation was necessary only because of the headstrong perversity of the people, and then reiterates that divorcing a wife without

just cause and marrying another was a violation of the seventh commandment. Doubtless they had laid this trap in order to get even with Jesus for the insinuation he had thrown out in his reply to scoffers just shortly before. It seems quite clear that the reference to the woman "who is put away" means one who has been divorced without a sufficient cause. She is driven by force of external conditions into illegal relations. The recognition of such a danger called up the following questions in the minds of the disciples, and Jesus replied in substance, that while some can forbear to marry others cannot, and so such as can forbear (like Paul) may do so if they like.

Matt. 19:13-15; Ma. 10:13-16; Lu. 18:15-17.—Three of the writers make mention of the incident of babes being brought to Jesus for his blessing. Just why the disciples rebuked those who brought them is not clear. But if they had politely objected simply because they thought Jesus did not want to be bothered by the children, he would not have had indignation. The fact that he had, showed that they must have been overbearing in their orders to these mothers. His answer showed that the children were already members of God's kingdom, and had a right to be, and that older people who would be acceptable must be as guileless and as teachable as they. Incidentally we are here taught the proper relation of children to the church.

Matt. 19:16-22; Ma. 10:17-22; Lu. 18:18-23.—This conversation of Jesus with the rich young man disclosed the vast difference between a vague desire to be an aggressive child of light and that of being willing to pay the actual cost. The question of Jesus as to why the young man called him good suggests that to call Jesus good, and mean it, was equivalent to admitting his claim as to his unity with the Father, and owning him as a proper object of worship; for since Jesus claimed that it was either true, or else he was not by any means good, for if not true it was the rankest blasphemy. It was no doubt with a feeling of just pride that the young man said of the commandments, "I have kept all these from my youth." "Jesus loved him." That expression conveys a world of suggestiveness. Had he followed the direction of Jesus he might have been another "John the beloved." This advice in this particular case does not argue that every disciple is to part with all his earthly possessions, but it is a singular fact that Jesus chose for his twelve apostles men who were not trammeled by riches, probably that they might give their undivided attention to his work, and doubtless this young man might, if he would, have had the apostolic office of Judas, who was soon to leave.

Matt. 19:23-26; Ma. 10:23-27; Lu. 18:24-27.—The discourse on riches grew out of observation of this case. This very promising young man had gone sorrowfully away from the opportunity which could never return in the history of his existence. It was not because he could not, but because he was not willing to pay the price. Had he taken the advice of Jesus not only would he have been numbered among the apostles, but every dollar of his riches might have been transplanted among the immortal flowers of paradise. As he departed Jesus said, "It is hard for a rich man to enter the kingdom of God." The account by Mark explains the reference to the needle's eye. It is evident that much was said in explanation by Jesus which is not here recorded, but according to Mark he said "to trust in riches" makes it impossible for a man to enter God's kingdom. Such a one has no hope of gaining entrance only by changing from trust in riches to trust in God. So it appears that riches are often a snare, and this particular case is an illustration of the fact.

Matt. 19:27-30; Ma. 10:28-31; Lu. 18:28-30.—A second phase of this discourse is brought out in answer to a question of Peter. "We have left all we had to follow thee." Jesus replies that they shall get vastly more even in this life by following him than that which they left, to say nothing of the glory which they shall share, and honor of being associate justices with Christ in his judgment. It was true that these apostles had left the only means of their support (however humble those means) in order to follow Jesus, and he honored them for it. The closing expression of the first two writers on this theme indicates that many who hold themselves least and who possibly are esteemed least from the standpoint of this life, shall, because of their great faith and activity, be given the greatest place hereafter; and many who have had in this life the first place and best opportunities shall come down from the high honors they have enjoyed to their proper level.

Matt. 20:1-16.—The parable of the vineyard laborers (Matthew only) was given to explain that last expression. Those who were hired early in the morning were given the full value of their day's work, as agreed upon. The others were given the value of a day's work because they had worked faithfully all the time they had opportunity to work. So the master assumed to treat them all alike as to opportunity, and gave them each a day's work. And those who objected to his generosity in this regard showed lack of respect for themselves, and lack of charity for others, and were really unworthy of the employment with which they had been furnished. The first hour was 6 A. M.; third hour, 9 A. M.; sixth hour, 12 M.; ninth hour, 3 P. M.; eleventh hour, 5 P. M. Those who had

gone willingly and confidently, late in the day, without a definite contract, had shown more faith in the master than these grumblers who had worked all day for a stipulated price.

Matt. 20:17-19; Ma. 10:32-34; Lu. 18:31-34.—Jesus now tells the disciples what he himself could clearly foresee regarding his treatment by the Jewish leaders. Their lack of comprehension in the matter may have been partly due to the fact that they could not comprehend the depth of the rage of those leaders against so inoffensive a person as Jesus, and therefore could not understand that they would treat him so basely. Then their minds were still occupied with the idea of a temporal kingdom over which they believed that Jesus would assert his kingly power, and so they were in no condition to comprehend, even though Jesus told them, of his coming terrible passion and death, and of the resurrection which should follow.

Matt. 20:20-28; Ma. 10:35-45.—A proof that his believers generally were persuaded that Jesus would assume the rule of an earthly kingdom was in the fact that such a request as this should come from the mother of two of the disciples. The version of Mark put by that of Matthew shows that James and John made the request, using their mother as an agent by whom to approach Jesus. Little did they know what they were asking. And when they answered, "We can drink and be baptized," they had no idea what their answer implied. Jesus told them that they would have opportunity to test their declarations, but the granting of their request was out of the question, considering the nature of his kingdom. Of course such a request would stir the animosity of the other disciples, but Jesus curbed their outburst of indignation by showing that those who should be greatest in the kingdom would be such as excelled in self-denying service. Such a statement as that would remove at once all the resentment from the hearts of the ten apostles. It was a system of promotion which made every man solely responsible for the station which he would occupy, and left no room for jealousy. And Jesus mentioned himself as a chief example in this respect.

Matt. 20:29-34; Ma. 10:46-52; Lu. 18:35-43.—As the company went through and out of Jericho, Bartimeus, a blind beggar, heard the commotion. Matthew tells that there was another blind man with him. When they heard that the far-famed Jesus of Nazareth was passing they disregarded all conventional rules and matters of decorum, and cried out in spite of the people's protest, for Jesus to help them. Well they might, for they were having their last chance, though they did not know it. When Jesus noticed them the people ceased their protest, and these two

men came hastily to find their eyes opened to the blessed light of day. Then they turned in with the praising multitude and followed Jesus in the way.

Lu. 19:1-10.—Zaccheus, the rich publican (tax collector), had tried to get sight of Jesus as he was passing through Jericho, but failing to do so hurried out past the blind beggars (probably dropping them some coins on the way), and somewhere on the way between Jericho and his home had climbed a sycamore tree under which he knew Jesus must pass. Jesus invited him down, and invited himself to the house of Zaccheus, a thing which that dignitary was exceedingly glad to hear. While the people, who all hated the tax collectors for the Roman government, called Zaccheus a sinner, he vindicated himself most beautifully, and Jesus commended his position by declaring that salvation had come to his house because he was a true son of Abraham; that is, he was a child of faith, and showed his faith by his works.

Jo. 12:1-9.—It was now six days before the Passover. A supper is made for him at the home of Lazarus, and it was on this occasion that Mary, sister of Lazarus, anointed the feet of Jesus with a pound of costly spikenard ointment, and wiped his feet with her hair. It was on this occasion that Judas objected, pleading that the ointment might have been sold for much and the proceeds given to the poor, but said this because he wanted a chance to steal what was put into the treasury of the company of Jesus. This was the second anointing of Jesus by a woman at a feast, the first having taken place in Galilee at the feast of Simon the pharisee long before. (Luke 7:36-50.) Jesus commended this act also, as he did the other, and his reference to his burial was to the effect that this costly outpouring of one of his true friends was to be considered her part of the anointing of his body for burial, although in her own mind it was only a spontaneous expression of her regard. The presence of Jesus at the home of Lazarus brought together many who desired to see both.

Jo. 12:10, 11.—Here occurs another event which shows to what degrading depths of villainy the chief priests of the Jews could descend. They plotted the death of resurrected Lazarus, for no other reason than that the fact of his resurrection led people to believe on Jesus, who had raised him from the dead. Language can scarcely express the extent of punishment which their contemptible conduct deserved.

Lu. 19:11-27.—The parable of the pounds was set to correct the false notion that Jesus was about to enter the rulership of a visible kingdom.

By this parable he showed that his kingdom was not to assert a world sway until he had gone into a far country to complete there arrangements supplemental to those he had made on earth. Meanwhile his servants were to occupy until his return with such talents as were entrusted to them, and the reward which each should get would be in proportion to his faithful use of his opportunities. The parable also shows that to those faithful ones shall be given finally what would have gone to others had others been faithful like they. In other words, the righteous shall inherit the earth, and there shall be no place or opportunity left for the slothful who had opportunities which he would not improve. This time of probation shall also sort out such as despise and defy the rule of Jesus, and at the proper time they shall be properly dealt with.

Matt. 21:1-11; Ma. 11:1-10; Lu. 19:28-44; Jo. 12:12-19.—At this point occurs one of the main incidents of the life of Jesus. After all this diverse experience in regard to his treatment by the Jewish nation, Jesus here demonstrates how easily he might have turned the tide of popular favor so as to carry him to the height of worldly power despite the plots of the Jewish leaders, and had he been so inclined he might by this means alone have awed his enemies into complete submission to him. As he nears the city where he was to celebrate his last Passover feast he feels that the royal office which he filled and which was so belittled by the national leaders should for once receive just recognition at the hands of the righteous element of the people. The ass was the royal beast which kings rode. It is probable that the owner of this particular beast was a friend of Jesus and had an understanding with him to send it whenever the Master called for it. The prophecy referred to by Matthew may or may not have been uttered in view of this particular incident; the prophet may have used that language simply to indicate the sure coming and royal attributes of the Messiah, but at any rate the act which Jesus here performed literally fulfilled those words. The spreading of garments and the carrying of branches were acts of loyalty performed by loving subjects before their King, and never had earth known so royal a king, so mighty a kingdom or such loyal subjects as these disciples, who cried, "Blessed is the King that cometh in the name of the Lord." All Jerusalem was stirred, and the envious leaders wanted Jesus to stop the tide of praise, but he gives them to understand that for once the truth must have right of way. As he came near to the city this mighty moving prophecy of what might and ought to have been, brought to the mind of Jesus the sharp contrast between such triumph and the cup of sorrow which he was about to drink because of their ingratitude, and giving way to his

feelings he wept over the sacred place, and prophesied its terrible military overthrow which took place about thirty years later.

Matt. 21:12, 13; Lu. 19:45, 46.—Directly upon his entrance into the city Jesus went to the temple, which should have been the headquarters of his spiritual kingdom. By referring to Jno. 2:13-22 it will be seen that this was the second time that Jesus cleared the temple of those who were polluting it under pretense of making temple worship easy. With these money changers it was all pretense. They cared nothing for religious worship. They cared only to make money out of the needs of the worshipers. Hence Jesus had utter contempt for their belongings and for them, and boldly called them the robbers which they were. The force of that charge would be easily understood by considering the extortion practised by these money changers in the name of religion.

Matt. 21:14.—The true use of God's house was betokened by these acts of bodily healing which Jesus practised, which were mere pictures of the greater spiritual healing for which the temple stood. Hence it was eminently fitting that Jesus should practice in his "Father's house" his beneficent art of healing as a proof and advertisement of his still greater power to save and heal spiritually.

Matt. 21:15, 16.—The old grumblers still poured in their objections. The miracles of Jesus in the temple and the answering cry of the praising multitudes grated harshly on the ears of those self-seekers, who felt that their prestige was slipping from them. Jesus cited them to the law to indicate the propriety of these expressions of praise.

Matt. 21:17; Ma. 11:11.—In the evening Jesus went out to Bethany, possibly to the home of Lazarus. It was not likely that all the twelve lodged at that house, but no doubt arrangements had been made for their accommodation out at Bethany during this thronged week. Apparently none realized that it was to be the last week of the ministry of their Lord and Master.

Matt. 21:18-22; Ma. 11:12-14.—In the morning as they walked in from Bethany to Jerusalem the incident of the fig-tree occurred. The account in Mark shows that Jesus was hungry. The fact mentioned that the time for the new crops not yet having arrived, indicates that the old crop hung onto the trees (after the manner of oranges, sometimes the apple), and was eatable long past the time of its maturity. The fact that it was a barren fig-tree induced Jesus to put an anathema upon it. The lesson which this incident was intended to teach was this—either do the work for which you were placed in the world, or get out of it and give

room to your betters. What a startling suggestion is that to those who find nothing to do but entertain and be entertained.

Ma. 11:15-18.—The temple cleansing mentioned by Mark was doubtless a continuation of the work he began when he first entered the city the day before, as indicated by Matthew and Luke. No doubt the money hogs were very obstinate, and had to be repeatedly chased out. As a temple teacher he had the authority to do so, but the entire drove would have united and charged upon him with hoofs and tusks had they not been afraid of their lives, as indicated by the last verse of this theme.

Ma. 11:19-26.—That evening they went again out of the city to lodge, and as they came in next morning they noticed the fig-tree upon which the Master twenty-four hours before had pronounced a curse. The remarks of Jesus on faith (which Matthew noted in connection with the first statement of the incident) simply mean that anything whatever which stands in the way of accomplishing results for God shall be removed before the one who has sufficient faith to move against it. And the "moving against" whatever opposes itself to God's kingdom implies that condition of spirit which is willing to forgive all trespassers who seek forgiveness.

Lu. 19:47, 48.—Day by day, as indicated in these two verses from Luke, the leaders of Judaism were plotting to destroy Jesus. But so great was the crowd which had come to Jerusalem for the feast, and so attentive were they to the teachings of Jesus, that these leaders knew that any violence shown toward him would be disastrous to themselves. And so, sneaks and cowards that they were, they arranged to take him in such a manner that they might by night surround him with the night rabble and hurry him to his death before the better element realized what was being done.

Jo. 12:20-36.—At this feast were certain Greeks who were probably converts to the Jewish faith, seeing that they went up to attend this religious feast. When the word was brought to Jesus that these Gentiles wished to see him (they were not allowed to go into the temple), his mind immediately turned to the great tragedy which he knew was to be the means of uniting Jew and Gentile into one common family, and bringing all men to a knowledge of the truth as it was embodied in Jesus the Savior of all men. The distinction of nationalities was soon to be broken down forever, and all people might come to him without hindrance. Just what he answered directly to their request is not recorded, but this discourse teaches that out of his death there was to grow that new order of things that should not only link the world to him, but make others willing to

give up their lives for the sake of the truth to which he is shortly to become a martyr. In this discourse about the redemption of the world God gave him an audible answer, as he had done at the baptism and the transfiguration. When he thought of a violent death, no wonder that his soul was troubled, and yet he said, I have come into the world to perfect the plan of salvation, and cannot shrink now. Even if I be put to death by crucifixion, yet I shall draw all men to me. No doubt he had heard from his enemies how they proposed to kill him. The people said, We have understood that the Christ was to stay with us continually. Jesus answered, He is to be with you only for a little while. Believe in him while you have opportunity.

Jo. 12:37-43.—After this Jesus hid from the unbelieving crowd. It must have been a relief to him to get away from their impudent and resentful stare. These quotations from the prophecies are only another way of saying that the determination of these enemies not to be ruled by him was but a fulfillment of what the prophets said they would do, which prophecies were made simply because the prophets foresaw the character, and so the free-will actions, of the people. It is interesting to note, however, that many of the rulers did believe on him, but were too cowardly to own it. One would think that Jesus would want to hide especially from such as those.

Jo. 12:44-50.—This next message was likely prompted by the fact that Jesus was conscious of two classes before him. He assures the believers that believing on him was believing on God, and shall be rewarded accordingly. But those who do not believe on him he will not now judge, but they shall be judged by and by with these very words they are now rejecting as a standard. And that was true simply because the words he spoke were the words of God, and so were the truth, and the truth was bound to triumph in the end.

Matt. 21:23-27; Ma. 11:27-33; Lu. 20:1-8.—The cleansing of the temple which Jesus had so well performed in the last day or two gave rise to this question as to the authority of Jesus. His enemies raised the question of his right to teach and exercise authority in the temple. He was not a Levite, and these enemies now thought to speedily put him to confusion and silence. In answer to their question Jesus asked them one which did actually put them to both confusion and silence. By reference to Num. 8:7 the point to Jesus' question will readily appear. John by his baptism had legally consecrated Jesus to his priestly office. Refer now to Heb. 7, especially verses 11-18, and you have the completion of the argument. Jesus was the Melchizedek high priest, to whom John the

Baptist as the last of the Aaronic priesthood before him, had formally transferred all the authority, and so John had said, "He must increase, I must decrease." They recognized John's authority, and were silenced forever on that point.

Matt. 21:28-32.—Now Jesus continues his parables. This one of the two sons applied especially to those obstinate Jewish leaders. The two sons in this case were the Jews and Gentiles. The Jews had every opportunity and expressed their willingness to serve God, but they did not do so. The Gentiles had never expressed such willingness, but yet they came crowding into the kingdom of God with greater readiness than this chosen people. Jesus here chides these leaders with not believing in John, although they were convinced by the multitudes who heard and were baptized that John was a prophet indeed.

Matt. 21:33-46; Ma. 12:1-12; Lu. 20:9-18.—The parable of the wicked husbandman was set to illustrate this same truth. This chosen family, the Jews, was the company of husbandmen to whom this spiritual vineyard had been let out. They had been beating, killing and stoning the prophets which God had sent to them. Now that the Son had come, they conspired to kill him. Changing the figure somewhat, Jesus was the chief stone in this great spiritual building, and the lesson of the parable is that God was to take from the Jewish nation the peculiar favor which he had granted to it, and give the position to people who had faith and decency. He further states that whoso opposes the progress of this kingdom shall do so to his own sorrow, and whoever so conducts himself as to call down its wrath upon him shall be ground to powder. The leaders of Judaism were not slow to see at whom that parable was aimed, and while they would gladly have killed Jesus, they were afraid of the people, who admired him.

Matt. 22:1-14.—The third parable, that of the king's marriage feast, was the last part of Jesus' reply to those who questioned his authority. The expression, "kingdom of heaven," refers to the kingdom which Jesus came to establish in the world. The guests who had been invited were the Jews, and their treatment of God and his messengers was just such as is here described. The turning from the originally invited guests to those in the highways and hedges was a picture of the kingdom of Christ coming to the Gentiles. But at the close he introduces another very important thought. At this feast each individual guest is to be inspected. Each invited one is furnished with white garments, and if he refuses to put them on he shall be promptly and forcibly put out from association with the guests of that feast when the King comes. Everyone

found was invited, but each was required to prepare; and so while the many were called, there were chosen only the comparatively few who were willing to so prepare.

Matt. 22:15-22; Ma. 12:13-17; Lu. 20:19-26.—At this point occurs an incident which further illustrates the deceitful nature of these enemies of Jesus. Although the pharisees hated the Herodians, yet they were willing to join with them in an unholy alliance to do evil to Jesus. So after first pouring flattery upon him, they asked a question which they confidently expect will get him into trouble whichever way he answers. After all, how little did they know him. First, he names them hypocrites, which they surely were, for in speaking to Jesus they had told the truth about him as they had seen and known it, and yet so rank was their hypocrisy that they were willing to kill him rather than do as well as they knew, though they were all the while claiming to represent the best religious thought of all the centuries. Jesus called for a penny, and in showing it to him they admitted that they lived under Cæsar's rule, and handled money whose value was based on Cæsar's authority. Then, said Jesus, give Cæsar credit for the good he does you, and be decent enough to give God due recognition for the good you have from him. No wonder they marveled at that answer, and still less wonder that after it they kept quiet.

Matt. 22:23-33; Ma. 12:18-27; Lu. 20:27-40.—The pharisees having so signally failed to trap Jesus, the Sadducees try their wisdom against him. No doubt the object of this question was to make the idea of a resurrection ridiculous by the difficulty of the case they cited. But Jesus quickly points out the error in their logic by showing that earthly relations do not prevail in the next life; but that the idea of a resurrection was correct he established by God's testimony concerning men whom they called dead. And so the Sadducees were silenced.

Matt. 22:34-40; Ma. 12:28-34.—The pharisees, who had already been taught caution in argument with Jesus, were pleased that the Sadducees had been worsted by him. Now they make another effort to trap him by trying to induce Jesus to make unjust discrimination in favor of some particular part of the law. Jesus summed up the entire law in a way that was probably familiar to the Hebrew students, as is evidenced by the remark of the scribe. So correct was the scribe's putting of the essence of the case that Jesus said, If you continue in that spirit you will find the kingdom of God very near to you. After this interview both parties concluded it wiser to keep their distance from Jesus in argument.

Matt. 22:41-46; Ma. 12:35-37; Lu. 20:41-44.—But Jesus considers

that it is now his turn to ask questions, and he begins on the pharisees. His question was a very simple one, yet the answer involved an acknowledgment of the correctness of Jesus' claims regarding the Messiah. He was to be a descendant of David, and yet was to have delivered to him all power, so that David's salvation depended upon him. Why those pharisees, learned as were many of them in the law, expected the Messiah to come from the clouds of heaven, is inexplicable. Now that they begin to comprehend his power of penetration they are careful to avoid any conflict of ideas with him.

Matt. 23:1-12; Ma. 12:38-40; Lu. 20:45-47.—But Jesus is thoroughly disgusted with this selfish and corrupt clan. He warns his friends that while at that time these rulers were set to represent government, and in that capacity must receive loyal regard, yet in private character they were repulsive, wolfish, contemptible hypocrites, and he warns his followers especially to avoid everything which savors of them. Christians are here told not to designate any of their number by titles which indicate superior power or station, but to regard one another as brethren, and to remember that humility is the road to true exaltation.

Matt. 23:13-36.—And now occurs one of the most remarkable incidents of Christ's life. He has a great opportunity, and will not fail to improve it. These hypocritical wretches had been long hunting his life, and he knew that eventually they would take it, but he proposes here and now to hold up a mirror in which they might see themselves as God saw them before they committed the final tragedy for which their name and race was to become the hiss and curse of the ages. This was indeed a bitter dose of medicine, but well for them if they had swallowed it manfully and profited by it to their moral and spiritual health. He files against them a procession of charges: 1. So hedging up the way of religion by senseless forms and ceremonies, and standing in the way of the truth, that they neither receive the truth themselves nor allow others to receive it peaceably. 2. Meanly proselyting, only to make their converts worse than they were before. 3. Laying stress upon the feature of worship which brings them gain, and treating with neglect and contempt the sacred environments which alone are able to nurture reverence and spiritual worship. 4. Clamoring about the observance of ceremonies while the more important matters of law, as well as justice and mercy, are left undone. (The incongruity of such a course he illustrated by the picture of one who strains to expel a gnat from his throat and then deliberately swallows a dromedary.) 5. Making an outward show of religion while the private life is full of the rankest and basest inconsis-

tencies and moral rottenness. (In the first part of the illustration of this principle he uses the figure of a cup and saucer whose dirty contents keep the outside of them defiled. In the second part he illustrates by a white-washed tomb, beautiful without, but stinking within.) 6. Professing great veneration for the murdered prophets, and professing horror at their ill treatment, while with similar acts of violence they were demonstrating that they were worthy sons of those old murderers. For all these things he tells them that they are worthy of hell, and because he sees that they will persist in this course, he foretells the like crimes which they will later commit, and ends by saying that all truth's martyrs from Adam to that present day should be charged against them (seeing they had the admonition of all this history and refused to profit by it).

Matt. 23:37-39.—Finally, Jesus gives vent to his soul's regret that beloved Jerusalem should so treat him. He says, I would have gathered her children and protected them, but had to respect their free moral agency. Because they rejected him, the calamity that followed as a consequence should practically put the city out of history until Christ's kingdom should prevail and bring in the conditions favorable to the Lord's return, when all should see him and be forced to say, "Blessed is he that cometh in the name of the Lord."

Ma. 11:41-44; Lu. 21:1-4.—Just what induced Jesus to sit down at that place and at that time is not known, but the context would indicate that because the multitudes were putting their offerings into the treasury he found it a good place to study human nature. There can be little doubt that then, as now, the rich put in their offerings with great display. There would therefore be little difficulty in knowing just how much they offered, and while the Master was thinking over these things he saw a poor woman put in all her living, small though it was. Calling his disciples, he made special note of the case, and declared that her gift was greater than the combined gifts of the others, and assigns the reason. The philosophy of this case teaches the very important lesson that it is not so much the amount we give, as the spirit in which we give, that grants us credit in the book of life.

Matt. 24:1, 2; Ma. 13:1, 2; Lu. 21:5, 6.—On the way out from the temple, probably as the day's work was done, the disciples called special attention to the grandeur of the building. The answer of Jesus disclosed to them the fact that the terrible days soon to come upon that nation would not leave one stone upon another. Probably he had a double reason for thus dwelling upon coming calamity—first, though the building was inherently grand, they were not to dwell upon its grandeur so long as

that idea was dwelt upon at the expense of truth. The Jewish leaders laid great stress upon the strength and solidity of their institutions. Jesus says these are fighting the truth and shall therefore be brought to the dust. Second, he wanted his disciples to catch the inspiration of the movement which they represented, and understand that their cause, even though it had a humble origin, towered above Judaism with all its display. Here was the building every stone of which should be thrown to the ground; theirs was the kingdom that should never be destroyed.

Matt. 24:3-14; Ma. 13:3-13; Lu. 21:7-19.—The preceding theme would naturally call up the signs that should precede his coming. The disciples asked for information concerning these things. Without giving a direct answer, Jesus warns them against certain imminent blunders. In the troubles that were sure to come many would be led to conclude that the end of all things was at hand. He warns them that these would only be the beginning of sorrows, and that when violent hands should be laid upon his followers themselves, and when the truth would be in every sense unpopular, and when their friends would turn away from them or against them, that they must not be discouraged. Neither must they make studied defenses of the truth they represent, but when they are brought to the place of trial, give direct, simple testimony of the facts. These should prove their best defense and should be the means of sending the truth to the ends of the earth, to which it must go before the end comes. This spectacle of nations in commotion on account of the truth might or might not have been hard for the disciples to understand according as they were familiar with Old Testament history, but the student of history today knows how all this has been verified. Every struggle between nations after its settlement leaves the truth in greater prominence.

Matt. 24:15-28; Ma. 13:14-23; Lu. 21:20-24.—But, he continues, when you see the "abomination of desolation," referring to the Roman armies, which should destroy the Jewish nation, then let the Christians forsake this place with all speed, not tarrying to rescue even their personal belongings. Because of the acute distress which Jesus here declares should be, and which history shows us was, at the time of this invasion, he utters a special note of pity for such as should be at that time distressed with the responsibility of child bearing or child rearing, and suggests that they may well pray that the climax shall not come either at a time when Jewish prejudice would forbid their self-defence, or in the inconvenient winter season. So dreadful should be the distress that he declares it is indeed well that it shall be of short duration. He warns them against false prophets who will arise at that time, and contrasts

with their declarations the statement that when the true Christ shall come again no one will have any doubt as to his identity. The statement of the carcass and the birds of prey, as formerly noticed, was another way of saying these events would occur whenever the conditions were ripe to bring them.

Matt. 24:29-31; Ma. 13:24-27; Lu. 21:25-28.—His next theme sweeps the entire future. The word "immediately," as it occurs in Matthew, has a tendency to mislead the mind. Many would suppose from that that he refers to the briefest possible space of time, whereas the thought is, that at once, after the destruction of the Jewish nation, shall begin the era of prosperity to Christianity which shall end in its conquest of the earth. Sun, moon and stars are set to represent earth powers, and the language of all three of the writers here indicates that nations shall be in continuous commotion, and earth's powers shall be overturned and overturned, until out of it all shall be evolved the coming of him whose right it is to reign. The latter part of the theme represents the triumph of the truth, and covers the whole ground from the point where truth begins to triumph, to, and embracing the ultimate destruction of evil.

Matt. 24:32-51; Ma. 13:28-37; Lu. 21:29-36.—Now he draws an illustration from nature. As the budding branch indicates the return of the spring season, so the beginning of these things foretold should be the proof of the truth of this prophecy. "That generation" did not pass away until Jerusalem had been destroyed and Christ's prophecies set in course of fulfillment. But as to the completion of their fulfillment, the time when he should reappear, he declares that no man, no angel, and not even himself, knew. It is easy to see why—it all depended upon human agency. In regard to the fulfillment of what related to the destruction of Jerusalem, as well as what related to the preparation of the earth for his coming again, it was to be just as in the days of Noah. Men would be asleep as to the conditions until calamity came upon them. It was so in the destruction of Jerusalem, it is so in individual life, it will be so in the consummation of history before the reappearance of the Christ. Hence the pertinence of his one word, "Watch." He further warns them that it is only the watchful, wise servant who will be worthy ultimately to have authority. The tyrannical, selfish overseer shall be deprived of his place and power.

Matt. 25:1-13.—The parable of the virgins grows naturally out of the preceding for the reasons just stated. Christ's kingdom was, and is, fairly pictured by these virgins. All took lamps. These were the outward promises of light, but the lamps were valueless for light without oil.

When the time came to use the lamps some were unprepared, and to get the oil required time. The outward semblances of Christianity mean nothing without the spirit of it within. The supplying of one's self with that spirit requires time, and it must be acquired with one's self—it cannot be borrowed from another. To waste the time and opportunities given in this life for its acquirement is to miss the ultimate end in view, for when he comes again there will be no time for preparation.

Matt. 25:14-30.—In further corroboration of this point he uses the parable of the talents. The teaching is, that each will be held responsible for the opportunities that are put within his reach. Those who by the proper use of these opportunities make and improve new opportunities will by that means show themselves worthy to have the delegated authority of the future from the great head of the church. The meaning of "reaping where I sowed not" and "gathering where I did not scatter" is, that the individual is expected by the use of that which is given him to produce and increase. And those who refuse to observe this rule will in future be considered unworthy to have any longer delegated to them even the few talents which they possess in this life; they will pass to such as will make use of them.

Matt. 25:31-46.—Here comes a beautiful picture of the judgment. For the full understanding of this language we should have to go to the corresponding part of the book of Revelation. There we should be taught that the two phases of the picture, here set side by side for the sake of contrast, shall really occur one thousand years apart, which of course makes no difference with this line of argument. He shows here that to minister to humanity is to minister to Jesus, and to neglect or mistreat humanity is to neglect or mistreat Jesus, although it is clear from the context that men do not ordinarily recognize that fact in dealing with their fellow beings, and will probably not be conscious of the real condition till they meet it in judgment.

Lu. 21:37-38.—We are shown here that Jesus taught day by day in the temple, and that each evening he went out of the city to lodge. So popular was his teaching that it seemed to become the leading attraction of this Passover season.

Matt. 26:1-5; Ma. 14:1, 2; Lu. 22:1, 2.—But every golden cloud has its shadow. The very popularity of Jesus was kindling conflagrations of wrath in his adversaries. The chief priests and scribes again plotted his death, and this time they gathered at the court of the high priest to perfect their scheme. They are growing desperately in earnest.

Matt. 26:6-13; Ma. 14:3-9.—This is now two days before the Passover.

Four days before this he had been anointed by Mary in her own home as he sat at meat with his resurrected friend Lazarus. Now he is eating in the house of Simon, the leper, possibly one who had by his power been healed of leprosy. For the third time he is anointed by a woman. Who this woman was we are not told, but she was doubtless one of the many who loved him for his noble character and the deeds of mercy which he had done for them. It was probably the grasping thief, Judas, who started the objection about a waste, just as he had done on former occasions, but in this case also Jesus commends the woman, and notes the fact that this ceremony stood to him in place of the precious and costly ointments that were used to honor the body in burial. It was a suggestion and rather beautiful way of saying, "Let the deeds of kindness be done in life, and not wait until the one who can most appreciate it has gone beyond its influence." His closing declaration about it has been wondrously fulfilled. The act has been told in all the world wherever the Gospel has been preached.

Matt. 26:14-16; Ma. 14:10, 11; Lu. 22:3-6.—The third anointing of Jesus just mentioned was his last in life. It is recorded the last two times that Judas was present, and that he was very much wrought upon by what he called the waste. After this second anointing of Jesus in his presence the evil spirit entered into him, and he seemed to have resolved that he would sell his Master and get back something of what he had lost in these two transactions, for it had already been announced that he was a thief, and was carrying what was put into the treasury of the company. It is not impossible that Judas thought that his Master would escape from the Jews as he had often done, and that Judas would get their money without their doing any violence to Jesus. This view is corroborated by the fact that when Judas saw his Master was certain to be put to death he took back the silver, relenting, and committed suicide. This barter to betray Jesus, while it was Satanic in its design and execution, probably in the mind of Judas was only a wild desire to get even with his "extravagant Master," as he put it.

Matt. 26:17-20; Ma. 14:12-17; Lu. 22:7-14.—The season had now arrived when the Passover was to be celebrated. Jesus sent two of his disciples to the house of a friend in Jerusalem to make ready for the feast. The language of Mark here would indicate that Jesus had an understanding with this householder. I think that this was on Wednesday, the 13th, probably near noon, and Jesus doubtless stayed in Bethany until near six o'clock, which time the supper was to begin. The disciples went ahead, killed the lamb and made ready the meal.

Jo. 13:1-11.—At this point John names two incidents not given by the other writers. It is really a part of the history of the supper. Jesus knew before he came to this meal that the incidents of the supper would lead up to his death, hence this language of John. The Master was conscious that he was sitting down to his last Passover on earth. Sometime in the midst of this supper Jesus takes the opportunity to teach the disciples the lesson of service and humility. He knew as they sat down to supper what Judas had determined to do, and conscious of that fact, takes the basin and the towel and begins to bathe the feet of his disciples and wipe them. Perhaps they were dumb in amazement and astonishment until, Jesus coming to Peter, he found voice and asked what this meant. Jesus replied, You shall know presently. Peter objected to the proceedings until Jesus told him he must submit or have no part with his Master. Then he said, "Not my feet only, but my hands and my head," which probably meant, Give me the sign of a cleansing which not only stands for my goings, but my doings and my thinkings. The answer of Jesus to him, however, indicates that this act of Jesus was simply to teach him humility and service, which could best be taught by this menial act of a servant. Hence the language Jesus uses, indicating that if they are joined to him it is not cleansing which they need, but the spirit of service.

Jo. 13:12-20.—After the washing of the disciples' feet Jesus again takes his place at the table with an exhortation. Now, he says in substance, I am ready to answer your question as to what I have done. You rightly call me Master and Lord. And you see that I have not hesitated to perform for you the act of a servant. So you shall do to one another. For this reason I have given you this example, and so you must not hesitate to do as you have seen me do, for you as servants are not greater than your Master. Just here he takes occasion to say that he excepts one of the company, declaring that the Scripture foretold that one who ate with him would prove an enemy. Eating stood for the closest of association, and this was another way of saying that one who should have been a nearest friend of Jesus, in an inexcusable way came to be an enemy. I tell you these things beforehand that you may clearly understand them when they come to pass. Finally he emphasizes the status of his servant by declaring that he bears all the authority of his Master.

Matt. 26:21-30; Ma. 14:18-26; Lu. 22:15-23; Jo. 13:21-30.—At what stage of the supper this incident of the feet washing and subsequent exhortation occurred is not clear, and it is immaterial. Later as they sat down again and were eating Jesus declares, "One of you shall betray me." Just how

this statement affected Judas we are not told, but John tells us that Simon Peter, with his characteristic inquisitiveness, motioned to John, who was leaning on the breast of Jesus, to find out from the Master who it was. Jesus answered him, no doubt so that none of the others could hear, "It is the one to whom I shall give this bread," and seconded his word by the act of giving the bread to Judas. How long this took we are left to guess, but it is probable that by this time the supper was ended, and the remarks of Jesus to him about doing quickly what he determined to do, though not understood by the other disciples, sent Judas out into the night. It is possible that the institution of the Lord's Supper took place after Judas Iscariot had gone, but it is by no means certain. The account of Matthew says, "As they were eating." This, however, would not prove that they had not finished the Passover supper. Only the first three writers give an account of this institution. And Luke's declaration after this account of the Lord's Supper that the hand of the betrayer is on the table, makes it likely that Judas was present at the Lord's Supper. The language, "This is my body and my blood," is another way of saying, "My bodily powers and my life are given for your redemption, and as often as you shall repeat this sacrament you will bear witness to that fact."

Jo. 13:31-35.—After the events just mentioned Judas left the scene. Jesus mentions his departure which is now at hand in language which indicates that the understanding between himself and his Father is perfect and the details fully arranged and settled. He declares "straightway" shall he be glorified. He tells his disciples he is going where they cannot at once come, and charges them to love one another with such fervor that all shall know by this that they are his disciples. This was the first point in his exhortation at the close of the meal.

Lu. 22:24-30.—It is evident that they caught something of the idea of his proposed departure, for Luke tells us that they began to argue the question of their relative authority in the new kingdom. They had not, at least as yet, caught the idea that the kingdom was to be a spiritual one, hence he draws contrast to them between the kingdom of the nations and his kingdom, and lays for a rule an apparent paradox. Then he completes the direction and guards against all possible future dissatisfaction by showing that he himself, the head of them all, had made himself their humblest servant. Finally he assures them how that because they have been faithful to him he will set them at his table as his most honored guests in his Father's kingdom, and shall make them his chief justices in his future work of judging the world.

Matt. 26:31-35; Ma. 14:27-31; Lu. 22:31-34; Jo. 13:36-38.—But the Master sees another side of the question, and tries to forearm them by forewarning them, telling them that before the morning they should all stumble because of what they would be called to endure; he cited prophecy to the effect that the Shepherd should be smitten and the sheep scattered, but he promises that after he is risen he will appear to them and go before them into Galilee. Peter protested that he would not allow himself to be put to confusion on account of Jesus, and would be willing to go with him unto the death; but Jesus warns him that Satan would sift Simon as wheat, and declares that he has made him a special object of prayer, and charges him that when he has turned again he shall help to establish his brethren. Despite his protests that he would not deny Jesus, the Master declares that he will do so thrice before the cock crows.

Lu. 22:35-38.—Jesus now takes a very wise precaution against violence to his followers. He reminded them that he had sent them out before without anything on which to subsist, and that they had been provided for. Now he says, Take sure precaution to carry along the sword. The thought is, You will no doubt need it in case the Jews attempt violence against you, for violence is sure to be manifested against me, as the prophets have foretold. Afterward he said, speaking of them to their enemies, "If it be me you seek let these go their way unharmed." So that after all the swords were not needed and not used, though probably the fact that they were on hand prevented any call for their use.

Jo. 14:1-31.—Here follows the exhortation to good cheer and the promise of the Comforter. Jesus knew there would be much to trouble them later, and so the burden of this first remark is, Do not lose faith in me, no matter what comes to pass. I am going away, it is true, but going to prepare for you greater things than any of which you have ever dreamed, and after that I shall come back for you. The burden of his remark to Thomas was that the way to go where Jesus was going was to imitate his life, and by this means to come into unity with the Father. He reiterates this very thought to Philip when he suggests that Jesus show to them the Father. Then Jesus adds, The proof of this shall be in the fact that you shall accomplish in my name even greater results than you have seen me accomplish, and prayer shall prove the key to the situation. Here he declares that the proper kind of love to him will manifest itself in obedience, and furthermore that Jesus will send in his stead to his own another personage, a Comforter who should abide with them continuously. This indwelling manifestation of God and counterpart of Jesus Christ will enable his believers constantly to behold their

Savior, and so to have a consciousness that they are not forsaken. His answer to one of the disciples was to the effect that such manifestations were to be made only to such as would be obedient. He further declares that another office of the spirit when he comes should be that of a teacher. Hence, he concludes, with all these advantages you ought to have peace and not be fearful, and then he adds, It ought to be a matter of rejoicing with you that I go to my Father, because he, being greater than I, will perfect my plans. I have told you these things beforehand that when they come to pass their fulfillment may be to you a confirmation of my words.

Jo. 15:1-16.—The last sentence shows that Jesus was about to depart with his disciples from the place of the supper. Had they gone at the time herein indicated we should not have had chapters 15, 16 and 17. We cannot know what influence caused him to stop and utter the thoughts contained in these chapters named. Possibly the disciples, realizing that he was about to depart, strongly urged him to continue his discourse. Here he uses the figure of a vine, and calls all those belonging to him branches. Failure to accomplish what is expected of a believer is here set as a just cause for the removal of such a member. The actual accomplishing of results is here shown to call forth from the vine tender that purging process which makes the vine all the more fruitful. The significance of the word "clean" is that compliance with the word has produced the effect desired in the believer, and that all that is required of such a one is to continue in that relation. The natural conditions of a vine are so well understood that most of the terms here used readily explain themselves. The matter of bearing fruit in this connection presupposes the remaining in that attitude in which the believer draws constantly supplies of life-giving vitality which forms itself into active employment; the promise concerning "asking what you will" means that when one is in line with these providential plans there shall nothing stand in the way of complete success. Jesus here emphasizes the fact that love to him means obedience, and that where there is such obedience it will always manifest itself in love to one aother. He suggests that they love one another with that strength of love which he has shown toward them, and that strength was measured by the fact that he gave his life for their sakes. He further emphasizes the fact that he has taken them into very intimate relations with himself, as indicated by his revelation to them of his plans, and further indicates that he will grant them readily whatever they may ask.

Jo. 15:17-27.—After this statement of his relation to his disciples he

gives to them a command. What he had so strongly enjoined in the previous statement he herein makes very imperative. You will be hated, he declares, but do not be discouraged. I was hated before you, and the very fact that you show life and character different from the rest of the world is the reason why hate will be shown toward you. You should be content to be as your Master, and when disrespect is shown you will not regard it as undue hardship. What you suffer will be for my sake, and they will answer to my Father; for the disrespect shown toward you is in reality to me, and likewise that shown toward me is in reality toward my Father. All this hostility has been foretold in the law, but not only you who have been with me from the beginning, but also the spirit whom I shall send shall be a constant witness to me.

Jo. 16:1-6.—I have told you of these things specially that you may not when they come to pass be discouraged, for I foresee that you will be called upon to endure most every imaginable indignity for my sake, and your enemies will think to do a commendable thing by killing you. This is accounted for solely on the ground of their godless character. Hence I have told you of these things before, and the reason that I have not sooner told you is because I have been with you, but now I am about to depart, and I see that the telling of these things to you has filled you with sorrow.

Jo. 16:7-15.—But I tell you truly that it is best that I should go, for then will be sent to you the Comforter in my stead, who will silently and mightily convict men of sin, righteousness and judgment—of sin because of their unbelief, of righteousness because the reception of Jesus by his Father vindicated his claim to Messiahship, and of judgment because the contention which he set into progress between right and wrong shall culminate in the complete overthrow of iniquity. The tremendous magnitude of that thought led him to add, "I have much more to say on that line which it would be useless to add now, but the spirit, whom I shall send, will gradually lead you into possession of all this knowledge."

Jo. 16:16-24.—This leads him to say, In a very little while I shall be gone, and also shortly after you shall see me again. The disciples failed to understand that statement, and they inquired among themselves its meaning. Jesus explained, When I go away from you (as he was soon to do by the violent death of the cross) the world shall rejoice, but the disciples should be very sorrowful. Nevertheless, joy should soon take the place of that sorrow. Here he used as an illustration the figure of a woman bringing forth a child, at the joy of whose birth all her anguish is turned into unspeakable gladness. Then Jesus adds, So shall gladness

come upon you when you realize my victory over death and your consequent deliverance. Added to that shall be the fact that you shall be able to obtain for yourselves whatever you may ask in my name.

Jo. 16:25-33.—Here he refers to the character of the future teaching of his followers. It seems from these verses that it would be easier for the spirit of truth to declare the truth to the disciples than for Jesus to do so. This was probably owing to the changed conditions that should prevail after his departure. He declares to them that they shall make their requests directly to the Father, who loves them for his sake. He declares that he came from the Father, and that he is now to return to him. His disciples here profess that such an utterance indicates his divine origin, and that therefore they believe him. He warns them that in the dark days to come they shall be scattered and leave him alone to his fate, yet he declares his Father shall be with him. All this seems to have been said to remind them that they should have trouble for his sake. But he says, Be of good cheer; I have overcome the world, and therefore you may do so.

Jo. 17:1-26.—Here follows one of the most remarkable bits of literature in the book; this prayer in John 17 might with propriety be termed the Lord's Prayer. That which is usually styled the Lord's Prayer was a mere model over which to build prayers. Here is in fact the Lord's Prayer. It should be noticed that in it Jesus prays especially for his disciples. His ministry in the world among the unrepentant has been finished. He now sees himself solely as the champion for the next life of those who have committed their case into his hands. First he makes a plea for knowledge, and this suggests that the zeal of a disciple should be according to knowledge. In declaring his accomplishment of his work and asking for reinstatement of the glory which he had known with the Father, he mentions especially the disciples which have received the truth from him, and asks that in his absence from them the Father will keep them just as Jesus had kept them, mentioning that none were lost except Judas, and with reference to his case quotes fulfillment of prophecy. Whether or not the prophecy mentioned singled out and referred to Judas especially makes no difference. The thought was, there will be those who will sell their Master for a mess of pottage, and Judas wonderfully fulfilled this prophecy. But he declares with reference to his followers, I have given them thy word, and so the world hates them; and I pray not for their removal from the world, but that they should be kept from the evil one. Verse 17 declares, "Set them apart by thy truth." The thought was that with the head and heart filled with the word, the disciples will

be qualified for the duties before them. He further includes in this petition all who shall in the future believe on him, and declares that he has given to be theirs all the glory which the Father has given him, and, finally, he says, I desire their home to be where mine shall be, that they may behold all with which the Father has arrayed me, that all the love which the Father has shown me may be manifested to them.

Matt. 26:36-46; Ma. 14. 32-42; Lu. 22:39-46.—Now the company leave the hall of the feast and go to Gethsemane, and Jesus leaves the most of the company and takes Peter, James and John, and among the trees of the garden begins to pour out the heaviness of his soul. He sees death just before him, for he knows just what Judas is doing. The statement here made by the Master was to the effect that the sorrow was crushing out his life. The truth of it is shown in the fact that his death was ultimately of grief—a broken heart. Sleep had overcome the three disciples whom Jesus had left to watch with him, and though he asked them if they could not keep awake and watch with him, he three times found that sleep had overpowered them. Luke tells us that he was in such agony that the sweat dropped from him as if it had been blood gushing from wounds. The statement often made that Jesus sweat blood is entirely unfounded. When he returned the third time and found the disciples sleeping, he said, Sleep on and take your rest, for the hour of the betrayal is at hand. Shortly after he called them to arise and go.

Matt. 26:47-56; Ma. 14:43-50; Lu. 22:47-53; Jo. 18:1-11.—At this point comes the story of the betrayal. Judas appeared at the head of a mob sent out by the chief priests of the Jews and greeted Jesus with a deceitful kiss in order to point him out to the mob. John here informs us concerning some details of which none of the other writers speak. The mob saw something in Jesus which brought them to the earth. About this time doubtless the disciples were reminded of their swords, and thought of resistance. Jesus had already said, If ye seek me, let those disciples go unharmed. And when he saw that they were willing to do so he stopped the aggressive attitude which Peter assumed, and, as Matthew tells us, reminded him that the taking of the sword made the chances infinitely greater of perishing with the sword. He reminds Peter that personally Jesus did not need protection of that kind, because the angels were subject to his call. The disciples fled away into the night, and Jesus was taken by the mob.

Ma. 14:51, 52.—At this point Mark makes mention of a remarkable event. A certain young man, whom we are not told, was following Jesus, and for some reason the company attempted to take him also.

He had about him only a linen cloth, which, having been grasped by the mob, he left and fled naked. It would seem that he must have anticipated possible seizure, though what his object was in following Jesus is wholly conjecture. The personage appears upon the scene like the flash of a meteor, and as rapidly and permanently disappears.

Jo. 18:12-14.—Jesus was secured by the officers of the Jews, bound, and taken first to Annas, father-in-law of the high priest. The explanation of this probably consists in the fact that Annas, having filled that office and being chief adviser of the present incumbent, was, naturally, the one before whom Jesus would first be taken for advice as to what course should be pursued with the prisoner.

Matt. 26:57-68; Ma. 14:53-65.—After the appearance before Annas, Jesus was led away to Caiaphas, the high priest, where the leaders of the Jewish people were assembled to receive him. It is here mentioned incidentally that Peter followed at a considerable distance, but entered with the officers to see what would be done. The character of the plot and of the crowd to whom Jesus had been betrayed was shown by the fact that they had to find witnesses against him who would lie sufficiently to warrant them in putting Jesus to death on some false accusation. At first they failed so signally, and the testimony was so outrageously bad, that even these desperate enemies did not dare to condemn him on the strength of it. At last two were found who claimed to have heard him threaten to destroy the temple and in three days build it without hands. After this nonsensical testimony the high priest called on Jesus for an answer, but he would not give any. Then he asked Jesus if he was the Christ, and on getting an affirmative answer called on the company to declare that he was worthy of death, and the mob began to heap upon him indignities and abuse.

Matt. 26:69-75; Ma. 14:66-72; Lu. 22:54-62; Jo. 18:15-18.—The four writers bring out the many sides of the facts connected with Peter's denial of Jesus. What Matthew has already mentioned in the preceding topic (viz., the entrance of Peter with the officers) is explained here by John, in that John, being known to the high priest, entered with the company, and afterward went out and brought in Peter. The maid mentioned, a young woman, was a door keeper, and probably the fact that John, who was known to be a disciple, brought in Peter, led her to ask if he was a disciple of Jesus. It was probably a second maid who accused him as he sat by the fire in the court where he denied Jesus the second time. When he went out into the porch he was again accused, and the third time he denied with an oath. The maid had told those who stood by

that he was one of them, and this third denial was made to a man. After they had consulted together about the matter they strongly accused him, at which Peter begins to curse and swear along with his fourth denial. The cock crew for daybreak, and Luke tells us that "Jesus turned and looked at Peter," and that silent reminder of the prophecy Jesus had made concerning his denial called Peter to himself, and, conscious of the situation, he broke away from the crowd to shed bitter tears of repentance.

Lu. 22:63-65.—Under the head of "Mockery of Jesus," Luke here mentions what Matthew and Mark have already noticed, that the officers (Jews) who held Jesus began to maltreat him, and because he would not protect himself began to vent upon him their devilish rage and vilest epithets.

Lu. 22:66-71; Jo. 18:19-27.—When daylight came Jesus was taken before the assembled chief priest, scribes and elders, an assembly called the Jewish council. It was probably in the presence of this council that the incident occurred of the smiting of Jesus by a bystander because he gave an unanswerable rejoinder to the high priest, who asked him the fool question, Who are your followers, and what do you teach? When Jesus was struck, he shot at his smiter another unanswerable bit of logic. John's mention of the sending of Jesus by Annas to Caiaphas at this point was probably nothing more than a formal turning over of the judgment of the case from the ex-high priest to the legally constituted high priest, and it is not unlikely that this point was prompted by Jesus raising the question of the legality of these proceedings. There can be little doubt that both these men were present at these scenes. That view is further confirmed by the fact that John, who wrote last of all, and doubtless was familiar with all these other writings when he wrote, does not mention the denials of Peter after he came inside until he tells the story of "Jesus before the council." It is altogether likely that verses 66-71 of Luke come in just after the incident of the smiting of Jesus, and after he had been formally turned over to the daylight assembly under Caiaphas.

Matt. 27:1, 2; Ma. 15:1; Lu. 23-1-7; Jo. 18:28-38.—The council speedily vote to put Jesus to death, but now they are confronted with the very annoying fact that it is not in their power to put him to death legally, their nation being under the protectorate of Rome, and the Roman government reserved to its own courts the right of life or death of its subjects. So they took Jesus away to the palace of the Roman governor, Pilate, and, as John informs us, the Jews refuse to enter the palace because the law was that if they entered the house of a Gentile

they would be ceremonially unclean and unfit to observe the Passover ceremonies. The Passover was to be eaten that (Thursday) evening at six o'clock. (Jesus, anticipating his arrest, had eaten the Passover with his disciples the evening before.) So the Jewish authorities desired to crucify Jesus and get him off the cross before six o'clock Thursday evening, at which time the Passover day began. Pilate humored them sufficiently to go out to them and ask for a statement of their accusation. At first they had none formulated, but wanted Pilate to condemn and execute him on the mere fact that the Jewish leaders had arrested him. Then they accuse him of being a traitor to the Roman government and exciting insurrection (a most colossal falsehood), and give color to the statement by quoting the words of Jesus that he was a king. When Pilate asked him of that statement Jesus explained what he had said to Pilate's entire satisfaction. The saying of Jesus that he bore witness to the truth and that all its seekers were attracted to him led Pilate to ask the very indefinite question, "What is truth?" Pilate wanted to set Jesus at liberty, but the leaders of the Jews protested so clamorously that he was afraid to do so, and when they incidentally mentioned Galilee he caught at the suggestion, and sent Jesus to Herod, ruler of that province, who was then at Jerusalem.

Lu. 23:8-12.—The crafty Herod, "that fox" about which Jesus had spoken in Luke 13:31-33, was glad to see Jesus, but after long questioning he failed so utterly to get from Jesus any display to gratify his morbid curiosity that in sheer despair and despite he set his bodyguard to mock and taunt Jesus concerning his claim to be a king, and seeing that there was no accusation against him worthy of note sent him back to Pilate clothed in apparel meant to overwhelm Jesus with public contempt. For some reason Herod and Pilate were at enmity, and this mutual exchange of prisoners healed the breach, though neither was willing to own that the real reason why he sent the prisoner to the other was because the difficulty in the case was too hard for him to solve. Neither could make even a show of justice and satisfy the clamoring Jews, hence each tried to throw the responsibility on the other, and by that strange process they became friends.

Matt. 27:3-10.—At this point Matthew records that Judas repented of his act when he saw that Jesus was condemned, and brought back the silver to the Jews. Their cold indifference drove him to self-destruction. Their hypocrisy was shown in the fact that although they were willing to barter with Judas to destroy Jesus, they were unwilling to put into their religious treasury those same pieces of silver which they gave to him.

In becoming guilty of this dastardly bit of crime they unconsciously fulfilled prophecy.

Matt. 27:11-14; Ma. 15:2-5.—Jesus is now stood again before Pilate, and when asked again if he was king of the Jews, answered, "Thou sayest" (rightly). But to the contemptible and lying accusations of the Jews he answered not a word, for they were beneath his notice. It is noted here that Pilate was greatly puzzled over the affair, and doubtless the worst of his dilemma was the question, how to do justice in the case and at the same time satisfy these bloodthirsty Jewish leaders.

Matt. 27:15-26; Ma. 15:6-15; Lu. 23:13-25; Jo. 18:39, 40.—Pilate thinks he sees a way out of the difficulty by appealing to the multitude. The custom of releasing and pardoning some Jewish prisoner from Roman custody at the Passover season had become established, and the governor thinks the people will ask for the release of Jesus. Just at this point Pilate's wife warns him not to make himself guilty by condemning Jesus, but the miserable Jewish leaders persuaded the rabble to cry out for the release of Barabbas rather than Jesus. John declares that Barabbas was a robber, but Luke tells that he was in prison for raising an insurrection. The mob cry out for a crucifixion of Jesus (a Roman mode of punishment), and when Pilate asked why, they burst into a tempest of unreasoning persistence for the death of Jesus by the most frightful and ignominious method known to that age. Pilate washed his hands before the crowd to publicly disclaim any responsibility for his death. But the fact that he did not release and protect Jesus was a public declaration of his weakness and complicity, and so greedily did the enemies of Jesus grasp at this voiceless promise of the death of Jesus that they quickly and gladly promised to take upon themselves all the responsibility for his death. Little did they realize what that meant as to the future of the Jewish nation. Pilate then gave order that Jesus should be publicly whipped and then crucified.

Matt. 27:27-31; Ma. 15:16-20; Jo. 19:1-5.—The soldiers who were to carry out these orders took occasion to make for themselves sport at the expense of Jesus. They clothed him in robes of mock royalty, and for a crown they put on his brow the suggestive thorn, for they believed that the sort of a kingdom over which he ruled was a kingdom of thorns. They little guessed how soon instead of the thorn should come up the fir-tree in its everlasting verdure. The reed which they put in his hand as the emblem of his power they used to torture him, thus unconsciously conveying the idea that the strength of his might as a ruler became the means of his bodily discomfort, all of which was true, seeing that he

volunteered to endure all this for the ultimate triumph of the truth. While thus arrayed Pilate brought him out again, declared him innocent, and cried, "Look at the man!" No doubt the patience and unrevengeful spirit with which Jesus endured all this was a wonder to Pilate.

Jo. 19:6-16.—As soon as the leaders of the Jews saw Jesus they renewed the wail for his crucifixion. Pilate says, Do it yourself. Their answer was that by Jewish law Jesus ought to die for blasphemy, because he had claimed to be the Son of God. That statement, coupled with what he had seen of Jesus, roused fears in Pilate that the claim of Jesus was true. He went back into the palace and attempted to question him, but Jesus would not reply, for Pilate was too much of a coward to follow the light which he already had. When he twitted Jesus with the power he had over him as a prisoner, Jesus quickly replied, You would have no power but for the forbearance of my Father, who holds your life in his hand, and for that reason the high priest, who should know God's will, and who through envy has delivered me to you demanding my death, has all the more to answer for. Pilate sought every means to release Jesus except the honrable one of simply exercising his legal authority, but to please the red-handed Jewish leaders and possibly because of fear that they would tell some of Pilate's meanness, he gives order that Jesus shall be crucified.

Matt. 27:32-44; Ma. 15:21-32; Lu. 23:26-38; Jo. 19:17-22.—As the soldiers leave the city with Jesus for the place of the crucifixion they are followed not only by the friends of Jesus, but by a great, profane rabble. It is noticed by Luke that Jesus speaks to his weeping friends of the calamity which shall soon come upon Jerusalem, which shall make people say, Happy are those who have no children to suffer, and make them desire to flee away to the rocks and mountains for shelter, for, adds Jesus, if such doings as these are allowed in the name of law, what scenes will be enacted when law is set aside and war and pillage reign supreme? Just where Golgotha was situated cannot now be told. Simon, of Cyrene, was probably a disciple, as were his two sons doubtless. He was probably taken along to carry the cross after Jesus could carry it no longer. At the place of execution they offered Jesus wine mingled with gall to stupefy him, but he would not drink it. As they nailed him to the cross Jesus prayed for the forgiveness of the executioners, declaring they were not conscious of what they did. According to custom the clothing of the one executed was distributed among the executioners. A thief was crucified on either side to lend ignominy to the scene, and the villainous rulers of the Jews mocked publicly the dying body of Jesus, taunted him on his

helplessness, and dared him to come down from the cross. Pilate's label which he put on the cross of Jesus greatly offended the Jewish leaders, but he would not change it, and so unconsciously declared the exact truth.

Jo. 19:23, 24.—The gambling of the soldiers for the seamless garment beneath the cross was another unconscious fulfillment of prophecy. The prophet had long ago foretold that the Messiah when he came would be delivered into the hands of just such nameless specimens of humanity.

Lu. 23:39-43.—A silver lining to the dark cloud is shown in the penitence of one of the thieves when he faced death. It may be that when he uttered this appeal to Jesus and received the reply that the thief had not yet been nailed to the cross. We can hardly conceive that they would be taunting Jesus after the agonies of their crucifixion. As to the identity of these thieves we have absolutely no light. This one believed Jesus, and got an immediate reward for his improvement of his first opportunity of salvation. Even those condemned thieves knew that Jesus was being unjustly treated.

Jo. 19:25-27.—The third utterance which Jesus made while on the cross was to commit his mother to the care of John the beloved. John was very intimate with Jesus, and no doubt in their former associations Mary had been a mother to John. It is likely that at this time Joseph was dead.

Matt. 27:45-56; Ma. 15:33-41; Lu. 23:44-49; Jo. 19:28-30.—The sixth hour was noon. The ninth would be three o'clock in the afternoon, the hour of the evening sacrifice offered daily by the Jewish high priest. For three hours Jesus had been hanging there, and in his unbearable agony felt that he had been left to bear the burden alone, hence his fourth utterance, one of passionate appeal for sympathy. His fifth utterance was, "I thirst." After this he said, "It is finished," and the seventh and last utterance was, "Father, into thy hands I commit my spirit." The "loud voice" which the first three writers mention was probably a great wail of anguish which preceded that last utterance, and which accompanied the rupture of the heart from which Jesus immediately died. Just as the darkness over the land was indication of the agitation of nature, so the rending of the temple veil was divine indication that the Levitical dispensation was at an end, and that no longer an earthly priest was to stand between God and the people. Matthew in his account here anticipates a little, and mentions at this point some things which did not take place until after the resurrection of Jesus, namely, the resurrection of some of the believers. The centurion who had command of the soldiers

was convinced by what he saw that the claim of Jesus to be the Son of God was correct.

Jo. 19:31-37.—As indicated, the coming Sabbath at this Passover season was to be a "high day." The Jewish leaders did not want the season defiled, so they asked that these crucified might be killed by breaking their legs so they could be hurried off the crosses and buried before six o'clock, when the Jewish Passover began. The soldiers, finding Jesus already dead, did not break his legs, but one pierced his side, and blood and water came out, showing that the heart had been ruptured, and so explaining why Jesus had died before the others.

Matt. 27:57-61; Ma. 15:42-47; Lu. 23:50-56; Jo. 19:38-42.—The crime of all the ages has been climaxed. The world's Redeemer is dead. His enemies are greatly rejoicing, and although heaven stands aghast at the crime, yet as they begin to understand that by death Jesus is to conquer death they also begin to rejoice with unspeakable joy. This man Joseph was rich, and a secret disciple, and Luke gives us to understand that in the council, to which he belonged, he had opposed the conspiracy against Jesus. Now he goes to Pilate and asks for the body of Jesus, and Pilate, having called the centurion who had charge of the execution, to find out whether or not Jesus is dead, gives the body to Joseph. John tells us at this point that Nicodemus, that ruler who came to Jesus by night, joined himself to Joseph and brought a great weight of very precious spices with which to prepare the body of Jesus for burial. It is very evident that both of these two men were believers, and that they, at least secretly, took the part of Jesus. This incident shows that Jesus was surely dead, for the centurion had so pronounced, Pilate had delivered the body, and the friends of Jesus had prepared it for burial. It was put in Joseph's new tomb. This was on the evening of what is our Thursday, just before six o'clock, for it was at that time that the Jewish Passover commenced.

Matt. 27:62-66.—Now occurs a phase of the history which, like the testimony to the death of Jesus, is very valuable. A guard is put about this tomb. The leaders of the Jews asked for it. They said, "That deceiver" claimed he would rise again. At their request Pilate sent a guard of soldiers to seal the tomb and guard it against any attempt to steal the body of Jesus. The great rock which Joseph had rolled to the door of the sepulcher was sealed with the government seal, which it was death to break, and the guard set to watch the tomb day and night.

Matt. 28:1-7; Ma. 16:1-8; Lu. 24:1-12; Jo. 20:1-10.—Now occurs the most important event in the entire story of humanity. About six o'clock

p. m. on the Jewish Sabbath, at which time the Sabbath ended and the first day of the week began, two Marys came to see the sepulcher. The other three writers indicate that these women arrived at the tomb about sunrise. Whether they had come and gone the evening before, or whether Matthew simply relates the beginning of a journey which did not end until after sunrise next morning, the reader must judge for himself. It is clear, however, that in the morning of what is the Christian Sabbath, very early, an angel descended, broke the seal, rolled away the stone, and Jesus came forth alive. It was at this point that many of the sleeping saints also arose. We are told by Matthew that the guards around the tomb became helpless as dead men. The women had been discussing whom they could have roll away the stone for them. Little did they think that an angel had already done that work. Comparing the accounts of Luke and Mark, it would seem that there first met the women two angels, who told them that he had risen. After that they probably entered into the tomb, as Mark declares, where they saw one sitting in a white robe. He, as well as the other two, declared that Jesus had risen, and these women were sent to tell the disciples and to declare that he would go before them into Galilee. From Luke's account it is evident that these two women were reinforced by a number of others either at the tomb or very shortly afterwards, and that they all carried the news of the resurrection. John tells us here that it was Mary Magdalene who brought the news to Peter and John, who seemed to have been together. Her language would indicate that she must either have been very much excited or else she had failed to catch the meaning of the angel's declaration that he was risen. Possibly she had thought the angels to be but men, or possibly she had gone away in breathless haste before they completed the information to her. At all events these two disciples started on a foot race to the sepulcher, and John outran Peter, but he did not have the courage to go into the tomb, but Peter did, as soon as he came up, and John followed him in. By this time most of the other women had gone home, and these two disciples now go also.

Matt. 28:8-10; Ma. 16:9-11; Jo. 20:11-18.—John's account, coupled with the others, on the first appearance of Jesus, indicates that Mary Magdalene must have returned to the sepulcher after she had announced to John and Peter the fact that the body of Jesus was not in the tomb. As she stood there weeping and looking into the tomb she saw two angels sitting there. Her answer to their question confirms the belief that she had not previously understood that Jesus had been resurrected. She turned away from the sepulcher and meets Jesus and talks with him,

and, as Mark tells us, this was the first appearance of Jesus after the resurrection. Now she hurries away to tell the others, and after this occurs what Matthew mentions in verses 8-10 of chapter 28; namely, that Jesus appears not only to Mary Magdalene, but also to two other women, who probably were coming to or going from the sepulcher later.

Matt. 28:11-15.—Here Matthew gives the account that the guard, having gone into the city and reported to the Jewish leaders the events of the resurrection, the Jewish assembly was speedily called, and after counseling together they thought it best to bribe the soldiers to lie, and declare that the disciples stole his body while the soldiers slept. It was death to a soldier to be found asleep on guard, and the story endangered their lives, but the Jewish leaders pledged themselves to stand between the soldiers and any danger which would result if Pilate should hear of the matter. It is very evident that these Jewish leaders had some kind of a sword over the head of Pilate by which he was kept in fear of opposing them.

Ma. 16:12, 13; Lu. 24:13-32.—The third recorded appearance of Jesus was to the two disciples on the way to Emmaus. One of these was Cleopas and the other was probably Luke. The answer of Cleopas to Jesus as he asked why they were sad meant about this: You seem to be the only man in Jerusalem who does not know what has happened there in the last few days. In answer to his question, "What things?" they tell him all about Jesus of Nazareth, and about the reports that certain of the women had seen a vision of angels, and that Jesus was alive. Then he spoke of the apostles (probably Peter and John) who had been to see the empty tomb. Jesus (whom they did not recognize) then began a discourse to them to show how the Scriptures had foretold these very things concerning himself. Still they did not know him, but they had become so interested in his talk that they pressed him to turn in with them at their journey's end. He did so, and when at the table he blessed and broke the bread for them this familiar action opened their eyes, as he intended, and, no doubt, without stopping to eat, he immediately got up and left. Perhaps they ate, but it was a hurried, excited repast, and with their hearts and minds full of a new light they hurried back immediately after the meal to Jerusalem.

Lu. 24:33-35.—When they arrived at Jerusalem they found the eleven apostles assembled, and learned that in the meantime Jesus had appeared to Peter, the fourth recorded appearance (though it is not impossible that this one and the one to the two disciples should change places).

These two added their testimony to what had happened on the way to Emmaus and at the supper table.

Jo. 20:19-23.—The situation was now growing exciting. It was now night of that memorable resurrection day, henceforth to be the Christian Sabbath, and for the same reason Thomas, who seemed to have been present when the eleven were assembled to hear the report of the appearance to Peter and to the two who walked to Emmaus, could not be present at that night gathering. But Jesus appeared at that secret meeting, John tells us, and breathed upon them the Holy Ghost. At this point he recited also the commission which was to characterize all their future activity.

Matt. 28:16-20; Ma. 16:14-18; Lu. 24:36-49; Jo. 20:24-29.—Eight days later the eleven were assembled in Galilee, this time Thomas being with them. They had told him of the previcus appearance, but he would not believe them, and said, "I will not believe except I see for myself." Upon this appearance Jesus appeals directly to doubting Thomas, and says, "Come here and satisfy yourself." This seems to have been at a feast, for it is recorded by Mark that they were sitting at a feast. Luke also tells us that they had been talking of Jesus, but they did not seem to have been expecting him at this stage, for they were affrighted. Here again Jesus repeats the great commission, "Go ye into all the world," etc. He also declares to them how they shall be exempted from all manner of evil, and gives a special list of signs which shall follow to encourage and convince the new church of the divinity of its mission. He gives them special instruction in regard to the Scriptures concerning himself, and enjoins them to preach him and his mission to all the world. He commands them to tarry in Jerusalem until they have a conscious clothing with power. Another very important thing which he did was to eat before them, thus proving his physical identity. He declares that he is not a spirit, but that he has flesh and bones.

Jo. 20:30, 31.— John here declares that Jesus did many other signs before his disciples which are not here recorded, and tells that the purpose was that no doubt should be left in their minds concerning his identity. The importance of their having no doubt of his identity is manifest in the fact which will be plain to all, that their entire future work of evangelization would depend upon their having never a question of this fact. The faith of future generations was in a large degree built upon it.

Jo. 21:1-8.—The seventh appearance of Jesus, being the third to the body of his disciples, was at Tiberias, in Galilee. Seven of the disciples went fishing. All night they toiled until the day was breaking and

caught nothing. In the morning Jesus was standing on the shore, but they did not know him, and when he asked, "Have you anything to eat?" they said, "We have caught nothing." He instructed them to cast the net on the other side of the vessel, and when it enclosed such a multitude of fishes that they could not draw it, John said, "It is the Lord standing on the shore." Upon this Peter jumped into the sea, and the other disciples brought the net full of fishes to land.

Jo. 21:9-14.—When they came upon the shore they found a fire, and a fish laid upon it. Evidently Jesus had also been fishing. He invited them to bring their fish to the fire, and asked them to come and break their fast. No doubt they begin their feast with the fish and the bread which they found in possession of Jesus.

Jo. 21:15-19.—After breakfast Jesus had that memorable discourse with Peter. Thrice Peter had denied him, thrice he here makes him reiterate his love. So emphatic were the words of Jesus that Peter was grieved at the third question, forgetting no doubt how he had three times denied his Master. Once he said, "Feed my lambs," twice he said, "Feed my sheep," and then he tells what should happen to this impulsive apostle when he became aged, showing what he should have to endure for his Master's sake, but finally and firmly enjoining, "Follow me."

Jo. 21:20-24.—We are told here that Peter asks Jesus, "What shall John do?" The answer to that question was, "What is that to thee?" We are told that the utterance of Jesus, "If I will that he tarry till I come," led some of the dsiciples to assume, wrongly, that John was not to see death.

Jo. 21:25.—The closing statement of John, that if all the things which Jesus did had been written the world would not contain the books, is simply another way of saying that had a minute account been given of all the things which Jesus did, literature would have been multiplied so indefinitely that there would have been no opportunity for readers to have fathomed its bulk or grasped its spirit.

Ma. 16:19, 20; Lu. 24:50-53.—Finally Mark and Luke declare that after these things Jesus led them out as far as Bethany, gave them a parting blessing, and was carried out of their sight. They returned joyfully and continued their work with diligence and gladness. Henceforth there was no doubt in their minds of the reality of that to which they bore witness, and constantly the witness was being strengthened by the signs which followed their work.

ACTS.

INTRODUCTION.

Acts (doings) of the apostles. Written in Greek. By Luke, the Gospel writer. About A. D. 64, probably written at Rome.

Early translations: 1. The Italic, a Latin translation made in North Africa, about fifty years after the death of St. John. This was revised by Jerome about 381 A. D., which revise was called the Vulgate (the standard version of Christendom for one thousand years). 2. The Peshito, a syriac version made near the same time as the Italic, in the language of Palestine at that time.

The book shows how Christianity was founded in the world by Christ's chosen apostles and preachers.

Luke saw many things here recorded, being with Paul at Philippi, also on his last journey to Jerusalem and his trip to Rome. He heard accounts from Paul, James, the church at Jerusalem, the church at Cæsarea, Philip the evangelist, and perhaps Cornelius.

The Gospel gives a history from the coming of Jesus into the world to the ascension. Acts begins here and writes a history of the church to the death of the apostles, and Revelation takes it there, describing the church's work to the end of time.

ANALYSIS.

Chapter 1.

1-11 Reference to the Gospel.
1-5 Origin of revival work.
6 Question of the disciples.
7, 8 Reply of Jesus.
9 Ascension.
10, 11 His return promised.
12-14 The disciples' prayer meeting.
15-26 Choice of an apostle in place of Judas.

Chapter 2.

1-4 The baptism of the spirit.
5-13 Amazement of the multitude.
14-36 Peter's Pentecostal sermon.
14, 15 Denial of drunkenness.
16-21 Explanation by prophecy.
22, 23 Jesus the fulfillment.
24-28 His resurrection proved by prophecy.
29-31 Appeal to their credulity.
32-36 Evidence that Jesus is the Christ.
37-42 Result of the sermon.
37 Conviction and inquiry.
38-40 Instruction.
41, 42 Conversion.
41 Baptism.
42 Indoctrination.
43-47 The new social condition.

Chapter 3.

1-8 Lame man healed at the beautiful gate.
9-11 Wonder of the people.
12-26 Peter's sermon at Solomon's porch.
12-16 The miracle ascribed to faith in Jesus.
17, 18 Jewish ignorance.
19-21 Repentance exhorted.
22, 23 Testimony of Moses.
24 Testimony of other prophets.
25, 26 Relation of the Jews to the covenant.

Chapter 4.

1-22 Enmity of the Sadducees.
1-4 Arrest of the apostles.
5-7 Their arraignment.
8-12 Their defense.
13, 14 Conviction of the Sadducees.
15-18 Their stubborn demand.
19-22 The apostles' refusal.
23-31 The Christians' prayer meeting.
32-37 Social effect of their conversion.

Chapter 5.

1-11 Hypocrisy of Ananias and his wife.
12-16 Sick folks healed.
17-42 Sadducees persecute the Christians.
17, 18 Imprisonment of the apostles.
19, 20 Let out by an angel.
21 The Jewish council assembled.
22-28 Arraignment of the apostles.
29-32 Defense of the apostles.
33 Murderous passion of the Sadducees.
34-39 Speech of Gamaliel to the council.
40 The apostles beaten and discharged.
41, 42 Their rejoicing and labor.

Chapter 6.

1-6 Deacons elected and ordained.
7 Church's progress.
8-15 Persecution of Stephen.
8, 9 Reason.
10-15 Nature of the persecution.

Chapter 7.

1-53 Stephen's speech before the council.
1-8 Abraham.
1-3 Call.
4-8 Entrance to promised land and test of faith.
8 Isaac and Jacob.
9-16 Joseph.
9 Sold into Egypt.
10 Made ruler of Egypt.
11-16 Jacob and family taken to Egypt.
17-19 Affliction in Egypt.
20-38 Moses.
20 Birth.
21, 22 Education.
23-28 Interference in behalf of his people.
29 Flight from Egypt.
30 Burning bush.
31-35 Talk with God.
36 Leads the Exodus.
37, 38 Prophesies.

39-41 Idolatry of Israel in the wilderness.
42, 43 God's attitude toward them.
44-46 The wilderness tabernacle.
47-50 Solomon's temple.
51-53 Israel reproached.
54-60 Martyrdom of Stephen.
54 Rage of his enemies.
55, 56 Stephen's vision.
57-60 His murder.

Chapter 8.
1-4 Persecution of the church.
5-13 Preaching of Philip in Samaria.
5-8 His miracles.
9-13 Simon believes.
14-17 Holy Ghost sent.
18-25 Peter rebukes Simon.
26-40 Preaching of Philip to the eunuch

Chapter 9.
1-19 Conversion of Saul.
1-9 Saul stricken.
10-19 Saul receives his sight.
20-22 Preaching of Saul.
23-25 Plot to kill Saul.
26-30 Introduction to the church.
31 Peace.
32-35 Healing of Aeneas.
36-43 Dorcas raised to life.

Chapter 10.
1-8 Vision of Cornelius.
9-16 Vision of Peter. The great sheet.
17-23 Servants of Cornelius call for Peter.
24-29 Peter goes to the home of Cornelius.
30-33 Cornelius relates his vision.
34-43 Peter's sermon to Cornelius' house.
44-48 Baptism of the spirit.

Chapter 11.
1-3 The Jews contend with Peter.
4-18 Peter's defense.

19-26 Foundation of the church at Antioch.
27-30 Antioch's missionary collection.

Chapter 12.

1-19 Persecution by Herod.
1, 2 Murder of James.
3-5 Imprisonment of Peter.
6-11 Liberation by an angel.
12-17 His report at the prayer meeting.
18, 19 Death of the guards.
20-23 Miserable death of Herod.
24-13-3 Ordination of Barnabas and Saul.
4-12 Bar-jesus struck with blindness.
13 Mark's return.
14-41 Paul's sermon at Antioch.
14-20 The Exodus and judges.
21, 22 The kingdom.
23 Jesus descended from David.
24, 25 John's testimony.
26-29 Why they crucified Jesus.
30-37 Resurrection of Jesus. Witnesses. Prophecy.
38, 39 Office of Jesus.
40, 41 Warning.
42, 43 Request for the sermon's repetition.
44-52 Paul's second service at Antioch.
44, 45 Jealousy of the Jews.
46-49 Paul turns to the Gentiles.
50-52 Jewish persecution.

Chapter 14.

1-7 Paul and Barnabas at Iconium.
1 Many believe.
2-4 Jewish opposition.
5-7 Jewish plot.
8-20 Paul and Barnabas at Lystra.
8-10 The cripple healed.
11-13 Attempt to worship the apostles.
14-18 Their speech in restraint.
19, 20 Paul stoned.
21-28 Preaching at Derbe and return to Antioch.

Chapter 15.
1-21 Council at Jerusalem.
1, 2 Delegation from Antioch.
3 Their preaching en route.
4, 5 Their experience related.
6, 7 Discussion in council.
7-11 Speech of Peter.
12 Testimony of Paul and Barnabas.
13-21 Decision rendered by James.
22-29 Judas and Silas carry the decision to Antioch.
30-35 The decision read at Antioch.
36-39 Disagreement of Barnabas and Paul.
40-16-5 Paul starts on his second missionary tour.
40-16-1 Silas chosen.
1-3 Timothy circumcised at Lystra.
4, 5 The council decree delivered.
6-10 Paul's vision at Troas.
11-15 Conversion of Lydia at Philippi.
16-18 Evil spirit cast out of a damsel.
19-24 Paul and Silas beaten and imprisoned.
25-34 Conversion of the jailer and family.
35-40 Paul and Silas brought out of prison.
Chapter 17.
1-9 Paul and Silas at Thessalonica.
1-4 Paul preaching in the synagogue.
5-9 The Jewish mob.
10-13 Paul and Silas at Berea.
10-12 Character of the Bereans.
13 Trouble from the Thessalonians.
14-34 Paul at Athens.
14, 15 Paul sent from Berea.
16-18 His contest with the philosophers.
19-21 They ask Paul to preach.
22-31 Paul's sermon on Mars Hill.
32-34 Its effect.
Chapter 18.
1-17 Paul at Corinth.
1-6 His stay with Aquilla.
7 His stay with Titus Justus.
8 Crispus believes.

9-11 Paul's vision and stay at Corinth.
12-17 Incident of Gallio.
18-22 Paul returns via Ephesus and Cæsarea to Antioch.
23 Paul's third missionary tour begun.
24-28 Apollos at Ephesus.
Chapter 19.
1-7 Paul christens Apollos' Ephesian disciples.
8-41 Paul's ministry in Ephesus.
8 In the synagogue.
9, 10 In the school of Tyrannus.
11, 12 Paul's miracles.
13-16 Presumption of the exorcists.
17-20 Result.
21, 22 Erastus and Timothy sent to Macedonia.
23-27 Speech of Demetrius.
28, 29 Anger of his hearers against Paul.
30-34 Paul restrained from the theater.
35-41 Speech of the town clerk.
Chapter 20.
1-6 Paul's trip through Macedonia and Greece.
7-12 Paul's sermon and miracle at Troas.
13-16 Assos, Mitylene, Samos, Miletus.
17-38 Paul's speech to the Ephesian elders.
17-21 His past record.
22-27 His future prospects.
28-31 Counsel to the elders.
32-35 His example to them.
36-38 The adieu.
Chapter 21.
1-3 Cos, Rhodes, Patara, Tyre.
4-6 The prayer meeting on the beach.
7-14 Ptolemais and Cæsarea. Prophecy of Agabus.
15-17 Arrival at Jerusalem.
18-23-22 Paul at Jerusalem.
18, 19 His work described.
20-25 Advice of James and the elders to Paul.
26 Paul's obedience.
27-30 Mobbed by Asiatic Jews.
31-36 Rescued by the chief captain.
37-40 Paul's interview with him.

Chapter 22.
1-21 Paul's defense to the Jews.
1-5 Birth and former history.
6-16 Conversion.
17-21 God's message to him in the temple.
22-24 Rage of the Jewish mob.
25-29 Paul asserts his Roman citizenship.
30-23-9 His speech before the Jewish council.
10, 11 Paul put in the castle for safety.
12-15 Conspiracy of the Jews against Paul.
16-22 The chief captain informed of the plot.
23-35 Paul sent to Cæsarea.
23, 24 The military guard.
25-30 Letter of the captain to Governor Felix.
31-35 The departure by night.
Chapter 24.
1-23 Paul's trial before Felix.
1 The accusers.
2-9 Speech of Tertullus.
10-21 Paul's answer.
22, 23 Decision deferred.
24-27 Desire of Felix to be bribed.
Chapter 25.
1-12 Paul's trial before Festus.
1-3 Request of the Jews.
4, 5 Answer of Festus.
6, 7 The Jews accuse Paul.
8 Paul's answer.
9 Temporizing of Festus.
10-12 Paul's appeal to Cæsar.
13-22 Festus tells Agrippa of Paul's case.
23-27 Speech of Festus on bringing Paul before Agrippa.
Chapter 26.
1-32 Paul's defense before Agrippa.
1-3 Preface.
4-11 Paul's manner of religion as a Jew.
12-18 His conversion to Christianity.
19-23 His work as a Christian minister.
24-29 Conclusion (to Festus and Agrippa).
30-32 Decision of Agrippa.

Chapter 27.

1-28-15 Paul's journey to Rome.
1-8 Sidon, Myra (transferred), Fair Haven.
9-13 Paul's advice to winter unheeded.
14-20 The tempest.
21-26 Paul's reproof and encouragement.
27-29 The vessel anchored near Malta.
30-32 Sailors restrained from deserting.
33-38 Paul encourages them to eat.
39-41 The shipwreck.
42-44 Their escape.

Chapter 28.

1-6 Paul's adventure with a viper.
7-10 His miracles in Malta.
11-15 Syracuse, Rhegium, Puteoli, Rome.
16-31 Paul at Rome.
16-22 Conference with the Jews.
23-29 His sermon to them.
30, 31 His stay there.

LESSON NOTES.

Ch. 1:1-11.—In his reference to the Gospel, "the former treatise" refers to the Gospel writing by Luke, which had been, as was this letter, directed to Theophilus. The writer notes that Jesus began, in the Gospel dispensation, to do and teach what had never been done or taught before, and what he began, his disciples were to continue after his ascension. After his resurrection he appeared a number of times to his disciples to properly substantiate their faith, and give them specific directions as to waiting at Jerusalem for a spirit baptism which should formally usher in the spirit dispensation, just as John's baptism formally ushered in the dispensation of repentance and faith in the Messiah. Their question as to whether he would speedily restore the supremacy of Israel showed that they had not caught the idea either as to who was the true Israel or how Jesus was to subdue error by a long battle. His answer warned them not to engage their minds with that question, but to concern themselves solely with spreading abroad the truth with which they were acquainted and leave the Father to work out the results in his own way. Having said these things he was translated before their eyes, and as they gazed after

him two shining visitors informed them that he should in like manner come again. (See Rev. 19.)

12-14.—The prayer meeting which the disciples hold, as here mentioned, is the first one on record among the company of Christ's followers. No doubt each one felt the need of prayer in that season of loneliness and time when they were beginning to realize their burden of responsibility. All the apostles were there, except Judas, and over one hundred other disciples, and their prayers were continuous and importunate.

15-26.—One very important result of this condition was to set the company to studying the Scriptures. Peter now begins to formulate for use the knowledge which he has been acquiring, and finds in it an argument which turns their despair into strength. These things had happened just as the Scriptures had foretold, and therefore it was evident that this company of disciples was to make important history in the divine scheme for the salvation of the world. Accordingly, after prayer for a knowledge of the divine will in the matter, they select to fill the place of Judas one who had been a believer and an eye-witness of the events of the life of Jesus since the baptism of John—Matthias.

Ch. 2:1-4.—Ten days after the ascension was Pentecost (the fiftieth day after the second day of the Passover feast), coming about the end of May. The disciples have manifested to them split tongues, resembling flame, prophetic of the profusion and consuming power of the messages which the Christians should bear. The phrase "other tongues" were better rendered "various tongues."

5-13.—The disciples were dwellers in that Jewish land to which the eyes of the nations were looking. The inhabitants had scattered from there to all the marts of the world, and back to it they came periodically for worship, and especially because it was there that they looked for the appearance of the promised Jewish Messiah. In this way these dwellers in the land, if observant, would form the acquaintance of many languages. Seeing that there was a cosmopolitan audience about them at Jerusalem, the disciples began to use these various languages, that the users of the different languages there represented might understand. The unanimity of their testimony about the wonderful works of God as represented in the life, death and resurrection of Jesus of Nazareth arrested attention and produced a sensation. Their enemies mockingly declared that they were drunk, but that view of the case did not satisfy the intelligent and unprejudiced portion of the company.

14-36.—In his Pentecostal sermon Peter flatly denies the charge of

intoxication and cites the hour, nine a. m., to show the absurdity of the charge. Even to this day that would be a most unlikely hour for a drunken revelry. But he does not delay to give explanation of the phenomenon. Again he draws upon his Scripture knowledge, and by an extensive quotation from Joel 2 shows that this also is in line with God's previously declared purpose. Then he touches the main issue of the question by citing evidence which not even the enemies could contradict, to show that Jesus fulfilled all the conditions of Messiahship, and declares that God had resurrected Jesus, quoting prophecy to verify that view. Here he appeals to their knowledge of David's history to gain their credence to the logic that David was prophesying of the Christ. And finally he concludes with the personal witness of the disciples that Jesus had been raised from the dead, and having been exalted to God's right hand, had thus poured out the spirit as all had witnessed. David, he shows, could not have been meant in that language, but it assuredly refers to Jesus, who was made both Lord and Christ.

37-42.—The result of this sermon was such a conviction of the truth that the hearers became restless and sought the advice of the apostles. Their advice was the same as John the Baptist had given, "Repent to the extent of quitting your sins," and the other part of the advice was, not to believe on one who should come, but on one who had come. Thus, he declares, you shall receive the Holy Ghost, for the promise extends to all who will accept. About three thousand did accept, and were baptized that day, and at once the disciples began the work of indoctrinating the new converts and leading them in the way of prayer.

43-47.—The picture of the new social condition shows how genuine was this work of grace. It is at once evident that many of the converts were the humble poor. This kind of conversions which would lead the subject to part with his possessions and give them to the poor meant much. Hypocrisy had not yet had time to creep into the new religious company. Their minds were wholly occupied with the work of reaching after and rescuing souls. For this reason they were in favor with the people, and day by day the church was being increased. Miracles were being worked by the apostles to emphasize the truth which they preached.

Ch. 3:1-8.—At three p. m. one day, as Peter and John went up to the temple, this man, lame from birth, was healed at the beautiful gate. This public miracle drew tremendous pressure of attention to the new movement and to the name of Jesus of Nazareth.

9-11.—The reason for this miracle was instantly apparent. The people came rushing together under strong excitement. God had evidently been

working not in his usual way of healing through a process involving a length of time, but in the unusual process of instantaneous healing, for the purpose of arresting attention and centering interest—just as in the days of Moses he had developed the almond branch and fruit, not by his usual method, but by an unusual method, for the same reason.

12-26.—Peter is not slow to seize the opportunity. At the porch of the temple this timid, shrinking disciple who had thrice denied his Lord, now made conscious by the presence of God's manifested spirit and the study of the Scriptures of the greatness of this cause, mightily preaches Jesus as the Christ, just as he had done on Pentecost. He ascribes this miracle to Jesus of Nazareth, and again directly charges the Jewish people with having murdered him, after having elected to save from death a murderer in his stead. He puts forward himself and his associates as witnesses of the resurrection of Jesus, and declares that faith in him has made this man strong. At this point he tempers the severity of the accusations by expressing his belief that the ignorance of the enemies of Jesus was accountable for the catastrophe. It should be noted, however, that he does not intimate that they were not responsible for that ignorance. On the other hand the whole history of the case shows that they were held responsible; but he adds that the Christ in so suffering had fulfilled the predictions of the prophets concerning him. Then he exhorted the people to repent, have their sins blotted out, and experience that refreshing from the presence of the Lord which will make them ready for the return of Jesus, who is to come back again in the fullness of time, as all the prophets had foretold. Moses had foretold that one should be raised up from among this chosen family who should speak with authority, and obedience to whom should prove the only safety to the people. The other prophets had foretold similar things, and therefore he concludes, Seeing that you all belong to this very chosen family, God has first directed this message and these blessings to you by sending Jesus to turn you each from your iniquities.

Ch. 4:1-22.—This sermon, as was to be expected, stirred up the old enemies of Jesus. The Sadducees did not believe in any resurrection, and because the high priest was of that sect and they were in power, they arrested and imprisoned the apostles over night. But they could not arrest the progress of the truth, for by this time two thousand more had joined themselves to the believers in Jesus, bringing the total up to about five thousand men, probably besides women and children. Next morning they were arraigned before the high priest and his advisers and questioned as to the power and authority by which they worked. Now they find to

their astonishment that the shrinking Peter, who at the trial of Jesus had profanely denied his Master, had come to be a giant. He boldly answered, We do this in the name of Jesus, whom you murdered, and whom, though you builders set him at naught, God raised from the dead and made the chief corner-stone, and he is the only possible way by which men may be saved. These intellectually polished scions of the priesthood were mentally paralyzed at the display of irrefutable logic and confidence on the part of these apostles, whom they styled "unlearned and ignorant" because they did not belong to the learned professions, but they had by no means forgotten Jesus, and they noted with grief that these apostles were following in his train of calm and irresistible force of argument. What they had aimed to kill by the murder of Jesus seemed to be just rising into vigorous life. In desperation they conferred among themselves, and seeing that they could not possibly deny the miracle, they resolved to peremptorily demand that the apostles cease to teach of Jesus. Then Peter and John rise to the occasion and make them judge for themselves that it is proper to obey God rather than these Jewish officials, and declare that they intend to continue to publish that of which they had knowledge. The Sadducees raved and threatened, but were afraid to lay violent hands on the apostles for fear the people would rise in revolt and destroy the priests, and so they were obliged to release them.

23-31.—When the apostles returned to the company of Christians and reported what had been done, the company joined in a mighty chorus of prayer, quoting David the prophet to show how both the Gentiles and the rulers of the Jews had conspired to do violence to Jesus and terrorize his followers. They asked especially for courage for themselves and the continuance of God's help, and their prayer was visibly answered.

32-37.—This social effect of their conversion is accounted for by the fact that these early Christians were making it their sole business to evangelize the world, and had no conscious need of means other than for that purpose. Whether or not their concept of the time of Jesus' return was correct, yet it is certain that this method was indispensable to the accomplishment of the work which these first Christians were set to do, that the proper foundations might be laid for the permanent and world-wide spread of Christianity. And who can say that had this course been continued the world might not, centuries ago, have been actually prepared for his return? The Levite, Barnabas, mentioned here was the one who later on brings Paul into prominence after his conversion.

Ch. 5:1-11.—But every good coin will sooner or later be counterfeited. It was a great compliment to the genuineness and success of this new

movement to find that it was so great that some people wanted to share the glory of it even though they lacked energy to honestly fulfill the conditions. There was no requirement, expressed or implied, that property should be thus brought. It was a purely voluntary matter. The lie which Ananias here told was an extraordinarily aggravating one, since it embraced not only the sin of lying, but of doing so under personal conditions, self-arranged and purely voluntary. The new church was in imminent peril. If that hypocrisy should succeed it would be likely to so permeate the entire church that its whole usefulness would be permanently impaired if not destroyed. Many would follow the example, and the Christian company would come at once into reproach. Hence this startling warning by a frightful example.

12-16.—Miracles of healing continued to be worked by the apostles. Public attention was the more intensely arrested and centered in this great religious movement, and not only Jerusalem, but all the region round about was stirred. In furtherance of the plan for which these miracles were introduced, all who were brought were healed.

17-42.—Now the rage of the Sadducees has had time to crystallize once more into action. The doctrine which they had committed the crime of the ages to suppress was growing daily, and threatened to swallow up the nation. Again they put the apostles in prison, and towards morning an angel let them out and commanded them to continue to give their message, so that at daybreak they were found again at the temple engaged in their work. When the Jewish council was called in the morning and these men were not found in the prison there was consternation among the Jewish leaders. They did not know what was likely to happen next. Again they sent to the temple and brought the apostles, but very gently this time, for they feared that the people might roughly handle the council. The question of the high priest was very suggestive. The old hypocrite tries to infer that the Jewish leaders had nothing to do with the death of Jesus. The apostles replied quickly and emphatically, You did murder Jesus, and God has resurrected and exalted him to save Israel from sin, and both ourselves and the Holy Spirit are witnesses of these things. This bold and cutting charge stung them to the quick, and they are drunken with murderous passion, and would have killed the apostles at once had they dared. The speech of Gamaliel, perhaps the most noted instructor of that day, was notorious for its good sense and reason, and his conclusion was so irresistible that they could not do otherwise than accept it. But their devilish passions required some kind of an outlet, and they could not forbear the temptation to abuse these followers of

Jesus, after which they let them go. But the apostles, far from being discouraged by this treatment, now rejoiced that they were accorded the honor to suffer for their Master's sake, and went gladly back to their work of teaching and preaching.

Ch. 6:1-6.—An evidence of the growth of this new church is here given in the fact of the election of deacons. Grecian Jews were Jews whose native place was Greece, and who returned to Jerusalem to worship. It is suggested that the seeming partiality was not intentional, but simply the effort of the resident Jews to have their own friends well cared for. The wisdom of the leaders was demonstrated by the fact that they chose men to look specially after this matter, that no trouble might grow out of it. Seven was a natural number, signifying completeness among the Jewish people. Stephen was one of these, and the wisdom which he soon afterward displayed showed that they had selected an ideal body of men.

7.—It must have been a matter of extreme anxiety, on the part of the old enemies of Jesus and the disciples, to see the rapidity and stability of the church's growth. Even the Jewish priests were being converted to the faith, yet they were not wise enough to see that their murder of Jesus and persecution of his disciples had only added fuel to the flame.

8-15.—And so they began anew their senseless persecution. Stephen, one of the seven, signalized himself as a leader in his work, and so made himself a target for these enemies. First of all they began a wordy dispute with him, but soon discovered that in argument he was more than a match for them. Next they resorted to their old tricks. They hired liars to slander him, and raised a mob and brought him before the Jewish council to face their false accusation.

Ch. 7:1-53.—The speech of Stephen before the council is one of the most remarkable defenses on record. He begins with the call of their common father Abraham, traces his movements to the land of promise, makes special note of his faith, when all the circumstances seemed to be against him, speaks of his descendants, tracing carefully the history of Joseph, from his boyhood to the time when, as ruler of Egypt, he cared for his father's family, and buried Jacob with honor in the promised land; reminds them of the affliction in Egypt, calls them to witness the birth, education and life work of Moses, the leader of the Hebrew nation, and quotes specially the prophecy which Moses made near the close of his life regarding the rising up out of Judaism of a great prophet. Notwithstanding the prestige of Moses, the people whom he led turned against him and fell into idolatry. And for this Stephen shows that God through the prophets turned against Israel and foretold that they should be

carried into captivity to Babylon. He cites them to the building of the wilderness tabernacle, prepared under God's direction, and brought by the Hebrew nation into the promised land. He mentions the magnificent temple built by Solomon, but quotes the prophets to prove that God is too great to be confined within the precincts of even so great a house. And finally, he reproaches their stubborn resistance to the truth, likens their spirit to that of their fathers, who persecuted and killed the prophets, and charges them directly with now having become the betrayers and murderers of the Christ—a nation who had received God's law at the hands of angels and refused to keep it. The entire speech has for its object the demonstration of the magnificent possibilities of this chosen people, and how because of their stubborn disregard for God's expressed will they were rendering void all the noble plans which God had purposed to work out at their hands. The speech was logical and irresistible, and we would naturally expect that such a one would produce an ungovernable tumult of passion.

54-60.—Their rage was so great that language failed them in the expression of their hatred. Stephen, on the other hand, looking into heaven, declared to them the vision that he saw. It requires no great stretch of the imagination to understand that one who was so soon to be received through the gates into the everlasting city should have shown to him a vision of the city whose gates were so soon to swing open to welcome him in. But his declaration only turned their impotent rage into murderous activity, and as they cast him out of the city and hammered him to death with stones, he cried with a loud voice that all might hear that forgiving supplication which he had learned from his blessed Master, "Lay not this sin to their charge." Little did he know how mighty a work he was accomplishing in his death, for there stood before him as referee one young Saul, and into his soul this object lesson burned its way forever. Out of the grave of Stephen, Saul was to arise to become the mightiest champion of the Christian faith.

Ch. 8:1-4.—A great concert of persecution began at once. The leaven of the spirit was working mightily in Saul, as was shown by the fact that he was foremost of all his countrymen in the persecution of Christians. Such as he would be obliged either to accept such a faith as Stephen had shown or to fight it with relentless fury. He begun to do the latter, and in so doing scattered firebrands which far and wide kindled unquenchable flames.

5-13.—Philip, here mentioned, was another of the deacons. It is not improbable that this persecution was directed particularly at this body

of deacons, because of the particular prominence and success which attended their administrations. At this point the Gospel is formally introduced to the Samaritan nation (half Jew and half Gentile), and the miracles which he did produced tremendous results as to the reception of the Gospel. The "Simon" mentioned here, having been by profession a trickster, had a great reputation among these primitive people. When he saw the success of Philip's work he joined the company, was baptized, and followed with Philip, thinking, no doubt, that he was about to receive new and advanced object lessons in trickery.

14-17.—The sending of the Holy Ghost, here mentioned, introduces us to the fact that there were practically three distinct and open manifestations of the Holy Spirit from the standpoint of nationality. The first was for the Jewish race at Pentecost. The second was for this mixed race of Samaria, God, in this manner, publicly approving the carrying of the Gospel beyond the Jewish nation, guarding, however, the possibility of an early rupture of the church by making on this occasion the coming of the spirit to be manifested under the authority of the apostles. Later, in the same way, it will be discovered that the Gospel was, by God's approval, carried to the Gentiles, as witnessed by the case of Cornelius. A similar manifestation was still later given at Ephesus at Paul's hand, for a specific and definite purpose.

18-25.—What had been previously said of Simon is here verified by his offer to buy the authority to do supernatural work. The rebuke which Peter here gives him was so pointed and galling that Simon repents of his attitude and desires the prayers of the apostles that the displeasure of God may be turned away from him. As Peter and John returned to Jerusalem they preached in many Samaritan villages, for they understand now clearly the motive of their great Master when he taught among Samaritans, and they know they are following the lead of his directions.

26-40.—But Philip travels southwestwardly through the Palestine country under the direction of an angel, that he might intercept a distinguished traveler on the way from Jerusalem to Ethiopia. This eunuch was evidently a proselyte to Judaism. He had been to Jerusalem to the recent feast of Pentecost, and it is not impossible that he had attended the very Passover at which Jesus was crucified, though probably, if he had heard of the event at all, he had attached little significance to it. The passage which he was reading was one of Isaiah's prophesies of the Christ. The question of Philip at once arrested his attention and showed the teachableness of his mind. In answer to his questions, Philip showed how the prophecy was fulfilled in Jesus of Nazareth. So clear was the

lesson that the eunuch himself asked for Christian baptism, after which he went rejoicing home to upper Egypt. Philip turned northward, preaching at Azotus (Ashdod), and on up the coast until he came to Cæsarea.

Ch. 9:1-19.—Saul's rage still intensified. He had been very successful in crushing prominent Christian leaders about Jerusalem, and he now proposes to follow the believers to Damascus, about one hundred and thirty miles northeast. The one further event which was necessary to turn the scale of his mind in favor of Christianity was about to take place. He sees a light, he hears a voice calling his own name. The language of verse 8 indicates, especially in the light of Paul's later utterances, that this light permanently impaired Saul's eyesight, and his reference at the close of his letter to the Galatians indicates that he was then suffering from that thorn in the flesh, which elsewhere he declares that he had thrice besought God that it might depart from him. It is likely that because Saul refused to be convinced by the sufficient evidence which he had already received, and possibly had demanded of the Almighty a view of his glory as a condition of belief, that God gave it to him on this occasion, to Saul's lasting bodily discomfort. At least this vision filled up the measure of Saul's conviction and he yielded. For three days he was entirely without vision and took no nourishment. So far-reaching had become Saul's reputation that it required some argument with Ananias before he would believe that Saul was not pretending. Verse 16 suggests that God required of Saul something of the suffering which he had put upon the early Christians.

19-22.—After his conversion he staid a few days in Damascus, and at once began to preach Jesus in the synagogue. This fact amazed all the hearers, and the significant statement is made that he confounded the Jews in argument, proving that Jesus is the Christ. This was due no doubt to the fact that Paul was thoroughly educated, and that when he did receive the true light and brought to bear his disciplined mind against error he was irrefutable.

23-25.—As soon as it became clearly apparent to the Jews that Paul had become a mighty Christian they at once began to plot his ruin. When they watched the gates day and night to kill him his Christian friends let him down over the wall secretly, thus enabling him to escape the plot. Saul was now beginning to taste something of the terror which he had lately put upon others.

26-30.—When he comes to Jerusalem the Christians refuse to receive him, not knowing the certainty of his conversion. No doubt that was

a very discouraging moment to Saul, but it is likely that he blamed no one for it but himself. Barnabas, already mentioned as the Levite who sold his possession and gave it to the church, who in some way had learned the truth of the matter, brought Saul and introduced him to the apostles. This opened the way for him to come and go freely among the Christians at Jerusalem, and so effectively did he preach and argue against the Jews that they plotted at Jerusalem to kill him. And so the Christians brought him down to Cæsarea and sent him to Tarsus, his native city.

31.—Here it is recorded that the church in Judea, Galilee and Samaria had peace, and that great numbers were added to it. Its most effective Jewish enemy had become its warmest friend. The Jewish people could not easily find another Saul of Tarsus to persecute the church.

32-35.—Lydda was nothwest of Jerusalem, authorities say, about five miles from Joppa, which was on the coast. The healing of Eneas was an advertisement throughout all those regions of Christianity. The history of this event leads up to the very important story of the introduction of the Gospel to the Gentiles.

36-43.—From Lydda, Peter went to Joppa. He had been sent for in haste by the friends of a disciple named Dorcas, who had died. This is the first recorded instance in which a disciple of Jesus performed the miracle of raising to life the dead. Naturally the report would cause intense wonder and excitement, and would turn the minds of all the people not only to the beloved woman, whom they all reverenced, but also to the new religion which was growing so rapidly into fame and power. Peter staid many days in that city with Simon the tanner.

Ch. 10:1-8.—While he was there Cornelius, a devout centurion of Cæsarea, saw a vision of an angel coming to him and commending his righteous life. The angel told him to send to Joppa and bring Peter, who should give him instructions. He obeyed immediately.

9-16.—At noon the next day, as Peter was on the house top, where he had gone for prayer, and while he was waiting for dinner, he also saw a vision, in which he was commanded to slay and eat many creatures which the Jewish law declared unclean. Peter protested that he could not so violate the law, but God taught him by thrice presenting the vision and thrice giving him the command, not to call unclean what God pleased to call clean.

17-23.—Peter was much perplexed about this vision, and while he sat pondering over it the three men sent by Cornelius appeared and inquired for him. The language of verse 19 indicates that the spirit used this vision as the means by which it was made clear to Peter that he should

immediately accompany these men as Cornelius had asked. According to the laws of Eastern hospitality he called them in and lodged them for the night.

23-29.—On the morrow they set out for Cæsarea. Cornelius had called together his friends in honor of his coming. It is evident from verse 25 that he had not been much instructed in the religion of Judaism, for he began to worship the apostles. Peter's training at once forbade that, and he frankly said to Cornelius, "It is unlawful for us Jews to enter the dwelling places of Gentiles. But God has recently taught me a lesson, and so I am here to know your desires."

30-33.—Cornelius simply relates his vision to Peter, and adds, "We are together here to hear what the Lord has commanded you to say."

34-43.—Here Peter preaches a sermon which marks an epoch in the Christian movement. The first statement which he makes is that God accepts every man of every nationality who does righteously. He assumes (verses 36-38) that Cornelius knows something of the history of the Christian movement, which would indicate that it had been widely observed and talked about. He names himself and his co-workers as witnesses of the work, the death and the resurrection of Jesus, and adds finally that Jesus had charged them to preach him to the people as judge of living and dead, to whom all the prophets bore witness and by whom all believers should receive pardon.

44-48.—The effect of this message was instantaneous. The Holy Ghost came upon the company to the astonishment of the Jews who had accompanied Peter. The manifestation was similar to Pentecost. It was, indeed, the Gentile Pentecost. And so plain was it that God had accepted them that Peter said, "These should be baptized." He so commanded, and then remained with them many days.

Ch. 11:1-3.—As was naturally to be expected, when the Jewish Christians heard of Peter's going to the home of Cornelius they reproached him for violating Jewish law. They believed Christianity to be only a form of Judaism, and thought of it as for the Jews exclusively. They had neither thought nor desire that it should extend beyond the confines of their own country.

4-18.—Peter's defense was a detailed statement of his experience, telling both his vision and that of Cornelius, and how the company in this Gentile house had been baptized with the Holy Ghost as the Jewish Christians on Pentecost. Hence he concludes, I did not feel myself at liberty to withstand God. And his hearers consented that God had granted this gospel of repentance also to the Gentiles.

19-26.—Upon the persecution of Stephen the Christians were scattered from Jerusalem and went far and near preaching the Gospel only to the Jews. But there were certain men of Cyprus and Cyrene who went to Antioch and there preached the Gospel not only to the Jews, but probably to the Gentiles also. Antioch was on the coast north of Cæsarea, and so strong did the organization become there that tidings of its work came to Jerusalem, and the mother church sent Barnabas to Antioch to encourage and establish the new organization. He, in process of time, went to Tarsus and brought Saul to Antioch, and they two were pastors of that church for one year. It was here that the disciples were first called Christians.

27-30.—It is recorded at this point that on one occasion certain prophets came down from Jerusalem to Antioch, and that one of them, named Agabus, foretold a famine which was to be almost universal. It is also recorded that on the occasion of the famine the church at Antioch took the first missionary collection on record and sent it to their brethren in the church at Jerusalem. The collection was carried by the pastors, Barnabas and Saul.

Ch. 12:1-19.—Herod, the old fox about whom Jesus had spoken, now rises as an enemy of the Christian church. What particular thing roused his wrath we are not informed, but he thinks to stay the progress of the church by killing and imprisonment. He was evidently trying to please the Jews, and on their festal occasion had Peter put in prison, guarded by soldiers, and was to bring him forth to be the target of Jewish indignity after the feast. But he had not reckoned on divine interference with his well laid plans. It was highly necessary that the great apostle of Christianity should continue his work. Bolts, bars and soldier guards availed nothing against the divine messenger. Peter's chains fell off. The prison doors swung open and he walked out into the night behind his mysterious benefactor. When they were well away from the prison the angel departed and Peter was left to pursue his own course. He went to the house of Mary, the mother of John Mark. At that very place and time a prayer meeting was in progress, and at his knock the maid, Rhoda, answered, but as soon as she recognized Peter's voice lost her presence of mind and ran back to the crowd without waiting to let him in. Those praying Christians also thought that she had lost her mind when she declared that Peter was at the gate, but her reiteration of the truth of the matter and Peter's continuous knocking brought them to their senses, and they opened to him, paralyzed with astonishment as he told the story of his deliverance. After instructing them to tell James and

the brethren he departs, probably without telling them where he was going, that he might hide from the authorities, who would soon be astir. When daylight came there was consternation at the prison. Two sleeping soldiers awakened and felt for their prisoner. They sat up and stared. They examined his discarded shackles and looked aghast. They carried the news to the guard without and horrified them. The authorities sent for Peter and the guards could make no excuse. There was no alternative for them. Death was the only penalty. After this Herod went from Judea to Cæsarea, the Roman capital of the province.

20-23.—To this miserable man punishment came swift and sure. He had been in antagonism with the people of Tyre and Sidon, and for the reason that they were dependent upon the king, they had confessed and made overtures for peace. This victory gratified the king, and their flattery roused his vanity until he was willing to accept from them the worship due to God, and immediately he was smitten and died miserably for his sacrilege.

24-13-3.—Here it is recorded that after Barnabas and Saul had carried the collection to Jerusalem they performed their errand there and returned to Antioch, taking with them John Mark. There were at Antioch a great company of prophets and teachers, and in their worship it was revealed to them that they should set apart Barnabas and Saul for missionary work, so they laid their hands upon them, fasting and praying, and sent them away.

4-12.—Here begins Paul's first missionary journey. They go to the seacoast, Seleucia, a little way from Antioch. From there they go to the isle of Cyprus and at Salamis, in the east end of the island, they preached in the synagogue. They go through the island, and when they come to Paphos in the west end they met the pro-consul of the island, Sergius Paulus, a man of much intelligence. At his request Paul and Barnabas preached to him, and Bar-jesus, a trickster, who was with the pro-consul, withstood them and contended against the teachings of the apostles. Here occurs the first miracle recorded at the hands of Saul. By his speech he scourges mercilessly this fraud, and then calls down upon him a season of blindness, all of which strengthened the purpose of the pro-consul to accept the faith.

13.—Paul and his companion leave the island and sail north, striking the main land at Perga. Here John Mark leaves them and returns to Jerusalem. This simple statement without comment is vastly important, for later we learn that because of it Paul and Barnabas had a most severe disagreement, and it was years apparently before Saul again became

reconciled to Mark, whom he considered on this occasion to be very blamable for not continuing with them on the journey.

14-41.—From Perga the company went north to Antioch in Pisidia. They went into the synagogue on the Sabbath, and were invited by the ruler to speak. Paul began his sermon by rehearsing the history of the Exodus and of the judges, telling the stoy of the anointing of a king over the tribes and mentioning the character of David, from whom had descended Israel's Savior, Jesus the Christ. He refers to John's testimony concerning the Messiahship of Jesus, and declares that he brought salvation specially to this chosen people, but declares that the rulers of the Jews, because they were out of touch with the spirit of the prophets, had diabolically compassed the death of Jesus, and, after crucifying him, had put his body in the tomb. But Paul emphasizes the fact that God raised Jesus from the dead; that he had been seen after his resurrection, and that he and his followers were witnesses of the glad truth that God, in raising him from the dead, had fulfilled the promises made to the fathers. He quotes history to prove that these statements of the prophets could not have reference to David, but did refer to the Christ, who was resurrected and saw no corruption. Through this one, he concludes, is preached that remission of sin, which the law of Moses could not accomplish. And finally he concludes by exhorting them to beware, lest in their unwillingness to believe, they unconsciously fulfill the declaration of the prophets concerning the destruction of such as are unwilling to hear and heed the life-giving message.

42, 43.—After the company dispersed many requests were made that the sermon might be repeated the next Sabbath. It is further noted that many Jews and devout converts to Judaism embraced this new faith. The apostles exhorted them to continuance and steadfastness.

44-52.—Next Sabbath almost the whole city was present apparently, and so marked was the success of the apostles that the Jewish leaders became at once jealous and began violently to oppose the progress of the truth among the people. This led the apostles to say, "We brought the truth first to you, but when you thrust it away in this manner, we go with it to the Gentiles." This is the first instance in which we find Paul preaching to the Gentiles. They were delighted and received the word gladly. And so great was its progress among them that the Jews stirred up a conspiracy among the leaders of society for the persecution of the apostles, at which they departed from Antioch to Iconium.

Ch. 14:1-7.—At Iconium they went in the Jewish synagogue and so preached the word that many accepted it. But the unbelieving ones

stirred up the people against the apostles, and although they remained there through a long period, preaching and working miracles, the multitude was divided in their sentiments. Finally a great conspiracy was made to stone them, which, having learned, they fled away eastward to Lystra, Derbe, and the regions round about.

8-20.—At Lystra Paul healed a man who had been a cripple from birth. So public and wonderful was this miracle that the inhabitants at once believed the apostles to be gods. The picture that is here given is worthy of special notice for the rapidity with which the scene passes from the ridiculous to the tragic. In this moment they are about to worship the apostles. The speech with which they were restrained is a sermon in itself. In it they embody (1) the character of the messengers, (2) character of the message, (3) character of earthly ambitions, (4) nature of the God whom we worship, and his character displayed in dealing with his creatures. Although the people were restrained from worshiping the apostles, they must have felt for them great admiration. But the pathetic part appears in that when those enemies came over from Antioch and Iconium they as easily persuaded this multitude to stone Paul and drag him out of the city for dead. However, he revived, and the next day went with Barnabas to Derbe.

21-28.—So far as we can see, the preaching at Derbe was without special incident except that many disciples were made, and they retraced their steps to the starting point in the reverse order of their coming. Derbe, Lystra, Iconium, Antioch (in Pisidia), Perga, Attalia, and from that point sailed to Antioch, their starting place, leaving Cyprus to their right. Here they gathered the church and rehearsed the events of their journey, telling especially how the Lord had opened the door of the church to the Gentiles.

Ch. 15:1-21.—At this point rises a controversy which threatened to disrupt the new church. Certain Jewish disciples contended that the Mosaic rite of circumcision was a condition of the Christian faith. Paul and Barnabas contended that it was not, and after much discussion it was concluded to send a delegation to Jerusalem and have the matter settled. Paul and Barnabas were on this committee. Elsewhere he tells us that on this occasion he went up to Jerusalem by revelation, the thought being, no doubt, that he himself, by revelation, had suggested the method of procedure, and that it had been officially confirmed by the church. On the way to Jerusalem they preached the Gospel, announcing the reception of the Gentiles, causing great interest and great joy. Upon the relation at Jerusalem of their experience certain pharisees imme-

diately took the ground that circumcision was a necessity, and that the law of Moses must be kept by the Christians. Of course the apostles announced that they had come up here to have that very matter officially settled. When the council was gathered and they had discussed the question at considerable length, Peter rehearsed his experience with the household of Cornelius, in which he showed that God had demonstrated circumcision to be uncalled for as a religious ceremony among the Gentiles. Then the council listened to the official rehearsal of Paul and Barnabas as to their work among the Gentiles, after which James, who was the president of the council, made up its official decision, in which by both history and prophecy he logically concludes circumcision is not necessary, but four things only were required of them: Abstinance from (1) idols, (2) fornication, (3) things strangled, (4) from blood.

22-29.—The parent church thought best to select men from their company and send them with Paul and Barnabas to Antioch, no doubt that when the decision was announced it should be known by the opposition to be authentic. Judas and Silas were sent.

30-35.—When they came to Antioch the church was gathered together and the decision read. Judas and Silas being preachers, continued some time with the church, and after a while returned to their place. Paul and Barnabas continued their pastoral relations with the church at Antioch.

36-39.—We have no data as to how long a time intervened between the first and second missionary journey of Paul. But who can say which was right in this controversy? Perhaps both—each from his standpoint, or maybe both were in a measure wrong. But Barnabas, the noble Levite, who had more perhaps than any other one helped Paul into prominence in the Christian work, wanted to take his nephew, Mark, along with him, possibly for Mark's own good as well as for other reasons. The Gospel written by Mark shows him to have been a valuable man, and even if he was to be blamed for his former turning back, Barnabas here thinks best to forgive and try him again. This incident shows how the best of men may disagree.

40-16-5.—But Luke in writing this account follows the fortune of the great apostle to the Gentiles. Barnabas started over the old tour in the same order in which they had formerly proceeded. Paul chooses Silas, one of the messengers who had carried the circumcision decision from Jerusalem. If he returned to Jerusalem after his sojourn at Antioch on that occasion, he had come again to Antioch, on what occasion we are not told; but possibly Paul had sent for him on disagreeing with

Barnabas. These two go overland and strike the old tour at its farthest extremity. At Lystra, Timothy was found, and seeming to Paul to be a promising companion in travel, he was joined to the company. The circumcising of him was simply that the Jews might have no chance to find fault or make trouble with one of the preachers, knowing as Paul did that no principle was involved in the act, seeing that Timothy by birth was a Jew on the mother's side. So he would have Timothy able to say, as Paul himself could say, "I am a Hebrew of the Hebrews," and from that as a beginning might declare the purpose of God to all humanity as unfolded in the salvation plan wrought out in the Hebrew Messiah. And foreseeing the battle he would have to fight, Paul was diligent to publish the decree regarding the matter of circumcision, as published by the council at Jerusalem. This would come easy to Paul, as he had with him one of the messengers originally qualified to deliver that decree.

6-10.—Paul did not visit all the points which he made in his first journey, but continued through Asia Minor in a northwesterly direction until he came down to Troas on the Hellespont, which separates Europe from Asia. It is neither impossible nor unlikely that this vision grew in a large measure out of Paul's desire to carry the Gospel into Europe. But for all that, the vision and its result was none the less from God. Macedonia is now a part of Turkey in Europe.

11-15.—At that time Philippi was the chief city of that district in Macedonia. Lydia has the distinction of being the first convert to Christianity in Europe. And she took her entire household along with her. It seems likely that this woman was a proselyte to the Jewish faith, and probably her original home was in Asia Minor, as both her trade and the goods she sold seems to have been of Thyatira. Her entertainment of Paul and his company indicates that she was possessed of considerable means.

16-18.—The damsel here mentioned was no doubt publicly making light of the work of Paul and his company—the same sort of boisterous diabolical taunt of which her kind are still guilty. There is no proof that her employers instigated her acts toward Paul, though it may have been so. Perhaps her own evil spirit prompted her meanness, but in any event neither she nor her employers counted on her conversion to the cause she ridiculed. The language of verse 17 was probably the very language of Paul's company, which phrase she caught up as a taunt. We are not informed as to what became of her after she was clothed in her right mind.

19-24.—But the loss of this girl to their fraudulent practice roused

fury in her masters. They laid violent hands on Paul and Silas, and under a false accusation had them imprisoned. The fickle multitude babbled against them, and the authorities, despising them as Jews, had them scourged, possibly with a view of making them confess that with which they were charged. The jail of that day had a prison within a prison. The magistrates put them in the outer prison, and the jailer put them into the inner prison and fastened each of them in a wooden vise.

25-34.—But the zeal of these servants of God could not be dampened. They prayed and sang amid their perplexity, and as if in mockery of human plans God turned their evil into famous triumph. The jailer brings them from the inner prison to the outer one, where he lived, and there within the prison these servants of God preached, and the jailer and all his house believed and busied themselves caring for these distinguished wounded prisoners. The jailer and his family were baptized within his own house, and were entertained at the table of the jailer.

35-40.—In the morning the authorities, probably knowing nothing of what had happened, sent the jailer word to dismiss the men, for they knew that there was no reasonable case against them. The answer that Paul sent back to them filled them with consternation. They had not suspicioned that Paul was a Roman citizen, and they knew that they were liable to prosecution for their undue haste. They came with great humility, begging pardon, and took Paul and his company out of the prison into which they had thrust them. It is likely that they feared further trouble from the soothsayers' sympathizers in case Paul preached any longer in town, and so they asked him to go from the city to avoid further difficulty, which Paul no doubt promised to do after he had visited the converts.

Ch. 17:1-9.—At Thessalonica converts were made to Christianity in the Jewish synagogue. The Jewish Scriptures were used to prove that the sufferings of the Christ, far from proving him an impostor, were in fact the strongest proof of his divinity, seeing that the writers of old foretold that the Christ would be so treated, and it was most natural that it should be so under the circumstances. Some converts were made, but, as usual, the unbelieving Jews raised a rabble and stormed the house where the company stopped, and took their host before the authorities, who took security of Jason aud turned him loose.

10-13.—It was thought best to send away Paul and Silas to avoid trouble with this wretched lot, who would descend to such base practices to gain their end. When they came to Berea they found a class of people honest enough to investigate for themselves as to the Scriptural warrant

for believing in Jesus of Nazareth as the Christ. The result was that they concluded from a candid investigation of the Old Testament Scriptures that Paul and his company were right. The depravity of the Thessalonians was shown in that they followed up these Christian workers to Berea in order to make trouble for them there also.

14-34.—To avoid any further clash Paul was sent to a remote distance. When he came to Athens he at once saw in the place large possibilities, for it was a cosmopolitan center. Having sent back word for Silas and Timothy to follow, he employed the time while he waited in looking about the city and examining into the religious conditions. He reasoned in the synagogue with the Jews, and in the public places with such persons as he could find. Those who prided themselves on their philosophical knowledge appeared to have profound contempt for Paul and his strange doctrine. But their curiosity got the best of them, and they brought Paul to Mars Hill, where he could conveniently address the multitude, and asked him to set forth his new and strange doctrine so that they might know what he meant. In his sermon the word "superstitious" should be rendered "religious," the idea in Paul's mind being, that since I find altars to every known God, I conclude that you are very religious. But I find one altar reared to a God whom you own that you do not know. Him I preach to you now. He is the Creator. He dwells in immensity. He is the source of life, and he brought all nations from one common stock and made the laws of their growth and habitation, and has ordered all in such a way that the disposition of humanity is to seek to know God, who is much nearer to us than we conceive, seeing that he is the author of our being. Even your poets have said that we are the offspring of the gods, and taking that view, it is most absurd to suppose that God is like these lifeless images which I see all about your city. In times past God bore with such concepts as that, but now he commands repentance, because he has declared that in future he will judge the unrepentant world by this Savior (the Christ), who by most unimpeachable evidence has been slain and raised from the dead. The effect of this sermon was mockery on the part of some who did not believe in a resurrection, but some who wanted excuse to put off their convictions said, "We will hear you again," while others believed and attached themselves to the company.

Ch. 18:1-17.—From Athens Paul went to Corinth. It is likely that under his ministry Aquila and his wife became Christians. Paul made their home his headquarters, and worked at their trade to support himself while he preached each Sabbath in the Jewish synagogue. It seems from

this theme that Silas and Timothy did not catch up with Paul until they came to Corinth. There can be little doubt that their coming brought great encouragement to Paul, who must have felt like a stranger in a strange land. When he waxed bold in declaring Jesus to be the Christ, they as boldly opposed and blasphemed. He gave them the usual Jewish sign of clearing his skirts of their blood, and declared that he would go to the Gentiles. Perhaps his reason for leaving the house of Aquila, if he did, was that he might, in sight of the Jews and near the synagogue, join himself publicly to the Gentiles. It is not improbable that Titus was a Jewish proselyte, and Paul made his house a preaching place. Many converts were made, among them the ruler of the synagogue. The vision of Paul confirms the belief that he was having a lonely time in Corinth, and often feared for his personal safety. Finally his enemies did make a great conspiracy against him, and had him arrested. Gallio had sense enough to see the folly of their charge, and so readily did he dismiss the case that it reacted on the leader of the prosecution, and the mob gave him a public beating for his pains.

18-22.—After some time Paul sailed from Corinth with Aquila and his wife and landed at Ephesus. Here he left them, and after preaching in the synagogue he sailed from Ephesus and landed at Cæsarea, from which place it is believed he went to Jerusalem to fulfill a vow, and then went to Antioch, thus completing his second missionary tour.

23.—After remaining some time at Antioch, Paul started on his third journey, going through Galatia and Phrygia.

24-28.—Meanwhile Apollos had come to Ephesus. It must be noticed here that he did not know that Jesus had come and perfected the plan of salvation. He knew only what John had said of him. So far as he knew the facts he was irresistible. As soon as Aquila and his wife heard him they understood that he lacked the good tidings which Paul had brought to them, viz., that Jesus was the Christ, and that he had died and risen and ascended into heaven, and so redeemed humanity and delivered believers from sin. They made known to Apollos the facts, and shortly, when he went across the sea into Greece, they recommended him to the Christians over there, and Apollos with his superior Scripture knowledge was able to paralyze his opponents in argument.

Ch. 19:1-7.—But he had left behind him in Ephesus about a dozen disciples whom he had converted to John's baptism of repentance before he came in contact with Aquila and wife, and for some reason he did not afterward instruct them, probably because he immediately left for Greece. He would no doubt have prudential reasons for going imme-

diately. Paul found these men, and seeing at once something which led him to believe them strangers to the dispensation of the Holy Spirit, he said to them, "Received ye not the Holy Ghost, having believed?" When they said not, and explained that they knew only John's baptism, Paul immediately perceived the situation, and instructed them in the religion of Jesus and had them christened. Then, that he might make clear the dispensation of the Holy Ghost of which he had been speaking, he gave a manifestation like Pentecost for their special benefit.

8-41.—According to his custom, Paul went first to the Jews. The synagogue being the Jewish place of worship, that was the natural place to find them. But their hard-hearted and public opposition led Paul to take his disciples out of the range of their influence, and so for two years he was in the school of Tyrannus, in which time his fame and influence spread far and near. The miracles which Paul performed were a confirmation of the power of the Gospel to the people of that age, to whom marvelous display stood for demonstration. As evidence of how this special feature took hold on the people we are here told how the sons of Sceva tried to imitate this part of the work. The result was so disastrous that all learned by their sorry experience not to deal lightly with sacred things. Naturally growing out of this came the destruction of their books by those who had been practising deception on the people under the name of the miraculous. The vast amount of such books that was destroyed was an index of the growth of the Gospel. Paul now, having determined to tour over the former ground through Macedonia and Greece, sent two of his co-laborers ahead of him into Macedonia. After they had gone occurs this incident of Demetrius. The old idol-monger was stirred up because his business was being made to suffer by Paul's success—a great compliment to the apostle's preaching. Having appealed to his fellow workmen on this most susceptible point, he easily raised a senseless mob. Their rage was very pronounced, but they did not know just what course to let it take. It is a matter of conjecture as to just why the Jews were trying to have Alexander speak—whether they wanted to clear themselves of blame (Paul and his co-workers being Jews), or whether they wanted the occasion to denounce Christianity, is a question. But the multitude of idolaters resented the attempt of an enemy of idolatry speaking, and drowned him out with their religious war cry. The speech of the town clerk shows that even in that day and in that sort of society there were cool heads and sound judgments, and the authority which he possessed made his voice to have a soothing effect on their wild passions. He taught them the observance of law as opposed

to mob rule, and showed that Demetrius had no right to raise any disturbance outside of the properly constituted legal channels, and further, that the members of this mob had laid themselves liable to arrest and punishment for this wild demonstration.

Ch. 20:1-6.—Paul now thinks it best for him to begin his proposed trip. Leaving Ephesus he goes over the ground covered in his second tour, visiting the old scenes and exhorting the Christians to continue in their most holy faith and activity. When he came to Greece and had spent three months there he was about to sail home to Syria, when he discovered a plot to kill him, so he retraces his steps northward over the route by which he had come. When he came to Philippi he sailed to Troas, where seven of the brethren were waiting for him. Here he remained a week.

7-12.—On Sabbath while the Christian company was gathered together listening to the discourse of Paul, the young man fell from the window of the third story where they were gathered, for Paul had preached till midnight. When picked up he seemed to be dead. Paul immediately concerned himself with the case, and all were greatly comforted to find that he was only stunned, and not dead. After this accident the company ate, and Paul continued his discourse until daybreak.

Verses 13-16 mark out the course over which Paul sailed. These points mentioned may be readily found on the maps of Asia Minor, at its western extremity.

17-38.—At Miletus, which is not far from Ephesus, Paul sent for the Ephesian elders to meet him at Miletus. In his address to them he first recalls the humility, sorrow, trials and dangers under which he had boldly preached and taught to them repentance and faith in Christ. He believes from what he hears in the various cities that a great conspiracy is forming against his life. But he proposes to face it boldly and go on with his duties, even though he believes he will never see them again. He specially counsels the elders to care for the church, and warns them against despoilers from without and false teachers from within. He commends them to God, and charges them to remember that Paul in his ministry among them had supported himself while he did the work of a pastor. (It was there that he had worked with Aquila.) Thus he had taught them how to help those who need help, and so to imitate Christ, who denied himself for the sake of others. Finally he prayed with them, and they had a most sorrowful parting.

Ch. 21:1-3.—On leaving the Ephesian elders at Miletus, Paul sailed by Cos and Rhodes to Patara. Here he changed to a vessel going direct

to Tyre. So far as the record shows this was as near as Paul came to Antioch, from which he started, so that when he landed on the coast of Syria he had virtually completed his third missionary tour.

4-6.—At Tyre the disciples warned Paul against going to Jerusalem. No doubt there were rumors everywhere of the great conspiracy which was forming against him. He had signalized himself among his countrymen as a chief prosecutor of the Christians, and now that he had become a chief of the apostles the partisan Jews hated him inexpressibly. This company and prayer meeting on the beach showed how Paul was esteemed by the disciples of Jesus.

7-14.—After the ship had unloaded her cargo at Tyre, Paul went aboard again and sailed to Ptolemais, which was probably as near to Jerusalem as he could get by water on this ship, and it is thought that Paul and his company went overland to Cæsarea. Here while in the house of Philip, Agabus, who had come down from Jerusalem, tied his own hands and feet with Paul's girdle to emphasize his prophecy that the Jews would cause the arrest of Paul at Jerusalem. Upon this the company pleaded with Paul not to go, but he reproached them for discouraging him, and so they ceased. He was willing and even anxious to show his devotion to the Master, whose disciples he had once so pitilessly persecuted.

15-17.—From this point they went up to Jerusalem. There were in the company not only Paul's traveling companions, but certain disciples of Cæsarea and an early disciple of Cyprus, who was to provide lodging for the company through the festival season, seeing that he had apparently settled at Jerusalem.

18-23-22.—James was pastor at Jerusalem. This was of course the mother church, and there Paul and his company first went, and recited in detail the things which he had wrought among the Gentiles. The decision which had been rendered there on the circumcision question was fresh in their minds, and they could not suggest circumcision for the Gentile converts; but the authorities of the Jerusalem church advised Paul to publicly observe a Jewish rite with four other men, and pay the charges for all, so that the Jewish Christians might attach no importance to the rumor that Paul was teaching men to forsake Judaism. The character of this vow will be explained in Num. 6. While Paul was doing as they had suggested, the Asiatic Jews who had come to the feast of Pentecost saw him in the temple, and gathering a mob, laid violent hands on him and raised an uproar. They jumped at the conclusion that he had brought into the temple Trophimus, the Ephesian, which was not true. Paul was dragged from the temple and the doors were shut, and the

whole city was in anarchy. Fortunately, before they could carry out their intentions to kill him the Roman commander of the city heard of the confusion and took soldiers and rescued him from the mob. The brutal beating of Paul by these Jews and the persistent rage with which they followed him after he was in the hands of the authorities shows what wretched murderers they were at heart. As Paul was about to be put into the castle he asked of the Roman commander the privilege of speaking to the people. When he learned that Paul was a Jew of Tarsus he gave him leave. In his defense to the Jews Paul first relates history with which they are all familiar, and the tongue in which he spoke being their sacred tongue they were at the first quieted. Not only did he refer to the former prosecution of the Christians, but he cites the witness of the high priest that he received from him letters of authority to do so. The story of his conversion has already been related in chapter 9. As to verse 9 here in chapter 22, and verse 7 there, it is clear that they heard the sound, but could not distinguish the words as Saul did. His story of God's message to him in the temple is not elsewhere related, but it records an event which took place on the occasion when, having been converted, Paul tried to join himself to the disciples, and found them all distrustful of him. When Jesus in that vision told Paul to depart from Jerusalem, because they would not receive his testimony, he tried to argue the case by referring to his former attitude and contending that they must of necessity know that a powerful change had taken place, but he said to Paul, "I will send you to the Gentiles." When Paul uttered this sentence the rage of the mob surged like billows on the shore of the sea, and as they threw off their garments and cast dust into the air the chief captain, who had not understood the speech, not being familiar with the language, thought there must be some reason why the people were so against him, and commanded him to be taken to the castle and flogged in order to extort from him a confession. After they had tied him ready for the whipping, Paul said to the centurion who was put in charge of that task, "Is it lawful to scourge a Roman, uncondemned?" That question was like fire in a haystack. The centurion trembled. He carried word to the chief captain, and he trembled and came in haste to Paul to learn the truth of the statement. When assured of it he immediately gave orders to omit the scourging. Next day, desiring to know the truth about the matter, he took Paul before the Jewish council. That was the highest authority in the Jewish church, and he thought if the truth could be discovered they would discover it, and there was great danger in punishing one who was a Roman citizen without first legally condemning

him. When Paul declared that he had acted to the best of his light up to that time the high priest commanded some one to strike him on the mouth. Paul's answer to him was a crushing one, and what followed showed that Paul when he spoke did not know the identity of the person from whom the voice proceeded. Paul showed skillful diplomacy in handling that assembly when he set them to fighting among themselves on the question of the resurrection, and of course they did not agree on any accusation against Paul. But so great was the fury manifested that the chief captain took Paul from their midst and put him in the castle for safety. That night the Lord cheered this distinguished prisoner, and told him he should testify of him at Rome. At daybreak a great conspiracy was made against Paul by more than forty men. The plan was neatly laid, but they did not calculate on what followed, and so they must have become very hungry before they carried out their plans. Paul's nephew, mingling with the throng unknown, heard of these plans, and informed Paul, and Paul sent him to the chief captain with the news.

23-35.—The chief captain kept his information secret, but acted promptly. He made up a military guard of four hundred and seventy men, and sent away Paul that night to Governor Felix, at Cæsarea, down on the coast, which was the chief Roman city of the province. In his letter to Felix the chief captain (Claudius Lysias) made a clear statement of the case. When the letter was delivered and Paul presented to the governor, after a few questions Felix set his case to be heard when Paul's accusers came down. Meanwhile Paul was kept in Herod's palace.

Ch. 24:1-23.—Five days later the high priest and his delegation came down. Their orator, Turtullus, began with a flattering speech to Felix, and when he came to the case of Paul he formulated four base lies against him in a single sentence. Paul was allowed to make answer, and with a manly and sweeping denial of these charges and a challenge to his accusers to prove them, he passes on to state his faith in God and the law and the prophets, and his belief that the prophets as well as himself looked for a resurrection both of the good and evil. Then he stated the facts regarding his work at the temple when arrested, showed that those who laid hands on him were not present to make accusation, and that these who were present could not show before the council any fault in him except that they did not believe in the resurrection of the dead. (For the high priest and his party were Sadducees.) Felix put off his decision until Lysias should come down, and meanwhile kept Paul there, but allowed him all the liberty possible with his retention.

24-27.—We are not told when Lysias came, or whether or not he ever

came, but his Jewish enemies evidently gave up their prosecution of the case as a bad job. Felix wanted to be bribed, and so did not set Paul at liberty, as he knew he ought to do, but first brought his wife to hear him and trembled under his preaching, yet he resisted the influence of the truth and put off his acceptation of it for the sake of gain. Again and again he had conference with Paul, and not gaining the reward he sought, he left an innocent man under the disrepute of a prisoner, to be dealt with by his successor.

Ch. 25:1-12.—When Festus took up the reins of government after Felix, the authorities of the Jews at once attempted to pledge him to send Paul to Jerusalem, so that he might be waylaid and murdered. It is probable from his answer that he had been informed of the true nature of the case, so that he refused their request, but gave them opportunity to legally appear before him at Cæsarea. Immediately after his return there he had Paul brought to him, and the Jews who accused him were heaping up great charges out of their own imaginations. The history of these charges would make interesting reading in the study of depravity. Paul swept the whole case in a breath by totally denying any offense against the law of the Jews, against the temple or against Roman authority. But the miserable Festus in his effort to curry favor with the Jews, though he knew Paul to be innocent, asked if he would go to Jerusalem to be tried. Paul's answer to that, and the appeal which he made to Cæsar was language worthy of a man. He positively refused to be put under their hands. There was but one answer for Festus to make. He was obliged to send Paul to Cæsar.

13-22.—Before Paul was sent to Rome, Agrippa, the new king of the territory, arrived, and on being informed of Paul's case, expressed a desire to hear him, which was readily and immediately granted. His statement of the case to the king shows that he knew far better than he acted. How he managed to excuse his course with Paul before the king is not clear.

23-27.—The speech which he made on bringing Paul before Agrippa would also rise to condemn him in future. He evidently knew that there was no charge of worth against Paul, and so he ought to have set him free. This incident is itself a good index of how men will in future judge themselves when they make a pretense of justice while they are consciously guilty of abusing justice.

Ch. 26:1-32.—In Paul's defense before Agrippa he intimates that the king had some repute as to knowledge of Jewish customs. He reviews his former history and shows that he is being judged and persecuted for

his belief in the resurrection, and recites how that before he became a Christian he maltreated the members of that belief most horribly. He then tells the circumstances of his conversion, and how at that time he had been commanded to carry the Gospel of Jesus Christ to the nations, showing that for his carrying out of these orders he was violently assaulted by the Jews, although he preached nothing but what was in perfect accord with the Jewish Scriptures. So eloquent did he become over his subject that Festus charged him with being unbalanced by his close application to study, but he denies that, and asserts his perfect soberness and soundness of mind. He cites the fact that all these things have been done openly, and appeals to Agrippa to declare his belief in the prophets. Attention is called here to the revised rendering of Agrippa's answer. We may read between the lines that he was greatly impressed with Paul's speech, and saw that to acknowledge faith in the prophets would lead him inevitably to Paul's conclusion, hence he says in substance, "You want to make me a Christian on short notice," and Paul answers, I would that whether on short or long notice, you might be a Christian just as I am, but not a prisoner. After conferring with his advisers, Agrippa declared that had Paul not appealed to the emperor he might now have his liberty.

Ch. 27:1-28-15.—But the appeal had been made. When a ship left Cæsarea which was to touch at certain points of Asia Minor, Paul and certain other prisoners were put aboard to be transferred to some ship going to Rome. This history indicates that a company of Christians accompanied Paul on this journey. The points here named should be traced by the student on the map. The journey was begun in the fall season, and winter set in with its storms before they had completed half the trip. Paul advised the owner and commander of the ship to winter at Fair Haven in the isle of Crete, but they attempted to make another harbor, and were driven west and shipwrecked on the island of Malta, south of Sicily. In the midst of the terrible tempest in which they were driven, Paul, whose advice they seem to have valued, virtually rose from the position of a prisoner to that of commander of the ship. He reminds those in charge of the ship of what they were suffering for not heeding his advice, tells them what assurance God had given him concerning all those in the ship, and that they are to be cast on a certain island, losing the ship and only escaping with their lives. After two weeks of driving by the tempest they were driven onto the island of Malta, and by the vigilance of Paul the sailors were kept from deserting, and then under his encouragement and example the two hundred and seventy-six souls

on board for the first time in two weeks sat down to eat. Paul's calmness and thanksgiving to God at such a time as that inspired hope in all the others. At daybreak they attempted to run the ship into a harbor, but ran aground and the beating of the waves began to break up the vessel. When the soldiers suggested killing the prisoners to prevent their escaping the commanding officer, on Paul's account, objected, and allowed all who could swim to get to shore, and helped the others on planks. Twice now the prisoners owed their lives to Paul, and once all the people on the vessel were saved by Paul's vigilance. The story of this adventure with the viper shows that Paul was active in hurrying the arrangements for the comfort of the company. The torpid viper, chased out of its hiding by the heat, was most likely in no biting mood, but the effect of the incident on the beholders was about the same as if it had been. When the viper failed to kill Paul they changed their mind in toto, and concluded from his commanding presence and wisdom that he was more than man. Paul's miracle of healing the father of Publius heightened the estimate of the whole company and the island concerning him, and the people of the island hurried to him all their sick, and for his sake took good care of the ship's company and gave them many gifts when they again embarked. That centurion learned that he had in Paul no common prisoner. Three months later they sailed from the island and thence up the coast of Italy, disembarking at Puteoli, and making a week's stay with brethren, thence by land to Rome, from which place the brethren, hearing of his coming, sent a delegation to meet him on the way. This act of appreciation greatly encouraged Paul.

16-31.—The fame of the apostle had become great on this trip. All his fellow passengers and his commanders and the people with whom he had come in touch knew of his works, and when he entered Rome he was practically allowed to do as he pleased, they observing the formality of keeping a soldier with him under the name of a guard. Paul's first act was to call together the leaders of Israel and relate to them his story, and when they said they had heard nothing concerning him and desired to hear his preaching, a time was set and the Jews came in great numbers to his lodging place and listened to his preaching. The Jews, as usual, disagreed over the matter, and Paul cited them to Isaiah's prophecy concerning the stubbornness of the chosen people, and declared that he would turn to the Gentiles, who would hear and heed. For two years Paul lived in a rented house at Rome and preached to all who came to him.

ROMANS.

INTRODUCTION.

Romans was written by Paul, in Greek, at Corinth, about A. D. 59, and sent to Rome with Phœbe. It is uncertain when or by whom the Christian church was established in Rome. Possibly many Roman Jews had heard Jesus in Jerusalem, and very likely in the first persecutions of the church at Jerusalem some Christian Jews took refuge at Rome. It is unknown, however, by whom they were organized.

The letter indicates that, in the first place, Paul meant to make clear the fact that all Christians must be justified by faith, a doctrine which some Jewish Christians were evidently opposing.

The letter is well calculated to win to the truth those Jewish Christians who were not inclined to own the Gentiles as equals; also to put love in the heart of the enlightened Gentile convert who treated with scornful contempt the Jewish prejudice. The writer further names some of the duties and privileges of Christians, and discusses Christian principles in general.

This piece of writing might properly be called the Gospel as written by Paul. It is a clear, logical statement of the principles of salvation as embodied in Jesus, the Christ. If the reader will account himself unevangelized and imagine this letter coming to him as the first message of salvation he has ever heard, he will see how clearly it states the essence of the matter which is of transcendant importance to the whole human race.

ANALYSIS.

Chapter 1.

1-17 Introduction.

1 Paul's office.

2 The Gospel foretold by the prophets.

3-6 Burden of the Gospel.

7 To whom this letter is written.

8 Thanksgiving for remarkable faith.

9-13 Desire to come to them, and why.

14-17 Paul's duty to preach, and why.

18-2-16 Sinfulness of the world.

18, 19 God's anger with the truth opposers.
20 Their opportunity to know God.
21-23 Their unthankful conduct when they knew God.
24-32 Result.
24, 25 Uncleanness.
26, 27 Vile passions.
28-32 Reprobate mind.

Chapter 2.
1-5 Judging a fellow sinner is self-condemnation.
1 The judge is also guilty.
2 He knows the end of his guilt.
3 He knows he cannot escape.
4 He despises God's long suffering.
5 He treasures wrath and revelation of right judgment.
6-11 God will render to all according to works.
7 Eternal life to the right doer.
8, 9 Wrath and anguish to the sinner.
10, 11 Impartially.
12-16 The law in the judgment.
12 Transgression and death without law.
Sin and death under law.
13 Only the doers of the law are justified.
14, 15 The lesson of a Gentile doer of the law.
16 Relation of Gospel to law.
17-29 Sinfulness of the Jews.
17-23 Their self-condemnation.
24 Result.
25 When circumcision profits.
26-29 The Gentile claim to sonship.

Chapter 3.
1-20 Jews and Gentiles compared.
1, 2 The Jews had the law.
3, 4 Jewish lack of faith does not nullify God's faithfulness.
5, 6 To reward the evil-doer is righteous.
7, 8 Evil doing not the proper method of spreading truth.
9-20 The world without God and with the law.
21-31 Theory of the plan of salvation.
21-23 An imputed justification.

24-26 Grace allows. Jesus Christ manifests. Faith applies.
27-30 Faith gives all men an equal chance.
31 Faith honors law.

Chapter 4.

1-25 Illustration of the plan.
1-3 Abraham's justification.
4-8 Grace defined.
9-25 Its universality argued.
9, 10 Abraham's faith preceded his circumcision.
11, 12 Object of his circumcision.
13-18 Who are made his heirs and why.
19-22 Measure of Abraham's faith.
23-25 Why the record.

Chapter 5.

1-21 Union with Christ.
1 Peace.
2-5 Joy.
6-8 Reconciliation by death.
9-11 Salvation by life.
12-19 Superabundance of grace.
12-15 The statement.
16-19 The argument.
20, 21 Why the law.

Chapter 6.

1-23 Servants of Christ.
1-11 By purchase.
12-14 Exhortation to serve him.
15-19 Supremacy of the will (free moral agency).
20-23 The two services contrasted.

Chapter 7.

1-25 Defects of the law supplied.
1-3 The common law of marriage.
4-6 Its application to Christianity.
7-11 Relation of law to sin.
12-17 Sin's use of the law.
18-24 Satan's rule of his dominion.
25 Transfer of the dominion from Satan to God

Chapter 8.
1-39 Christian duty and privilege.
1-3 The law silenced.
4 Against whom it is silenced.
5-9 Why these only.
10, 11 Relation of the body to the new condition.
12-14 Subjection of the body to spirit service.
15-17 The Christian's relation to God.
18-25 The discipline of suffering.
26, 27 Office of the spirit.
28-39 Grounds of the Christian's confidence.

Chapter 9.
1-10-11 Cause for rejecting a part of Abraham's descendants.
1-5 Paul's sorrow for the Israelites.
6-8 God's plan not a failure.
9-13 Its faith character not a warrant for Jewish prejudice.
14-18 God's right to select.
19-21 Jewish impudence.
22-24 God's endurance of it for the faithfuls' sake.
25-29 Whence are the faithful.
25, 26 From the Gentiles.
27-29 Also a fragment of Jews.
30-33 Why the Jews failed of adoption.

Chapter 10.
1 Reason for Paul's anxiety for Israel.
2-5 Their concept of justification.
6-11 God's plan contrasted.
12-11-36 Equality of Jew and Gentile.
12, 13 To whom salvation is sent.
14, 15 A messenger implied.
16-21 How the Israelites received the message.
16, 17 Want of faith.
18-21 Its explanation.
Chapter 11.
1-6 Part of the Israelite nation had faith.
1 An instance.
2-4 An illustration.
5, 6 A conclusion.
7-10 Blunder of the Jews.

11, 12 Its result (working its own correction).
13-36 Address to the Gentiles.
13, 14 Paul's use of his Gentile apostleship.
15, 16 His motive.
17-24 Warning against despising the Jews.
25-32 The great blunder overruled of God.
33-36 Paul's burst of admiration.

Chapter 12.
1-15-33 Christian principles discussed.
1 Sanctification.
2 Transformation.
3-21 Self-estimation.
3 The rule.
4, 5 The illustration.
6-21 The application.

Chapter 13.
1-7 The Christian as a citizen.
8-10 The Christian as a neighbor.
11-14 The Christian's motive.

Chapter 14.
1-15-13 The Christian as a fellow being.
1-12 Mutual forbearance.
13-23 Solicitude for others.

Chapter 15.
1, 2 Duty of burden bearing.
3-13 An example.
14-24 Paul's claim to their reverence.
25-29 Paul's promise to go to Rome.
30-33 Paul's request for prayer.

Chapter 16.
1-23 Personal references.
24-27 Benediction.

LESSON NOTES.

Ch. 1:1-17.—In his introduction to the Romans, Paul speaks of himself as a servant, sent forth and set apart (consecrated) to the good tidings of God, which had been promised in the Old Testament by the prophets, concerning Jesus, David's fleshly descendant, the spiritual Son of God, and the one by whom we received God's favor, and to these spiritual

children at Rome sends salutation. He mentions the fact that they have a faith which is remarked about, far and near, and voices his desire to visit them that he may help them and be helped by them, declaring that, had he not been hindered, he would long ago have been with them, because he desired to preach to them also this Gospel, seeing it was the power of God to save every believer, Jew and Gentile; for it points out God's plan of justification by faith.

18-2-16.—The importance of the subject which Paul here mentions is emphasized in the second topic. The world is sinful, and must therefore have a Savior. Therefore he declares God's anger manifested toward the trampers on the truth, because it is plain that they ought to know better. His power and Godhead are proven by every visible thing in creation since the world was made. And not only so, but at the times when the whole human family did know God (at Eden and after the flood) their proud minds asserted an independence of God with the result that, God being left out of their thoughts, they quickly demonstrated that instead of being wise, they were fools, and their concept of God dropped down the scale, first to the likeness of men, then birds, then four-footed beasts, finally creeping things. The result was that the human family became quickly like the gods they worshiped—unclean, and instead of honoring the mortal body as the temple of God's indwelling spirit, they abused and disfigured it in worship of their degraded deities. A still further step in that downward scale implicated both women and men in discarding the legitimate and holy marital relations instituted of God, and substituting beastly and unnatural gratification of their base passions. The third step must naturally follow. They liked to do these things, and knowing that the practices were opposed to God, in continuing them they simply cultivated the qualities mentioned in verses 29-31, and by so doing they obliged themselves not only to do these things for which they deserved death, but lionize the practices. Under these conditions every sinner who judges another is by that judgment condemning himself, since his own attitude toward God is practically the same as that of the other. And seeing he knows how to judge another, it is plain that he anticipates how God will deal with his guilt. His own declaration regarding the other is to the effect that he himself cannot escape. Such trampling on God's indulgence is laying up wrath for one's self, because God is sure to render justly to every individual according to verses 7-10. It is a fact commonly recognized that they who trespass regarding a law of which they are ignorant must endure the consequences, although they are not judged by the law, but that they who trespass against known law, in

addition to enduring the consequences, are held strictly accountable to the law they have broken, for it is only the doer of the law that is justified, and so one who does as the law demands without knowing the law shows that that which the law was intended to work out is already incorporated in his nature, his conscience approving, and his judgment deciding as to the wisdom or folly of any act involved. Verse 16 reveals the fact that the standard in judgment will be the principle of the Gospel of Jesus Christ.

17-29.—Paul has in the above argument established the fact that the world is under condemnation through sin. But because the Jew exempted himself from that general description, he turns at this point to show by the law delivered especially to the Jews that, measured by it, the Jews are also included in the foregoing description. Thus he argues the sinfulness of the Jews by trying them exclusively by their own law. The question of verses 21-23 are declarations, put in the form of interrogation for emphasis. The result of the character they displayed was that the God of the Jews was blasphemed among the nations. Under such circumstances the physical rite of circumcision availed them nothing, for God accepted as his child the one who kept his law (Jew or Gentile), and circumcision, rightly interpreted, referred to the character and not to the flesh.

Ch. 3:1-20.—The objector would naturally say that, according to this argument, the Jew had no advantage over the Gentile. Paul anticipates that objection, and claims that the Jew had many ulterior advantages, the chief one being the possession of the Scriptures. It is true that some of the Jews did not acquiesce in that arrangement which God had provided for them, but their obstinacy did not make God's provision any the less benign nor God any the less faithful in carrying it out. And that remark called out this additional: It will be an act of justice on the part of God to visit wrath upon those who thus contrast their injustice with the justice of God. But he warns them here against the fatal error of the Antinomian who contended that degradation of character was the proper method of glorifying God, since it magnified his goodness by contrast. The claim by some that Paul taught that doctrine is here expressly repudiated and condemned. And so Paul sums up by quotation from the law that the Jew, as well as all the rest of the world, is under the condemnation of God's law, and that therefore no one can be justified by it.

21-31.—This brings the writer to the great theme of his book. There is a plan provided from God by which the human family may be justified

apart from the justification of law, and this plan is the one foretold both by the law and the prophets. This justification is by faith, which God's mind conceived and his favor permitted, and which he incarnated in Jesus Christ as the person by whom he was to carry it into execution, and made it applicable to everyone who has faith. By that method all men are put upon an equal footing and given an opportunity of justification regardless of nationality or previous conduct. Neither does this plan dishonor or strip the majesty from law, for if the majesty of law demands that omniscience lay out a way to preserve it and still justify the believer, then the very making of such a plan is a standing testimony to omnipotent regard of law.

Ch. 4:1-25.—As proof of the statement that the law and the prophets foretold the faith plan, Paul illustrates the foregoing by the case of Abraham. In charter 4 the first verse simply asks the question, What shall we learn from the case of Abraham, our fleshly forefather (if the theory just mentioned be correct)? If he were justified by works, he can boast that which cannot be said of other men, yet even then he would have done only his plain duty before God. But the Scripture declares that he was justified by faith. The grace which allowed such a plan is defined by showing that God's favor put the boon of justification within reach of every man without requiring him to render a labor value for it, which would have made it no longer a gift, but the simple payment of a debt. He argued the universality of the plan by showing that Abraham was justified before he was circumcised, and was then circumcised to indicate the faith by which he was justified. Thus he was styled the father of all who had faith like him, whether they were Jews or Gentiles. It was logical that Abraham's seed, as mentioned in the Scripture, should refer to those of like faith with him, for if only his fleshly descendants were meant, faith would have no place in the plan. Law simply heaps up condemnation—its only object. But the faith plan makes salvation a gift to all men, Jews and Gentiles, and Abraham the father of all who have like faith. The measure of this faith is indexed by the historic fact that he believed in spite of all the probabilities being against him. And the record was made for Abraham not only, but for the encouragement of all who should afterward be called to exercise faith.

Ch. 5:1-21.—The first result of such justification is oneness with Christ. In such relation comes first that indescribable flood of peace which is the experience of every new convert. A second and immediate characteristic of the union is that joy which follows in the life of the pardoned soul, such that will take no discouragement even in tribulation.

What follows in verses 6-11 is a parenthetical explanation of the reasonableness of the Christian's joy. Christ died for sinners, and so reconciled them to God. He lives, and because he lives the reconciled soul shall live also. The superabundance of God's grace is stated this way: One sin brought death into the world, and it became general because sin became general, but grace is to abound more than death. The argument is, that while one sin generated the whole brood which followed with its train of condemnation, the one justification of Christ brings more abundant acquittal to those coming in contact with it, because it gives acquittal from an unlimited number of offenses. In both cases it is the result of contact, condemnation by contact with sin; justification by contact with Christ. And the law was given solely that the offense might be stacked up or shown to exist, in order that by this faith plan allowed by grace, men might be brought to seek justification by faith in Jesus Christ.

Ch. 6:1-23.—The argument regarding the superabundance of grace called up a second result of "justification by faith," namely, that such justified ones become servants of Christ. The Antinomian contended that the Christian might well continue in sin that grace might abound over it, but Paul argues, We Christians die to sin, for the seal (baptism) of faith in Christ proclaimed us joined to him, and so, as members of him, in his death we suffered death. Being thus joined to his death we were both buried with him and resurrected with him, and thus being new creatures, we are no longer subject to the old condition. The "ancient man" (verse 6) refers to the condition previous to justification by faith. Verse 8 sums up this argument. To die (as the law demanded) is to have all claim of the law satisfied against one, and death being the purchase price which Jesus paid to buy back a ruined world, his dying therefore gave him a legal title to every believer, and such believer is therefore under obligation to serve him. Hence the exhortation, in which he lays emphasis on the fact that the child of faith is not under law, but under grace. But the Antinomian objector would seize upon that last statement to contend that the Christian might sin with impunity, and so Paul continues, voluntarily yielding yourself in obedience to sin makes you a servant of sin, just as yielding obedience to Christ made you his justified servant. The language of verses 19 and 20 is another way of saying that it is really a misnomer to speak of being a servant of justification, since from the very nature of things if a man behave so as to be justified by his works he has done only his plain duty. But the term is convenient in this argument to make his point clear. He contrasts the two services by showing that as servants of sin they had no tangible results, but that now as

servants of God the tangible result is consecration to his service, with a finality of everlasting life. It is noticed in verse 23 that death is wages, but eternal life is a gift (too costly to buy).

Ch. 7:1-25.—A third result of this plan of justification by faith is that what the law could not do, God did do through the atonement. The statement concerning the common law of marriage explains itself. Its application is, that Christ having died to buy back from sin such as would have faith, all that are so joined to him are also dead to the requirements of the law, and can be legally joined to the Christ in life and labors. In verse 5 Paul speaks of the legal status of the individual life previous to justification by faith; in verse 6 of the discharge from the law's claims. Now lest the hearers become confused and identify law with sin he shows that law is the medium by which sin is discerned, and illustrates by speaking of himself before and after the law was applied to his case. He emphasizes the fact that sin alone was responsible in that it merely prostituted the law to serve its own base purposes, and in these verses 12-17 he describes accurately the experience of every unjustified person. Continuing, he shows how sin rules the individual who is not joined to Christ, in spite of his better judgment. In verses 22 and 23 he declares what is apparent to every thinker, that the judgment does not become delivered to Satan by sin, and so the "inner man" (judgment) always delights in rectitude. In answer to the question, "Who can deliver the individual from the power of the 'other law?'" he declares, verse 25, I am delivered by the justification by faith in Jesus Christ. Then summing up the entire argument he declares, The mind is in accord with God, but the flesh is the source of constantly involving the individual in sin.

Ch. 8:1-39.—In chapter 8 he turns to describe the condition of justification. Here he states the privilege and duties of a Christian. The law is effectually silenced against such as follow God rather than any disposition to do evil. It is plain that this is the only class against whom it could be silenced, because such as obey wrong impulses, by such acts make themselves servants of sin as already shown. Hence to silence the law against any except those who purpose to keep themselves in a justified condition would be clearly useless. In the justified state, the law being silenced against the individual, the body (standing for the flesh) is accounted dead, as the law demands, and the spirit is the dominant element of the new man, the body being made alive simply to serve the spirit. Hence (verses 12-14) the Christian is in duty bound to subject the body to spirit service. This is further apparent from the eternal

fitness of things, seeing that the justified soul is a child of God and a joint heir with Jesus Christ, in such relation even suffering is to be made auxiliary to the interest of the heir. Verses 19 and on simply declare this in substance that the highest desire of the whole creation seemed to be that the estranged human family might be reconciled to God, and that God had made this life unsatisfying in hope that the human family might thus be inclined to seek him. The redemption of the body mentioned in verse 23 refers doubtless to the fact that the early Christians cherished the hope that even in their day death might be abolished, as it ultimately will be. In speaking of this longing and patient waiting the apostle mentions the fact that the spirit intercedes for the Christian better than the Christian can intercede for himself. And further, that the confidence of the Christian should be boundless, seeing that God, foreknowing that some would accept the faith plan, foreordained that all such should be conformed to the image of Christ, and of course, having done so, would call them, and justify them and glorify them according to his plan and promise. Therefore, if God is on their side it matters not who is against them. The question of verses 32-34 are meant to be an emphatic way of making declarations. The thought is that God will not lay anything against his elect, seeing he gave his son, and justifies according to his own plan. Christ will not condemn, for he justifies, and intercedes for us. And notwithstanding all the tribulation a Christian shall have, he shall not only come out victorious, but come out stronger and better than when he went in, and so be more than a conqueror. Nothing outside of the individual is able to separate him from the love of God.

Ch. 9:1-10-11.—Here Paul takes up a discussion of his personal interest in his own nationality. He had always carried the Gospel first to the Jew, and also to the Gentile. To express the force of his feelings he declares, I could wish myself anathematized from Christ if that would help my nation, the nation of historic glory. But he guards against leaving the impression that God's plan had been a failure, for he declares that the original promise to Abraham referred to those who should have faith like Abraham. This view is substantiated by showing that twice the physical descendants of Abraham were restricted to chosen individuals, so far as pertains to Jewish nationality, and that therefore the Hebrew nation itself acquiesced in God's right to select whom he would for that special national position. The word "love" in verse 13, according to the usage of that day, has the force of the English word "prefer;" and "hate" is its corresponding negative. Thus the recipients of this distin-

guished honor were made to be the people of faith, and it is reasonable, continues the apostle, that God should have a right to so select the character of those whom he would honor (since the right is understood to attach to every person and every occasion), and he had declared he would exercise mercy according to his own plan, and he made the story of Pharaoh's life familiar through all history that God might receive the honor due him, and the hardening process referred to in verse 18 was a legitimate outgrowth of Pharaoh's personal attitude, for which the king was wholly and solely responsible. For the Jews to say then that God need not grumble, seeing he has had his own way, is impudent. The potter may make from the same lump of clay a dish for the table and a vessel for slop. The vessels are equally useful. Some of God's creation fitted itself by obstinate disobedience for destruction; God, to make known his displeasure with sin and show his power, endured with long suffering what deserved summary destruction, and did it for the sake of his cause and his people. These faithful, Paul declares, are from the Gentiles, containing a fragment of believing Jews, and contends that the Jews as a people failed of adoption because they sought salvation by works and not by faith. Paul is anxious for the salvation of his people, and owns that they are zealous for God, but he sees them attempting to justify themselves instead of submitting themselves to God's plan. Christ answers every requirement of the law for every believer, and the faith plan believes the word, confesses him as Lord and professes his salvation.

12-11-36.—This plan is for both Jew and Gentile. If so, then both must have the message, and that implies a messenger, sent of God. But the Jews as a nation did not accept the message, and Paul here accounts for it on the ground, not that they did not hear, nor that they did not understand, but on the ground that they were saucy and disobedient.

But Paul would not have it understood that he regards his nation as repudiated. Some of them had faith, of which fact he himself is a living witness. The faithful (and God foreknew there would be such) were not repudiated. To illustrate, he cites the case of Elijah, who at one time thought himself the only faithful believer remaining, but God told him that in the nation he had seven thousand faithful men left. Just so Paul declares that among his people there are many believers according to this faith plan. Israel, following their own concept of justification by forms and ceremonies, failed to obtain justification. The accepters of the faith plan (election) obtain justification, the rest were blinded by their brute contrariness. The table of verse 9 refers no doubt to the Christ on which the Israelite nation should have lived and developed

the growth and characteristics which would have made them a blessing to all the earth. But Paul consoles himself with the fact that their attitude does not mean permanent national estrangement from God, but it shall be the means of carrying the Gospel immediately to the Gentiles and by their acceptance and enrichment through it, rouse the jealousy of the Israelite nation to the point of accepting the faith plan. To the Gentile converts Paul now directs this special message. I am to so use my Gentile apostleship as to rouse my own people to emulation. For if their attitude toward the Christ is the means of reconciling to God the Gentile world, then their reclamation from that attitude will be equivalent to raising to life one dead. And further, dedicating the first fruits to God is equivalent to dedicating to him the whole crop. Consecration of the root is equivalent to consecrating the whole tree. The root of this salvation is Jesus Christ (a Jew). Some of the Jewish branches were broken off by their unbelief and some branches from the wild trees of the nations were grafted in by faith. Boast not against the unbelieving. Look well to your own faith. The severity of God is notable toward the disobedient, and his goodness is just as notable toward those who keep themselves in the way of faith. And this unfaithful nation, if they do not continue in their obstinacy, shall be grafted by faith again into their own olive tree. The writer declares that God means to use this great blunder of the Jews to bring in the Gentile world to the faith of Christ, after which, according to the prophecy which he quotes, the Jews as a nation shall be turned to Christ. Though they are now enemies of this Gospel, they are beloved for the sake of their faithful fathers, for God has no reason to repent of the great plan he has made for the salvation and enrichment of the world. It is a remarkable coincidence that as the disobedient Gentile world have been first brought into touch with God by the errors of the Jews, that they also have now become disobedient in order that the same mercy shown to you may be extended also to them. Thus both Gentile and Jew have been shut up in unbelief that God might be merciful alike to all. What depth of riches, he concludes, both in tactful operation and in knowledge. No human being has whispered this suggestion to God, but of him and through him and unto him are all things, and so to him be the glory forever.

Ch. 12:1-15-33.—In view of this equality of all men under the faith regime, the writer urges every Christian to present the living body as a holy sacrifice to God, declaring that to be real spiritual worship. This relation to God demands transformation and reshaping of the trend of mind, so as to "prove by testing what is the will of God, that good,

acceptable and perfect thing." Having been set apart for the service of God and transformed, a third injunction is in regard to careful self-estimation. The rule is *not to be self-inflated,* but to exercise sober and sound judgment regarding the individual relation and its value. For illustration, the human body is composed of many members, and each member has its individual office and is an indispensable member of the whole body. Therefore, he exhorts, exercise diligently your particular office, just as does each member of your body, with special reference to your relation to the whole. Here follows a list of things for which the Christian should have a special care, and the exercise of which differentiates him from the non-Christian. The thought of verse 17 is, to so live that men not only may, but must know, that you are honorable. Verse 18 implies that it is not always possible for the Christian to be at peace (a self-evident truth), and for the case where it is not possible this exhortation is given: Do not study vengeance, but allow the wrath of God to have sway, since God has promised to recompense justly. Hence the conclusion of verses 20 and 21. As a citizen the Chirstian is to render obedience to governmental powers. God himself ordains such powers for the protection of society, and so resistance of it simply calls condemnation upon the one resisting. The declaration of verses 3 and 4 constitute a rule, which, while it has its exceptions, is generally true, and therefore the Christian is to support the government. As a neighbor the rule is to faithfully discharge all obligations toward every fellow man. The entire law relating to man's duty to man is summed up in the word —love. The motive underneath all this is the fact that time is flying and eternity is at hand. The future condition with which our faith is concerned is not far away, and therefore it behooves the Christian to be busily in earnest regarding matters of the life to come. As a fellow being the Christian is exhorted to forbearance. No one is to ridicule another's scruples, nor to judge him harshly for the liberties he may seem to take, for each will be held to account strictly for the proper observance of his own convictions. Each Christian, having his own individual reasons for his particular course of conduct, is supposed to be serving God and his fellow men to the best of his ability, and therefore none need constitute himself the judge of another, for every man shall bear his own accountability. The great source of solicitude should be to the end that no one may by his actions cause another to stumble. Paul here lays special stress on the thought that it is charitable for the Chritian to forego some acts which he might practice without harm to himself for the welfare of one who might be less informed, and so be harmed by his

example. The entire gist of verses 22 and 23 is, that whatever one does he must have the approval of his judgment, otherwise his conscience rings in his ears the alarm of sin. It is the duty of the strong to bear the infirmities of the weak, and not to merely study his own pleasure. The great example is held up as a warrant for this statement. The record of Christ's character and his doings was made for the instruction and encouragement of his followers, hence Paul sends up the fervent prayer, "God grant you to be of the same purpose as was he." At this point Paul expresses his confidence in their enlightenment and goodness, but mentions the fact that because of the office which God had called him to fill, he had written to remind them of these things, and that he found his chief glorying in the prosecution of the things pertaining to Christ's work. Here he mentions some of the work accomplished by him in entirely new fields, and cites it as a reason for his delay in coming to them. But he promises to come to them on his way to Spain after he had carried the collections of Macedonia and Greece to Jerusalem. Finally he asks their prayers that he may be delivered from his enemies, that the collection he carries may be acceptable to those to whom it is sent, and that he may reach them in safety.

Ch. 16:1-23.—The closing chapter is concerned with personal references. He warns them against some which are causing divisions and stumblings, and shows what manner of persons they are. He commends their reputation for obedience, expresses faith in their triumph over evil, and finally commends them to God and his Son forever.

I CORINTHIANS.

INTRODUCTION.

Written by Paul, from Ephesus, about Easter, A. D. 57, and sent to the church at Corinth by Stephanus, Fortunatus and Achaicus. In St. Paul's second missionary tour he stayed eighteen months at Corinth, establishing a church there and in many neighboring cities. Corinth was the center of commerce between Rome and the East, and so was very wealthy and notoriously corrupt. The converts were mainly of the lower classes—some Jews, some Romans and some Greeks. After Paul left he was succeeded by the eloquent Apollos, who also made converts. The Jewish converts clung to the Jewish law. The Gentile converts construed

the liberty of Christians to mean license to have part in the mean things which the heathen did. They took part in heathen feasts, made a festival out of the Lord's Supper; women threw off the vail of modesty which the times required, and discussion on sacred subjects ran riot until Christian disputes were brought before heathen courts for settlement. The Greek craving for philosophy and rhetoric was rather pampered by the eloquent style of Apollos. Some spoke against Paul because he was not an eye witness of the Gospel facts—not being one of the twelve; others were for him, but exalted Paul rather than Christ. Some were for Peter, and still others discarded all apostolic authority and claimed to belong to Christ. This state of things called forth this letter. Chapter 5:9 implies that Paul had written them a letter before this, but that letter is now lost.

ANALYSIS.

Chapter 1.
1-9 Introduction.
1-3 Greeting.
4-9 Thanksgiving for their spirituality.
10-4-21 Reproof of factions.
10, 11 Paul exhorts unity.
12-16 Their fault specified and upbraided.
17 Paul's first duty and method of its discharge.
18, 19 His reason for the method.
20-29 Proof of the above hypothesis.
30, 31 Origin of the Christian life.
Chapter 2.
1-5 Paul's pursuance of his policy.
6-9 The higher Christian knowledge.
10-16 Method of imparting it.
Chapter 3.
1, 2 Why they had not the higher knowledge.
3, 4 Proof.
5-9 The proper estimate of the ministry.
10-15 The test of ministerial worth.
16, 17 Completion of the above figure.
18-23 Caution against glorying in men.
Chapter 4.
1-5 Paul's direction as to their estimate of him.
6-13 Why these directions.
14-21 Spirit of Paul's reproof.

Chapter 5.
1-6-20 Fleshly sins and lawsuits condemned.
1, 2 A specification.
3-8 Paul's judgment concerning the case.
9-13 His past and present advice.

Chapter 6.
1-8 Lawsuits among Christians condemned.
9-11 Result of sin.
12-20 Christian duty regarding the body.

Chapter 7.
1-40 Discourse on marriage.
1-9 Paul's advice about marriage.
10, 11 God's command to the married.
12-17 Paul's advice about an unbelieving consort.
18-24 The wider application of this principle.
25-40 Paul's personal opinion about marriage.

Chapter 8.
1-11-1 Heathen feasts or self-denial for another's sake.
1-3 Ideal Christian knowledge.
4-6 A fact stated.
7-12 How truth without love may harm.
13 A conclusion. Paul's principle.

Chapter 9.
1-14 His principle illustrated.
1-6 Paul's individual right.
7-12 Its warrant.
12-14 He denies himself his right for another's sake.
15-18 Nature of Paul's glorying.
19-22 Example of his tact.
23-27 His motive.

Chapter 10.
1-11 Israel's fall.
12, 13 Its admonition.
14-22 Import of sharing in a heathen feast.
23-11-1 The philosophy of self-restraint.
2-14-40 Discourse on public worship.
2-16 Gradations of authority.
17-34 Directions about observing the Lord's Supper.

Chapter 12.
1-31 Unity of God's diverse gifts.
1-11 The statement.
12-31 The illustration.
Chapter 13.
1-13 The ideal spiritual grace.
Chapter 14.
1-25 Intelligence in public address.
1-6 Its necessity.
7, 8 An illustration.
9-19 The application.
20-25 Its philosophy.
26-33 Order in public address.
34-40 Women in the assembly.
Chapter 15.
1-58 Resurrection from the dead.
1-11 Paul's former teaching of the doctrine.
12-19 What disbelief in the doctrine implies.
20-34 The doctrine reaffirmed and argued.
35-49 Objection noted and answered.
50-58 The change embodied in death's destruction.
Chapter 16.
1-24 Conclusion.

LESSON NOTES.

Ch. 1:1-9.—It will be remembered that on his second missionary tour Paul founded the Christian church at Corinth. It was there that Crispus, ruler of the synagogue, became a Christian, and later Sosthenes, a successor of Crispus, was beaten because of his sectarian opposition to Paul. Some think this to be the same man now converted to Christianity. It ought to be noticed that Christians are said to be set apart in Christ Jesus, and are called by the name of saints. Paul's thanksgiving indicates that these people were somewhat notorious for their powers of expression and their comprehension of the real character of Christianity. He adds to his thanksgiving an assurance to them that God will keep faithfully his part in preserving to the end such as are faithful.

10-4-21.—Paul's first purpose in view in this writing was to reprove factions. He desires harmony. Their dividing into parties under the names of their various pastors was shown to be most absurd. Incidentally

Paul mentions here that he himself did not do the baptizing except in a few prominent cases, such as the ruler of the synagogue (Crispus). The preaching of the Gospel was his concept of the highest duty of a Christian minister, and it was to be done in such a way that the message would not be obscured by figures of rhetoric or the hearers' attention diverted from the truth by displays of eloquence. Paul believes these practically make fruitless the story of the Gospel. His reason for his method is clearly stated. The very subject matter of the Gospel story was to such as did not feel their need of and accept its provisions, an idle story, but to the consciously needy it was the way of salvation. Verse 19 is another way of saying, that even the men who have an established reputation for sagacity had accomplished nothing in the way of saving humanity from ruin, hence their help counted for nothing in this plan. As proof of that statement Paul cites them to the fact that among these early Christians those who were noted for their wisdom did not abound, and that moreover God had been obliged to frame a plan of his own for salvation, seeing that nothing of the wisdom of the world even tended in that direction. The Jew, from the beginning of his national history, had been accustomed to miraculous manifestations. The Greek, noted for his philosophy, wanted something profoundly philosophical, but faith in a crucified Christ stumbled the Jews and seemed nonsensical to Gentiles. But while there was nothing of a show of reason in the simple idea of salvation by faith, those who accepted it found it to be a philosophy above philosophies, and a plan by which God wisely put all humanity on a common level so as to prevent any part boasting against another. Thus God has become the source of the plan (wisdom); he has become the justifier, the consecrator and the purchaser, that all redeemed humanity might thoroughly understand to whom it belongs. Paul reminds them that in his work he studiously abstained from any show of oratory in their midst. Thus discarding the equipment which ordinarily rendered him most effective, the apostle was often shown up to disadvantage, and so was racked by fear and trembling as he worked, and all to the end that he might not attract about him the proud devotees of display, but the sturdy children of faith. But, he continues, I would not have you suppose that the philosophy of this plan will not commend itself. To such as are able to appreciate it, we can show in this plan a wisdom not like the human, which shows its insufficiency, but a divine wisdom which man has not been able to discover by his study, and even the leaders of society were not able to promptly comprehend it when revealed, as evidenced by the fact that they crucified the Christ. But

that wisdom is revealed to the man of faith by the spirit of God. Just as a man has intuitive knowledge concerning the ways of a man, just so God's spirit communicates intelligently with the spirit of a man. This freedom of access to the spirit of God is an experience known only to the Christian, and the logic and comprehensiveness of the salvation plan becomes apparent when the mind comes into harmony with the thoughts of God toward the human family. I gave to you, Paul says to the Corinthians, only the first principles of this salvation plan, because you were not prepared for anything beyond that. And you are not yet able, as evidenced by the fact that you are jealous and quarrelsome. Who are these ministers about whom you are quarreling but servants whom God has sent you, and through whom he accomplishes his work? Here Paul speaks of the church under the figure of a planted field, and then in verse 9 changes the figure to that of a building. Under the second figure he shows the test of a servant's worth. He reminds these Corinthians that he laid the foundation at their place and that others have been adding to it as they were able. But he warns them against attempting to substitute any other foundation than Jesus Christ, and names three qualities both of imperishable and perishable kind which may be employed in the building process. Only those of the first class, however, shall stand the test of judgment and command a reward; so that if a man's work be of the latter class it will be as though his salvation itself depended upon the destruction of his ill-advised work. He completes that figure by styling the church as a building of God, and warns that anyone destroying it will receive destruction from God. And so he emphasizes the unreasonableness of quarreling over God's servants, who are sent simply to build up the institution of the Lord's founding. Following the course of advice he has been pursuing, he adds, If there are any among you believing himself in possession of superior knowledge he may demonstrate that knowledge by falling into line with God's plan and being willing to be termed a fool that he may co-operate with the divine arrangement. And so regard these servants as belonging to you, and yourselves as belonging to Christ, and Christ as belonging to God. As to myself, Paul says, you ought to think of me as a minister of Christ and a steward of God's mysteries. Such a position presupposes faithfulness, and as to my merits in this respect the judgment of any man counts nothing—I do not even pass judgment on myself, for although I have a clear conscience, yet I depend simply upon God for justification, and so I counsel you to let God do the judging, seeing he knows the secrets of the life and heart. Now he tells them plainly that he had said these

things regarding himself and Apollos in order that they might not be sources of contention among these Corinthian Christians. In whatever respect one differs from another he simply displays the characteristics with which God has endowed him, and has no reason to be boasting of it. Your attitude indicates kingly independence, and I wish you possessed it that we might share it with you, for we apostles are certainly doomed to frightful experience. Here he specifies some of these experiences. Finally he declares, I say these things in kindness to admonish you. You will remember that you are my spiritual children, and therefore it is fitting that I beseech you to imitate me. I have sent you Timothy to teach you according to my direction. Verse 18 indicates that there were those who were defying Paul and his authority, and these he threatens with discipline.

Ch. 5:1-6-20.—In chapter 5 he takes up the case of one who was breaking the commandment of God with his stepmother. He chides the church for allowing such a state of things to exist within the church, and especially for their pride in the midst of such conditions. He charges them strictly to expel such a one from the church to the end that his evil might be corrected and so his spirit saved. He contends that the evil of the one man makes evil the whole society when his deeds are done with the knowledge and consent of the society. Referring to past advice he here states that he had before written to them. The explanation in this bit of advice is clear. He had not enjoined them to have no contact with evil people, but not to fellowship with them as Christians; he had not meant that they should pass judgment on those without the church, but that they should diligently judge those within the church.

Ch. 6.—Chapter 6 begins Paul's condemnation of the practice of Christians taking their disputes to heathen courts for settlement. His declarations in verses 2 and 3 note a fact which few realize. Again verse 4 gives abundant food for reflection. Matters of importance are to be judged by such as have creditable moral judgment. Why then, he asks, should your matters be judged by those who have no standing whatever with God? Hence the pertinence of this question in verse 5 and the rebuke in verses 6-8. On the strength of his latter statement in verse 8 he passes to a statement of what they may reasonably expect as the result of such character culture. He emphasizes the fact that Christianity supposes and demands a positive change in their manner of life. The language of verse 12 refers to anything which as a Christian Paul might desire to do, but he here declares himself greater than his bodily desires. Food and the bodily organs made to

receive and assimilate it shall both perish, but the body itself shall be considered the vessel of the Lord, and will ultimately be raised by his power, as was that of Jesus. Hence by virtue of the Christian's relation to Jesus he is properly accounted a member of Christ's body, and therefore his declaration that all things are not expedient. For to join himself to sin would be to separate himself from Christ and become a part of that to which he allies himself. Verse 18 is a way of saying, other sins are without the body, but fornication is within and against the body. And finally the body is to be kept as is worthy of the temple of the Holy Ghost.

Ch. 7:1-40.—Here follows a discourse on marriage, a subject closely allied to the preceding one, as verses 2-5 of chapter 7 confirm. The apostle here specifies this advice in verses 1-5 as an individual opinion of his own, though it is very apparent that, while it is not claimed to be inspired, most every right thinking man will agree with it in the main. In this as in the preceding topic the writer contends that it is lawful for one to remain unmarried if he choose, but recognizes the fact that it is not always expedient. To the married the command of God is emphatic. The union is not to be lightly regarded nor lightly cast aside. Then Paul continues his personal advice concerning what must have been at the time a most vexed question. The Christian who was joined to a non-Christian was to be peaceful and forbearing, and if there must be rupture of family relations put the responsibility of it upon the non-Christian. The whole spirit of this theme and also of the one which follows is this: Be content. Do not let the profession of Christianity make you restless or ungovernable. Be ye Jew or Gentile, your requirements are to keep God's commandments. Though you are a bond servant, if a Christian you are the Lord's freeman, and though you are a freeman, if a Christian, you are Christ's bond servant. Finally, regarding the virgin, Paul states at length his individual opinion on the subject of marriage. The language is self-explanatory, and lays stress upon the fact that the first concern of the Christian is his duty to God, and that every other relation in life should be subordinate to this.

Ch. 8:1-11-1.—The apostle now passes to another matter which greatly exercised the infant Christian church. Idolatry was everywhere, and contact with these idolaters and its effect upon their Christian profession was a question most gravely exercising the mind of these followers of Christ. Paul in the first place carefully distinguishes between knowledge and love. The first, if it be the predominating principle, is wont to say, haughtily, "I know." On the other hand, the second regards the welfare

of the other individual, and says, "But I love," and so acts with due regard to the consequences of the act upon others. While it is a fact which we know that all these idols are no gods, yet there are some among us not so wise, and your taking part in heathen feasts and eating things which they know have been offered to idols may be the means of their stumbling to their ultimate destruction. In such an assertion of your independence you would most grievously sin against Christ. Hence Paul's conclusion (verse 13). To illustrate the foregoing principle he cites his individual example. He is their apostle. He has the same individual right as others to eat and drink to his content, and to marry at his pleasure, or to forbear working if he choose. This inalienable right is warranted by the changeless law which accords even to beasts a right to the reward of their toil. But Paul shows that he denied himself his rights which all must concede belonged to him, and proposes to continue to do so—deny them willingly and gladly for the sake of influencing and winning the greater number. So, as in verse 20, he comes to the Jews from a Jewish standpoint, being himself a Jew. To the Gentiles (verse 21) he comes simply as a man, without reference to his Jewish extraction. To all such as displayed a lack of instruction in any particular line Paul showed a special sympathy that he might win them to the Gospel. And all these things, he says, he did for the sake of furthering the Gospel. The advice of verse 24 is in substance this: In order that you may accomplish that for which you run the Christian race, run just as if you were obliged to excel all others in order to win, which implies also the advice of verse 25. Here the writer refers to the fall of the chosen people to show how that, following the conclusion of verses 26 and 27 of the preceding chapter, people may be in possession of God's favor and afterward forfeit that approval by their selfish deeds. He names a list of the things for which they were at different times visited with severe wrath, and declares that these things were written that we might profit by them and escape similar experiences. And so, he continues, take heed to yourselves, and look to God, who knows you and is able to help you. And now as to the essence of the question regarding heathen feasts, your participation in the Lord's Supper in an outward show of your union with Christ. The eating of the Jewish sacrifices was the outward show of their communion with the altar. And so the eating with these who sacrifice to idols, of their sacrifices, is an outward show of communion with devils, and that is incompatible with communion with God. Hence such things are not expedient in a Christian; they do not edify, they do not show regard for another's good. What is sold in the

market you may eat and ask no questions about whether or not it has been offered to idols. Or if one asks you to dine, you may eat what he provides, without asking any questions involving conscientious scruples. But if he makes a case of pointing out that his food is idol offerings, then refuse to eat such for his good, not your own. And so do whatever you do for the glory of God, and avoid anything over which another may stumble. Thus, he concludes, imitate me, just as I imitate Christ.

2-14-40.—With verse 2 of chapter 11 Paul begins a discourse on public worship in the which he first calls attention to gradations of authority: God first; Christ subordinate to God; man subordinate to Christ; woman subordinate to man. Such gradation of authority is indispensable to all organization. Hence both were obligated to observe the proper rank by whatever sign the custom of their day made proper. The man, standing as he did for God's image and glory, was to have his head uncovered. He is the head of the human family, and the woman is a member of the man, and that there be no repudiation of authority in the sight of God's created intelligences the woman also should honor her head, the man, just as the man was to honor his head, the Christ. In verses 11-15 he makes plain the fact that this theory does not teach or imply any independence of either sex as regards the other, since they are made mutually dependent, but that the order ordained of God is to be religiously regarded in the church. Relating to the observance of the Lord's Supper, he rebukes them for being divided into factions and each eating or drinking in quantity that which they had provided for the occasion, so that the rich would eat to the full or drink to drunkenness, and the poor be hungry. Home, he contends, is the place to eat and drink to satisfy hunger, while the sacrament is simply to keep in mind the Lord's death; and if this death be constantly reaffirmed in blameworthy actions, that very fact should rise to condemn them as guilty of doing despite to the Savior whose death they commemorated. Their laxity in regard to these things was the occasion of much lifeless formality in the church. In verse 31 he reminds them that if they took more pains to sift out their own faults the world would not have so much opportunity to magnify the faults of the church. Self-judgment is God's way of chastening his children that they may escape final condemnation in the last day. God's gifts are diverse, but like the diverse parts of the human body, they are unified. The ministrations and the workings are also diverse, but through them all God seeks the profit of the individuals exercised. Some of the desirable acquirements which God's spirit fosters in his children are wisdom (tact to discern), knowledge (mental comprehension), faith (disposition to

trust), gifts of healing, working of miracles, testimony, skill to discover characteristics of spirits, linguistic ability and explanatory powers. Here he uses the various parts of the body to illustrate his theme. The human body is a compound of many members, and no one of the members can claim that it is not of the body, that it is the whole body, or that it has no need of the other members. The tempering together of the members of the body is such that any suffering in one produces suffering in all. So, he adds, is the church of God, of which each of you is a member, and while all do not possess any one gift, yet each should desire earnestly for himself the greater attainments which lie beyond him. The last sentence of verse 31 should be the beginning of the thirteenth chapter. Having established the point that there should be perfect unity in diversity and that each should work himself toward the higher, he says, "From this stage I point out to you the incomparable method," namely, the way of love. The possession of all the gifts before named, and even to "give the life of me that I may boast" (as the second clause of verse 3 is better rendered), would mean nothing without the mainspring of love. Verse 8 declares that love is never to be superseded by anything higher. Testimonies and knowledge of men, because of their partial nature in this life, shall in time be rendered primary by the advance of knowledge, just as a man holds as primary the things of the child; but faith, hope and love will never be superseded, and of these, love is greater than both the former. Therefore, he concludes, "follow after love." Yet from the necessity of intelligence in public address, the Christian should earnestly cultivate spiritual gifts, primarily that of testimony, because all public speaking if it prove of account in building up the church must of very necessity be understood by the church. If the language be unintelligible to the hearers, it cannot profit them, even if it does profit the speaker. This fact is illustrated even in inanimate instruments. It is further true in the various voices by which the members of creation communicate with one another. And so the Christian should lay great stress on using language by means of which he may build up the church. There is philosophy in this, and Paul appeals to the mature mind to consider it. Testimony by a foreigner of salvation through a Jewish Messiah did really stand as a rebuke to the unbelieving Jews, who let foreigners come to trust in their Messiah before themselves, but testimony which the church could understand appealed to the entire church as a stimulus, and had constant tendency to evangelize the unevangelized. Two other points of importance in this discourse are, viz: What is done in the way of public address should be done with such

a degree of order as to avoid all confusion and give the whole church the benefit of all that is said, also to avoid letting anyone monopolize the speaking privilege. And finally he closes with an injunction which was rendered very necessary by the social conditions of his times, where in the woman's corner of the Christian assembly the crowd of heathen women construing the "liberty of the Gospel" into license, visited and gossiped until they made the Christian service in their quarter a time of ceaseless and uproarious confusion—let the women keep silent in the churches. The fact that he says, "Let them be in subjection," proves that they were failing to regard law, and their abandonment of the vail, which the custom of that day required, was a public thrust at modesty and a reproach upon the Christian profession.

Ch. 15:1-58.—Paul now takes up the subject of resurrection. He declares first that he and his co-workers had publicly taught that doctrine and that the whole of the Christian faith was based upon it, since if the dead were not raised, Christ was not resurrected, the hope of his disciples was in vain, the apostles were false witnesses, all men were yet in their sins, and the dead in Christ had perished. Here he reaffirms and argues the doctrine showing that Jesus is the one commissioned of God to bring all things into subjection to the Father, and to finally destroy death. If these things are not true, he questions, why are men baptized looking to another life, and why do we risk our lives for this faith, as I do daily? But some think they ask an unanswerable question when they inquire, "With what body do the resurrected come?" As the old grain dies and the Lord forms a new one out of earth matter in each case corresponding to the body sown (verses 39-41), so it is in the resurrection. The natural body is put into the earth and God raises in its likeness, and having its identity, a spiritual body. It is evident, he concludes, that flesh and blood cannot inherit the kingdom of God, and so of the saints, all those who do not die shall at the proper time be instantly transformed from corruption to incorruption, and death shall be swallowed up in victory.

Ch. 16:1-24.—In conclusion he gives some instruction regarding the laying by each week of what they could afford to give to the poor at Jerusalem, so that it would be collected when he came, then it should be sent to Jerusalem by someone whom they should name. Special reference is made to the possible coming of Timothy and Apollos to Corinth. The Christians are exhorted to be strong in the faith and keep uppermost the spirit of love. He mentions certain workers who have special claim to their regard, and sends the salutation of the Asiatic churches.

II CORINTHIANS.

INTRODUCTION.

In this second letter, written probably in the fall of 57 A. D. from some point in Macedonia, Paul explains why he had not sooner come to Corinth, as he had purposed. From Ephesus, the place where he had written the other letter, he went to Troas, where he expected to meet Titus, but was disappointed, and passed into Macedonia, where he met him, and learned that the Corinthians had taken the advice given them in his first letter. Although the majority of the church had taken his advice and repented and expelled the outrageous fleshly sinners, yet there was a small element made more defiant and bitter against Paul, and accused him of craft and selfish interest in what he attempted. They accused him of cowardice and of threatening without daring to execute, also of varying his teaching to please the crowd in which he moved. So in this letter he warmly commends the better class and severely condemns the other.

ANALYSIS.

Chapter 1.

1-14 Introduction.
1, 2 Greeting.
3-11 Thanksgiving for Christian comfort.
3-7 Its purpose.
8-11 An example.
12-14 Source of Paul's gratulation.
15-2-4 Paul's reason for delay in visiting Corinth.
15, 16 His previous plan.
17-22 Its operation suspended.
23-2-4 Why suspended.
5-11 Advice concerning a case of discipline.
12-17 Paul's former anxiety about it.

Chapter 3.

1-6-13 The source, difficulties and motives of Paul's apostolic mission.
1-6 Proof of Paul's divine commission.
7-11 Comparison of the covenants.
12-18 Method of preaching the new covenant.

Chapter 4.
1-6 Ministerial behavior.
7-12 Difficulties of the earthly life.
13-5-1 How overcome.
2-10 Mental balance of the Christian.
2-4 Desire.
5-8 Content.
9, 10 Aim.
11-19 Paul's motive for his work.
20-6-13 His daily bearing.
14-7-1 Intercourse with heathen.
2-4 Paul's plea for their love.
5-16 Basis of the claim.

Chapter 8.
1-24 Collection for fellow Christians.
1-4 An example.
5-8 The inspiring motive.
9 The great precedent.
10-15 Paul exhorts a collection.
16-24 His caution to prevent suspicion.

Chapter 9.
1-5 Exhortation to promptness in benevolence.
6-9 Exhortation to liberality in benevolence.
10-15 Result.

Chapter 10.
1-6 Paul's plea for their due reverence.
7-12 Statement of their blunder.
13-18 His (correct) policy.

Chapter 11.
1-3 Paul's jealousy of the Corinthians..
4-15 Paul's retort to his false accusers.
4 Their failure.
5-12 His record at Corinth versus theirs.
13-15 Their character.
16-33 Paul's glory in his labors at large.
16-19 Apology.
20 Insolence of false teachers endured by the Corinthians.
21-33 Paul's real boldness argued.

Chapter 12.
1-5 Paul glories in his weakness.
6-10 His reason.
6 Negative.
7-10 Positive.
11-13 Corinthians responsible for this glorying.
14-18 Paul's love for the Corinthians.
19-21 Why he delayed coming to them.

Chapter 13.
1-10 Final warning to inconsistent Christians.
1-6 Self-examination.
7-10 Self-restraint.
11-13 Benediction.

LESSON NOTES.

Ch. 1:1-14.—It is apparent from this greeting that at this writing Paul had Timothy with him. In the thanksgiving which he here voices he recognizes the fact that the comfort which comes to a Christian amid affliction is an experience which God gives to his saints in order that they may be able in turn to strengthen the hands of others in like need. The strength of such comfort, and the consequent power to comfort others, is proportioned to the depth of the affliction. We are left to guess to some extent as to what was the example to which he refers. One authority (Dean Alford) thinks it was a sickness nigh unto death. Others think it likely that he refers to the uproar mentioned in Acts 19 beginning with verse 23. As verse 12 indicates, Paul was exceedingly glad that he had so behaved himself in times of his former ministry as to now be able to look back and say, "All was well." He was confident that his enemies in their fight against him could find nothing in his behavior to fault.

15-2-4.—He now takes up his reason for delay in visiting them. His plan originally was to go from Ephesus across to Corinth, thence through Macedonia and back to Corinth before going to Jerusalem with the missionary collection. In this way he would give them a double visit. In suspending this plan he strongly asserts that he was not simply acting according to a fickle feeling. He contends that he never displayed that spirit toward them, and that the whole spirit of the Gospel of Jesus Christ was that of affirmation and no repudiation. Verse 23 explains why he changed his plan. Seeing that they were his joy, he did not want to distress them and himself, and so he stays away and sends them this

letter instead, knowing no doubt that if he personally appeared among them a conflict would be precipitated in which he would have to use harsh measures. Hence the language he uses in the verse to which reference is made. This is a clear case where tact in avoiding a conflict reached the desired end in a less disastrous way. The context shows also that this necessary letter, good as it seems to us, was a source of great grief to the apostle, which only goes to show that the execution of righteous principles are sometimes a source of dread.

5-11.—In his advice concerning the discipline which he had ordered, he now strongly pleads for the restoration of the penitent. He tells them that the punishment inflicted had accomplished its end, and that while the carrying out of it was a proof of the church's love toward Paul, that now their forgiveness of the penitent would also be a proof of their love. He tells them also that when the righteous majority forgives the penitent he also forgives, noting that the original offense had been not against him only, but against the whole church; and further, that his forgiveness stood for Christ's forgiveness, seeing that he acted upon righteous principles.

12-17.—Paul gives his testimony that he had been under great anxiety concerning this case; he had gone to Troas and found great opportunity for effective service, but was so worried at the non-arrival of Titus, who was to meet him there, that he left Troas with all its possibilities and went into Macedonia. Having found Titus there, he breaks out in this note of triumph (verses 14-17). Incidentally he notes in these verses that the preaching of the truth, always an acceptable offering to God, while it is a glorious refreshment to the one who accepts it, is a most nauseous dose to the impenitent.

Ch. 3:1-6-13.—In discussing the source and difficulties and motives of his apostolic mission, Paul first cites the best proof of his divine commission. The lives of his converts furnished all necessary evidence. He breathes a spirit of confidence in their lives, and calls attention to the glory of this covenant of grace by comparing it with the covenant of Sinai. He calls the latter the ministry of condemnation, because the office of the law was to condemn, but the office of the covenant of grace is to free from condemnation. "That which passeth away" (verse 11) refers to the Mosaic covenant; "That which remaineth" refers to the covenant of grace. He also calls attention to the difference in presenting these two covenants. Moses veiled his face, although that covenant was transient. And Paul in this argument presents the concept that the veil stood for a temporary covenant (the Mosaic covenant), and that it hid

the true covenant, of which it was a shadow. Hence the acceptance of the covenant of grace was the tearing away of the veil from the heart. The office of the ministry of this covenant made the apostle feel conscious of his responsibility. Hence his remark about his ordering of his life in verse 2. And he contends that there is a sufficiency of light in the plan to all those who desire light. It is further noted here that the pattern which is held up to the Christian is not the preacher, but the Christ. Pursuant to this thought he mentions the weakness of the human servant, with the dependent conclusion that the work accomplished by such would be known to be of higher power. With this consciousness the apostle boldly endured the experiences of verses 8-10. The thought of verses 11 and 12 is that if we endure such in the discharge of God's plans, our continued vitality and renewal of youth is the proof positive of the existence of Christ's life within us. He also declares that faith is the means by which he overcomes. As he declares in verse 16, though the fleshly body has been worn out, the inward man draws constant supplies from its great source—the God-head. The force of the word "light" in verse 17 is fleeting. And his thought is, that the afflictions of earth (be they ever so heavy) produce results of infinite value to the Christian who is looking constantly towards the establishment of a changeless character. For, he concludes (verse 1), if this clay house be dissolved, we have an eternal abode in the heavens. At this point he voices the mental balance of the Christian by speaking of his constant desire for a release from the transient that he might assume the permanent. And it is further noticed that the human being, because of his partial knowledge, does not seek immortality through the gateway of death, but desires that mortality may be clothed upon with immortality. However, the Christian shows a willingness to subject his desires to that of higher wisdom, and so to wait the time of the Almighty. But such a one makes it his aim whether in mortality or immortality to be well pleasing to the Lord, seeing that the life must be made manifest by and by, that the Christian may receive reward according to his doings. Knowing all these things, the apostle makes it his duty to diligently warn and persuade men. Paul tells the Corinthians that he mentions his course of conduct to them, not to boast of it, but to give them opportunity to answer those who croak against him. It would seem from the language of verse 13 that there were those who, like Festus, had accused Paul of being beside himself, and doubtless Paul's enemies at Jerusalem had put that very language into the mouth of his enemies at Corinth. He shows, verse 14, that his earnestness in this theme was the true explanation. The language of verse 16 refers to

Paul's purpose to regard men only from the standpoint of their Christian character, and to give God the due credit for all transformation of the character. Finally he adds, We as ambassadors stand in Christ's stead, and entreat you to be reconciled. He refers to the fact that Christ was condemned and punished in behalf of sinners, and God uses him as the means of human justification. Conscious that the present is the time to push the work of preaching to a successful issue, he makes mention of his daily bearing for the Gospel's sake (verses 3-10). And so, he concludes, the matter is not a lack of affection on my part towards you, but your lack of affection toward me.

14-7-1.—Here he gives instructions about their attitude toward non-Christians. The matter is put into a word: Seeing that there is an irreconcilable difference between God and his enemies, it is inconsistent that there should be any attempted union between believers and unbelievers. Lack of distinct separation simply has the effect (verse 17) of involving the Christian in unholy contact.

2-4.—In his plea for the love of the Corinthians the apostle contends that his conduct before them and toward them had been unquestionably good. The first clause of verse 3 leads us to infer that there were those in the church at Corinth who were guilty of these things of which Paul asserts himself clear, and so his claim in verse 2 would by contrast condemn them. But as he here says, he was not speaking to condemn them, but to strengthen his claim to their confidence and love. When he contemplated the work he had accomplished among them, he rejoiced in spite of all his troubles.

5-16.—As a basis of his claim on their affections, he cites the mental suspense he had lately gone through on their account, and how that the news he had received from them through Titus had relieved him. Verse 8 indicates that Paul had entertained fears that this letter had been too severe, but now he sees that it was all right, and rejoices that he had produced in them a sorrow that had wrought out repentance and reform. In verse 10 he discriminates between legitimate sorrow which brings reform and the worry and harrassment which grow out of this life. The apostle's object in this work was not the settlement of disputes between individuals, but the clearing of the church of its wrongs, as he declares. These verses show that Paul had commissioned Titus to go to Corinth in his stead and learn whether or not the church there would willingly be governed by his advice, or whether he must wage open warfare against them and expel a number from the church. He had expressed himself to Titus as to what the church would do, and here he joyfully declares that

his estimate of them had been correct. It seems that Titus, too, had become much attached to the Corinthians by their manner of accepting and obeying him as Paul's deputy.

Ch. 8:1-24.—Now the apostle comes to the great subject of collections. He cites as an example of Christian liberality the church of Macedonia, where he was at the time of writing this letter. He declares that they had given beyond their ability, and had done so willingly. Seeing this, Paul had exhorted Titus to stir up the Corinthians also in this regard, and so to perfect what he had begun there on a former occasion. Now Paul urges them to abound in the grace of giving just as they had done in the matter of obedience to Paul. He does not send this as a command, but simply to stir them up and test their grace of kindliness. Here he points them to the great example, who being rich, became poor for humanity's sake. He tells them that as they were first to make a beginning a year before that they now ought to carry out what they there began; and that if they showed a readiness, that readiness was put to their credit as indicative not so much of what they could do as what they were willing to do. And he does not mean for them to distress themselves for others, but to supply some of the deficiency of others out of their fullness. The apostle had also taken earnest care to prevent suspicion by sending along a man duly accredited by their church to see after the matter of collection. And he here expressly reiterates his approval to Titus as eminently fitted and duly credited of Paul to represent him among the people of the Corinthian church.

Ch. 9:1-5.—The exhortation to promptness in their benevolence is eminently fitting on the ground of the truth of the proverb that he gives twice who gives quickly. He reminds them that he has been boasting of them to the Macedonians, and that by this means many Macedonians had been stirred up to benevolence. And now, he adds, I have sent these brethren that I may not come and find you unprepared, and so put both myself and you in an awkward light, for there may come with me some of the Macedonians. By having it made up and ready when I come, it will be clearly a willing gift and not a matter of extortion by me.

6-9.—Then he continues, Remember that he who sows sparingly shall reap sparingly. I would not have you give grudgingly nor give simply because stress is upon you, but willingly and cheerfully, and God is able to make you abundant returns for all you do.

10-15.—The result of your promptness and liberality will be that God will give you increase not only of food, but seed for sowing and multiplication of fruits, that you may thus come to possess riches of liberality

which produce thanksgiving to God and also glorify him in that the gifts exemplify your faith, call out thankfulness from the recipients, and stimulate their prayers in your behalf.

Ch. 10:1-6.—Having completed the subject of collections, Paul now devotes the remainder of this letter to the vindication of himself. He pleads for their reverence, and in the latter part of verse 1 is probably twitting his enemies in their own language. He wants to escape the necessity of using the courage against the incorrigible ones which he expects to be obliged to use. He reminds them that Christians are not supposed to be noted for their power to fight one another, but that their weapons are forged for the destruction of sin.

7-12.—He charges this anti-Paul faction with the blunder of being governed by outward appearances and their likes and dislikes rather than by good judgment and sound philosophy, and in the latter part of verse 7 Paul contends that if he desired to glory in his work he has abundant ground to do so. Verse 10 expresses the contempt which his enemies hurled against him. He replies that just what his letters indicate is precisely what he will be when he comes, and then shows the folly of those people commending themselves by their own standards.

13-18.—In contrast to their method he sets his own—that of simply glorying in the work which God had given him to do, and that work, he adds, embraces your evangelization. And further, he tells them that as their faith develops he hopes to receive of them due credit for his labors for them. He calls attention to the emptiness of one magnifying his own importance through occupying some station in work which he had no part in accomplishing.

Ch. 11:1-3.—The jealousy of the apostle toward the Corinthians consisted in the fact that he feared they were being led away from their faith in Christ by some deceitful agency.

4-15.—In his retort to his false accusers Paul shows in verse 4 that they had utterly failed to bring to the Corinthians anything in addition to what Paul had brought to them in the beginning. He further shows that he had a record at Corinth which none of them could parallel, and that even none of the apostles could excel. Verses 7-9 express a condition which ought to have humbled the opponents of Paul at Corinth. In verses 13-15 he boldly characterizes these fighters as the children of Satan that they were.

16-33.—Here the apostle gives some account of his past labors, and apologizes for doing so by stating that he is in a manner obliged to measure himself with his accusers. He first states what manner of

insolence the church had endured at the hands of these self-constituted leaders, and then argues his own real boldness by showing what he had endured for the sake of the church (verses 23-33).

Ch. 12:1-5.—It is generally supposed that in the first part of chapter 12 Paul is speaking of himself. If so, the reference here is to some of the experiences about the time of his conversion. "Whether in the body or out" refers to the condition of the individual at the time. "Third heaven" and "paradise" is expressive of the exalted privilege enjoyed. The word lawful has the force of "impossible." The meaning of verse 5 is, Paul could glory in such experience as that, but of his ordinary experience in preaching the Gospel he gloried only in the presentation of the plain truth in a plain way.

6-10.—His reason for that was that while he might truthfully speak wonderful things of himself, he would not, because it might lead others to think of him beyond that which his ordinary manner of life would naturally lead them to think. Then, too, that "thorn in the flesh" (probably his weak eyes, which came of the great light he saw on the way to Damascus) admonished him of his human weakness and forbade his boasting in the revelation which brought that experience.

11-13.—Then he reminds them that wherein he has shown weakness in boasting they are responsible, for their attitude had called out these expressions. Had you done your duty, he says, I would have been commended by you, and would not have been compelled to have contended for myself.

Verses 14-18 express the warm love which Paul felt for them, and tell plainly why he had not received of them pay for his preaching among them. They are also reminded that the conduct of himself and fellow workers among them was irreproachable.

19-21.—Again he reiterates that he had delayed his coming to avoid precipitating a conflict in which he would be obliged to use severe discipline.

Ch. 13:1-10.—Finally he warns them that he will certainly come, nevertheless. He asks them to examine themselves and find out whether they are indeed Christians or not, and secondly to restrain themselves, and by just conduct to show themselves approved, in order to avoid any necessity or trouble in discipline.

11-14.—In his benediction to them he exhorts perfection, comfort and unity. The "holy kiss" was a form of greeting of that time.

GALATIANS.

INTRODUCTION.

Galatia is a district of Asia Minor. The inhabitants were Gauls in origin, and became mixed with Greeks. The fickleness of the Gallic character is proverbial among all writers. Thierry says, "Frank, impetuous, impressible, eminently intelligent, but at the same time extremely changeable, inconsistent, fond of show, perpetually quarreling, the fruit of excessive vanity." J. F. B. says, "They received St. Paul at first with all joy and kindness; but soon wavered in their allegiance to the Gospel and to him, and harkened as eagerly now to Judaizing teachers as they had before to him." His first visit was about A. D. 51 in his second missionary journey. Many Jews were among these people, and it is probable that Paul began his work as usual first among the Jews. The Jews subsequently stirred up the question of circumcision and unsettled the Gentile converts. They insinuated that Paul himself kept the law, and that his motive for persuading the Gentiles to renounce it was that he might keep them out of the full privileges of the Gospel, and so in subordinate condition. They declared that his "becoming all things to all men" was an acknowledgment that he was an interested flatterer, was forming a party for himself, and was not an acknowledged apostle, being merely a messenger of the twelve, whose teaching was at variance with St. Peter and James, who were "pillars" of the church.

His purpose then was to defend his apostolic authority, and also to offset the evil teaching of the Judaizers, as well as to strengthen these believers in the faith. Alford thinks the time of writing was between 54 and 57 A. D. Conybeare and Howson think it was written during the winter of 57-8 A. D. There is good evidence that Paul wrote this with his own hand, though he usually employed a secretary.

ANALYSIS.

Chapter 1.

1-5 Introduction.

1, 2 Paul and co-workers to the Gauls.

3-5 Greeting.

6-10 Instability of the Gauls.

6, 7 Wonder.

8-10 Anathema.

11-24 Paul's apostolic authority.
11, 12 Asserted.
13-24 Proved.

Chapter 2.
1-10 Recognition of it by the other apostles.
1-5 Circumcision decision.
6-10 Hand of fellowship.
11-13 Peter's inconsistency.
14-21 Paul rebukes Peter.

Chapter 3.
1-14 Justification by faith argued.
1-5 From the conversion of the Galatians.
6-9 From the history of Abraham.
10-12 From the law's testimony.
13, 14 Method.
13 Philosophy.
14 Universality.
15-24 Rationality of this view.
15-18 The promise preceded the law.
19-24 Real intent of the law.
25-29 Effect of faith's exercise.
25-27 Adoption.
28, 29 Legal distinctions obliterated.

Chapter 4.
1-7 Intent of the law illustrated.
8-11 Exhortation against backsliding.
12-20 Paul's plea for their loyalty.
12-16 Their former love of Paul.
17-20 Selfishness of the Judaizers.
21-5-1 Folly of Galatians observing Jewish law.
2-12 Effect of their admitting the claims of the Judaizers.
13-15 Restoration of God's image.
16-26 Superiority of spirituality to law.

Chapter 6.
1-10 Exhortation to helpfulness.
1-5 In right doing.
6-10 In temporal things.
11-17 Judaizers and Paul contrasted.
18 Benediction.

LESSON NOTES.

Ch. 1:1-5.—In his introduction Paul here speaks of himself as an apostle, though in his earlier letter (to the Thessalonians) he does not so style himself. The reason will be discovered in this letter. Verse 4 suggests that the Christian is to differ from those of his time in that his life is to be free from evil.

6-10.—The apostle is called upon to marvel at the instability of these professing Christians. He charges the opposition with wilfully perverting the truth. He makes an anathema as strong as language will bear against the one who perverts the truth in that or any other age. The language of verse 10 means that the apostle's business was to change the opinions of men by the use of the Gospel, not to attempt to change the opinion of God by finding fault with the Gospel. Verse 10 is a strong plea against man-pleasing.

11-24.—Here the apostle begins a discourse on his apostolic authority. He vigorously asserts it and then enters an argument to prove his statement. It is suggestive that in verse 17 Paul mentions an interval of three years after his conversion in which he was probably at Mount Sinai studying the law in the light of the new revelation which he had received on the way to Damascus. Scholar though he was, he found it necessary to make special preparation for his special work. Why the change recorded in verse 23?

Ch. 2:1-10.—Paul next makes the point that the other apostles recognized his apostolic authority. The trip to Jerusalem fourteen years later was that made to the great council recorded in Acts 15. Titus was taken along as a test case. Paul's statement that he went up by revelation, when he was sent as a delegate, probably means that this plan of settling the question by a council was revealed to him, and that at his suggestion the church acted upon it. Verses 4 and 5 suggest that if Satan cannot control the individual, he will at least put in his way all the hindrances possible. Paul here mentions the specific—that of prompt dismissal or refusal to allow Satan on your ground. Paul says they gave to him the hand of fellowship, and declares that those that were reputed to be pillars, at least did not impart to Paul any new ideas. The suggestion which grows out of this theme is, Think through a subject and have your own ideas. Here are James, Peter, Paul, Jerusalem, scattered Jews, Gentiles, all stones of different hues, joined to the corner-stone, making a unity in diversity, and harmony in variety. Verse 10 suggests that while Paul was very zealous, he did not depend upon works for justification.

11-13.—The paragraph about Peter's inconsistency was a conclusive answer to those who held Peter as a pillar, and Paul as of no repute. It was manly in Paul to attack this inconsistency openly. Suppose he had said nothing regarding Peter here, and afterwards talked about him? The word dissimulate here means to act the hypocrite, and even faithful Barnabas had become tainted by the bad example. No man can say what might have happened had not faithful, strong Paul been present to stem the tide.

14-21.—Peter stood self-condemned. (Acts 15:7-11.) This language from Paul to him must have been paralyzing, but it vindicated the doctrine that faith is the way to come. Verses 17 and 18 suggest that both God and men dislike unstable souls, because they put both God and themselves in a bad light. Verse 19 suggests that the old Paul had paid the penalty in Jesus, a fact that grace allowed and faith operated. Verse 21 is a stunning answer to the claim of a man who thinks himself good enough without a Christ.

Ch. 3:1-14.—Here the apostle begins an argument of justification by faith. He points to the Christianizing of these same Galatians through this doctrine. The language suggests that Christians may lose their senses and mistake flesh for spirit. He quotes Abraham also to prove justification by faith, and the quotation "In thee" means, followers in thy faith, and the blessings promised are both temporal and spiritual. The law's testimony is to the same effect. And as to the method, its philosophy is that Jesus by his voluntary death, purchase of the human family, and joining men to himself by faith, thus became the substitute for all who would accept the plan which, as verse 14 declares, was for both Jews and Gentiles.

15-24.—The view is a rational one. The promise came four hundred years before the law. He did not say to Abraham one seed before and another after the law on different conditions, but Jews and Gentiles fellow heirs on the same terms of acceptability—viz., faith in Christ (by grace). Verse 19 shows why the law was given, and verse 20 declares that God will bring men into an immediate communion with himself, not separate them from him by a mediator. The animal sacrifices of the ceremonial law were all reminders that the soul needed a cleansing which these sacrifices could not give.

25-29.—The effect of faith's exercise is the adoption into sonship. The secondary result of this exercise is that all distinctions are erased, and all members of the human family put on a common footing. Thus all men are reckoned as Abraham's seed.

Ch. 4:1-7.—As the heir is put under proper tutors until he comes to the age at which he may be entrusted with his belongings, so the human family while it was learning the need of a great substitute was taught to offer substitutes on their altars. Once, however, the great substitute being offered, there was no longer the need of the types, just as when the house is once built the scaffolding is of no further use.

8-11.—But to these Gauls he says, You at that time were idolaters, but now having come to know God, why do you desire to turn back to the beggarly principles of Judaism. Your observances of sacred periods and Jewish festivals make me fear that you have missed the entire spirit of Christianity.

12-20.—In his plea for their loyalty he refers to the fact that they had treated him with great reverence. The language of verse 15 indicates that Paul had suffered from his eyes while he was with them. Now he desires to know if they have turned against him because he has told them the truth. He also points out the selfishness of these Judaizers in desiring to monopolize the Christian religion, and shut out others save as they may seek to these Jews for their recognition. "Change my voice" in verse 20 means to exercise authority.

21-5-1.—The folly of Galatians observing Jewish law is shown in the fact that of the two dispensations the desirable one was Christianity, the other was a mere type or slave of the Christian dispensation, and just as Ishmael, the son of the slave woman, persecuted Isaac, the heir of the promise, so now the Jew attempts to persecute the Christian. But Paul says, We Christians are free; let us remain so.

2-12.—To admit the claims of these Judaizers would be to abandon the doctrine of justification by faith and leave Christ out of the salvation plan. He also refers to the fact that he has been charged with preaching the necessity of circumcision. This he answers with no uncertain sound.

13-15.—He reiterates that the spirit of the Gospel is freedom, but cautions that this does not mean license to serve their lusts, but means to do as they would be done by. Thus is God's image restored.

16-26.—Finally he argues how superior to law is spirituality. To be led by the spirit is to be above law, because the spirit prompts to do things against which there is no law.

Ch. 6:1-10.—In conclusion he exhorts them to help one another in right doing. Verse 2 says, "Bear ye one another's weights." A double meaning attaches to verse 3: If a man think himself to be exempted from frailty he deceives himself. Therefore he should bear another's weights, for he may some day want another to bear his weights. Again,

if a man think himself to be strong and will not bear another's weights, he belies his pretensions. Verse 5 declares every man shall bear infirmity. No one is exempted. They are exhorted also to help by their means those who help them spiritually. The language of verse 8 simply means that to use one's riches for self-gratifications shall prove a nauseating failure, but to use it for spiritual purposes shall prove of inestimable profit.

11-17.—Verse 11 says, "With how large letters," meaning that when Paul wrote with his own hand he used large letters because of his eyesight. He contrasted the self-denial he had shown among them with the selfishness of these Judaizers, and says they desire only to glory over you, and escape the petty persecution of God's enemies. For himself he declares that he will glory only in the salvation of Christ. In verse 17 he says, My apostolic authority need not further be questioned, for I bear on my fleshly body the earmarks of my Lord Jesus, meaning that what he had suffered for religion proved to whom he belonged.

EPHESIANS.

INTRODUCTION.

In his second misisonary tour Paul visited Ephesus, bringing with him Aquila and Priscilla from Corinth. He stayed but a short time, and left Aquila and his wife there, promising to return if possible, and sailed to Cæsarea, going up to Jerusalem and from there to Antioch. In his third tour Paul came again to Ephesus, and as one of his first acts christens Apollos' Ephesian converts, after which he stayed for two years, preaching in the place, sending the fame of the Gospel to all Asia from that center. Here occurred the incident of the sons of Sceva, and the great riot stirred up by Demetrius, the silversmith, and quieted by the town clerk. As he returned from this tour he sent for the elders of the church at Ephesus to meet him at Miletus, where he made to them that memorable speech reciting his past record, his future prospects, giving counsel to the elders, calling to their minds his example before them, and making that prayerful, touching, sorrowful adieu.

This letter is supposed to have been written about four years after this, or about 62 A. D., from Rome, in the early part of Paul's imprisonment there (which began in February, 61).

The church at Ephesus was made up of both Jews and Gentiles. The beautiful idol temple of Ephesus was one of the wonders of the world (temple of Diana).

ANALYSIS.

Chapter 1.
1, 2 Introduction.
3-14 Paul's praise for the salvation plan.
15-23 His prayer for their spiritual growth.
Chapter 2.
1-10 Their past and present contrasted.
11-22 Incorporation of the Gentiles into the family of God.
Chapter 3.
1-13 Paul's apostleship to the Gentiles.
14-21 His prayer for them.
Chapter 4.
1-16 Exhortation to unity.
17-6-20 Christian conduct.
17-24 Duty of seeking enlightenment.
25-32 General bearing of a Christian.
Chapter 5.
1-21 Imitation of Christ enjoined.
22-24 Directions to wives.
25-33 Directions to husbands.
Chapter 6.
1-3 Directions to children.
4 Directions to fathers.
5-8 Directions to servants.
9 Directions to masters.
10-20 Necessity of the Christian armor.
21-22 Tychicus introduced.
23, 24 Benediction.

LESSON NOTES.

Ch. 1:1, 2.—Paul here names himself an apostle, and writes this letter to the Christians in Ephesus, a city which had been the place of some of the most stirring scenes in the labors of this apostle. Verse 2 gives the usual Christian salutation.

3-14.—He begins this letter by giving praise for the salvation plan. It is not unlikely that the word "places" should be rendered matters rather, the word not occurring in the original. The thought is, that every necessary spiritual thing is amply provided in the salvation plan. "Foundation of the world" were better rendered "constitution of the ages"—the thought being that from the time man sinned in Eden the salvation

plan was set in operation. Paul has already shown in his letter to the Romans that God ordained beforehand that all who accepted this plan should be adopted as sons. Thus he shows that the Ephesians became the sons of God according to the plan regularly established, and that adopting this plan they came into possession of riches of grace, grasped the mystery of God's will, and became the heritage of Christ, sealed with the Holy Spirit of promise, a possession of God, and the embodiment of his glory.

15-23.—Now he prays for their spiritual growth. He makes known that he is praying for them to that end. He desires an increase of wisdom that they may receive increased revelation of God, and so may know more of what is embraced in their Christian profession, more of the character of the saints' inheritance, and experience more of the power which God has in reserve for believers similar to that which he wrought out in Christ in his resurrection. The ultimatum to which this will lead is pictured by showing to what heights Jesus arose by his perfect conformity to his Father's will. The last clause indicates that the church, which is the body of Christ, is intended to partake of the honor which attaches itself to him.

Ch. 2:1-10.—In following out this thought he contrasts their past and present by showing how they had been taken out of sin, out of a disobedient life, out of enmity to God, out of the wrath of their Creator, and by his grace had been raised up to share a throne with Jesus and to be the recipient of such favor as that in them God's kindness would be magnified through eternity to come. Then he adds, grace allowed the plan, and faith operated it, and the whole plan was the gift of God. Hence no man could boast of having helped to frame the plan. It was God's workmanship, and the anointed Jesus was its embodiment.

11-22.—At this point he mentions what is very important to a part of his converts. A large per cent of the church was of Gentile extraction, and he specially notes the fact that they who had no part in the covenant of promise now have a part in the salvation plan by their faith in Jesus. Thus he shows that Jews and Gentiles have become one, and so the cross of Jesus has made peace between the two great factions of the human family. As verse 17 indicates, peace had been preached to the Gentiles who were far off, and to the Jews, who by means of their familiarity with the covenant were, or ought to have been, in readiness for the salvation plan. Now, he adds, you are not strangers any longer, but fellow saints, belonging to God's household, and part of the building of which Jesus is the corner-stone.

In chapter 3 the first verses seem to be a suspended parenthesis. I

think he begins to say in verse 1 what he continues to say in verse 14, but he here breaks off and speaks parenthetically of his Gentile apostleship. He declares how Christ has brought to light the salvation plan which before his coming was a mystery, and that this salvation embraced the hitherto unaccepted fact that the Gentiles were to be associated with the Jews in Christian fellowship, and that Paul had become a chief member of the apostolic college. To make that fact plain to the world, he makes in verse 10 the most interesting statement, that heavenly intelligences were first made acquainted with God's plans by seeing those plans worked out by the church, and so he probably encourages them not to faint under the pressure of the afflictions which encompass Paul.

14-21.—Now he resumes, I made you a subject of prayer that God will grant you strength through his spirit, that Christ may dwell in your hearts, that you may be so strong in love as to be able to comprehend the scope and extent of the salvation plan, and have an experimental consciousness of Christ's indescribable love, and so have all you can contain of God's fullness.

Ch. 4:1-16.—Here he exhorts them to unity. He speaks of himself as the prisoner of the Lord, for he is at this very time bound with chains at Rome. Verse 2 discusses some of the fruits of the spirit which he would have them display. His declaration regarding one body, one spirit, one hope, one Lord, one faith, one baptism, is simply an emphatic way of declaring that the salvation plan was meant for all kindreds, tribes, peoples and tongues, but he declares, verses 7 and 8, that God had distributed gifts to men according to his own wisdom, and that, therefore, they would be able to work variously according to their several abilities. And he declares that he who humbled himself came up with power to fill the entire scope of human effort, and thus he has the list of human helpers named in verse 11 to build up the church until the human family shall be able to measure up to the stature that God intends, and going beyond the primary characteristics of childhood, grow up into Christ, thus perfecting his body (the church) into a fitly proportioned mansion of love.

17-6-20.—Pursuant to this advice, he here discourses on Christian conduct. As a prerequisite to Christian growth he mentions especially the duty of seeking enlightenment. He declares that vanity, lack of understanding and alienation from the life of God was the result of ignorance. He exhorts them to continue what they had learned of Christ, and so forsake their ancient manner of life and put on a new life, patterned after Christ. As to the general bearing of a Christian, he

speaks of the necessity of truthfulness, of self-restraint, of honesty, of industry, of purity in speech, of the cultivation of intimacy with God's spirit, and of freedom from those characteristics that make one repulsive to others. Here he specially enjoins the positive Christian characteristics, and he cautions them particularly that as children of this faith, they are to manifest by their walk and conversation the purity of the life which they have received by coming in contact with the Son of God. Such a life will be a standing reproof to the ways of evil. The more especially so because the life which they live is that which by comparison with the ways of evil shall bring all wrong doing into manifest condemnation. Hence he exhorts them to fill in the time with that which in future will commend them, and so the advice of verses 18-21. Here he introduces a series of directions to the various members of the family. To wives he exhorts a just recognition of the legally constituted authority or headship of the human family as God has seen fit to constitute it. To husbands as heads of families he enjoins that love for the wife, likened to that of Christ for the church or represented by the love of one's self for his own body. He throws in, in verses 26 and 27, a picture of how Christ loved the church, and then continues, just so ought a husband to love his wife. In using the figure of the individual's love for his own body he draws a vivid picture of the strength and sacredness of the institution of marriage —stronger than the love of parents, the incomprehensible uniting of two distinct personages into one. The first clause of verse 32 confirms the testimony that marriage has ever been an unfathomable mystery. To the children he gives the fifth commandment in the Mosaic decalogue, and to fathers he enjoins caution not to use their authority to embitter the child's spirit, but to train and nurture them in the way they ought to go. To servants he enjoins obedience such as becometh their station, not simply for the master's sake, but for righteousness' sake, that they may thus have a place in the kingdom of the Christ. To masters he enjoins that gentleness which grows out of remembering that the master is himself a servant of Christ, and that with Christ there is no favoritism. As a summary of all and to all, he suggests the putting on the Christian armor. This comprehends the double idea of strength and power; strength within, power without. There is no promise to any Christian that he shall stand if he neglects this precaution. The wrestling with the "principalities and powers" which refers to the various orders of the black angels, suggests that by the limitation of human strength humanity is wholly inadequate to fight such opponents without the armor of God. It is suggestive that the armor here mentioned protects head, heart, body,

girds the loins, shoes the feet and puts into the hand an irresistible sword of conquest. Nowhere in sacred literature is the Christian panoply more graphically described than here.

21, 22.—Paul here describes the messenger by whom he sends this letter, and who comes to bring them a detail of Paul's condition and doings as a prisoner at Rome.

23, 24.—Finally he breathes upon them peace and the benediction of God the Father and of the Lord Jesus Christ.

PHILIPPIANS.

INTRODUCTION.

In his second missionary journey, when he crossed over into Macedonia, Paul came first to Philippi. It was under Roman rule, its inhabitants Roman citizens with the right of voting and having their own local senate and magistrates. Their law was Roman, and their language the Latin. Timothy and Silas were with Paul on this journey, and they planted the Gospel for the first time among this people on this occasion. It will be seen by the history of this book that Paul had trials here, which no doubt in after years caused him to have warm interest in the place and people. Since the almost continued battle which Paul had waged with Judaism, he had come to make prominent in all his letters not only advice relating to their Christian lives, but special warning against the Judaizers. This letter was written from Rome, where Paul was a prisoner, and probably written about A. D. 63.

ANALYSIS.

Chapter 1.

1, 2 Introduction.
3-11 Prayer for the advancement of the Philippians.
12-18 Effect of Paul's imprisonment.
19-26 His future prospects.
27-2-18 Exhortation to follow Christ's example.
27-30 In steadfastness.

Chapter 2.

1-11 In Christian service.
12-18 In character building.
19-30 Personal matters.

Chapter 3.

1-4-1 Warning against Judaizers.
1-3 Their character.
4-16 Paul's personal example.
17-4-1 His exhortation to them to follow him.
2, 3 Personal appeals.
4-23 Final exhortation and commendation.

LESSON NOTES.

Ch. 1:1, 2.—This introduction to Philippians shows that Timothy was with Paul at Rome at this time. The greeting is to the Christians, special mention being made of the authorities.

3-11.—The writer gives fervent thanks for the evidence of steadfastness and activity which he found in this church. He breathes confidence that what God has begun with them he will complete, seeing that they will to be teachable and obedient. Verse 7 declares that he carries them on his heart, and the succeeding verses express his strong desire that they make conscious growth in knowledge and power of discrimination.

In verses 12-18 Paul speaks of his imprisonment, which refers to that which he was then enduring at Rome. It will be remembered that when he founded the church at Philippi, Paul had been thrown with Silas into prison, and that on that occasion had occurred the conversion of the Philippian jailer. Accordingly his reference to imprisonment would have the more weight with these Christians. What they knew to have been true at Philippi, Paul here declares was true at Rome. He declares that some of the brethren were by his imprisonment made bolder to preach, and that some preached Christ in order to stir up more strife, and some because of good will toward the persecuted Christians, yet Paul says he rejoices in the agitation of the question whether from good will or malice. Hence the putting of Paul in prison was after all the multiplying of tongues in his behalf and for his cause.

19-26.—Out of the darkness of his dungeon this martyr to the truth, raising his voice in notes of triumphant faith that whether he lived on or suffered the death with which he here stood face to face, it should turn out for the spread of the Gospel truth. He says, "To live is Christ, but to die will be my gain." And in the mention of this dilemma he declares that he scarcely has any choice, though he realizes that his living would be of untold benefit to the church; and that confidence led him to believe that after all he would escape the immediate execution of the Roman emperor which was then threatening him; and the history of the

case shows that he actually did escape and made another voyage before he returned to Rome and was finally executed.

27-2-18.—Here he strongly exhorts them to follow the example of Christ, first, in standing fast in faith and contending for the purity of the Gospel, and keeping free from panic on account of the seeming success of the adversary. It is worthy of notice here that the apostle contends that the opposition stirred up by Satan was proof positive of the success of the Gospel, and so an indication of progress. He puts suffering in behalf of the truth as one of the strongest possible evidences of a normal Christian condition. Not only are they to follow Christ in steadfastness, but to imitate his aptitude for service. The apostle would have them to banish all tendency to show, and to contention, and humbly serve each other out of pure Christian love. He cites them to the example of Christ, who, being originally in the condition of God, counted it his highest desire to assume the form of human nature, and even submit himself to the most humiliating death, that he might thus reach and influence the human family. Hence the exaltation which God gave him. Jesus rose highest because he sank lowest. Hence the whole human family and all its enemies are subordinated to him. In view of this he continues in verse 12 that their character building should be done with that earnestness which brings trembling. The advice of these following verses is, in a word, do your Christian duty in such a way as that even your enemies can have nothing in truth against you. Thus the Christian becomes a light in the world and a living embodiment of the truth. Incidentally, the apostle declares that his future glorying shall be in such converts.

19-30.—At this point he refers to some personal matters. He promises to send them Timothy, his trusted convert and co-worker, to learn their real state, and bring him word again. Verse 20 is the strongest compliment to Timothy's character. Verse 24 voices the hope of Paul that he himself will be set at liberty. He mentions also Epaphroditus, who had been sick to the point of death, but had been graciously spared—a matter which was a source of thanksgiving to Paul as well as to Epaphroditus. He was Paul's co-worker, and verse 30 shows that he had hazarded his life to aid Paul in that which these Philippians might have supplied had they been watchful and thoughtful.

Ch. 3:1-4-1.—Now he warns them against Judaizers. It is evident from verse 1 he had given them this advice before, and it is further evident that the church was troubled by formalists, who had nothing of the spirit of Christ. Paul refers to himself to argue that, if anyone could rest in form and ceremony he would be the one. In verses 4-6 he

enumerates the matters of which he might be proud as keeper of the law, but he declares, "I count these things as utterly useless compared with justification by faith through Christ. By this means only do I know him in the power of his resurrection." He declares himself as not yet perfected, but pressing towards the prize of his high calling. And he exhorts them to be like minded, and look to God for any wisdom which they consciously lack. Thus Paul exhorts to follow him as he follows Christ. He reiterates what he has told them before that there is an element who are enemies to the cross of Christ, creatures of their appetites and fitting themselves for ultimate destruction. On the other hand, he says to the faithful that they are consciously citizens of a better country, and that they simply wait for the manifestation of Christ, who shall change this earthly body into the likeness of his own glorified body in line with the plan whereby he is making the kingdoms of this world his own kingdom.

2, 3.—Paul here makes a personal plea to two members of the church to be at peace. Coupled with this plea he calls special attention to those women who were prominent co-workers with Paul in his labors there, and whose names he declares are recorded in the book of life.

4-23.—Finally, he exhorts and commends, saying, Be cheerful, be forbearing, do not be crushed by anxious care, make your requests known to God, mixed with thankfulness, and his peace shall guard you. The thought of verse 8 may be summed up thus: Whatever contributes to your growth Godward, take special pains to incorporate and assimilate. It is worthy of note here that Paul is able to say to his spiritual children, Imitate me, and the God of peace shall be with you. He makes a touching reference to their affectionate aid of him, and declares that what they did not do was probably from lack of opportunity. He declares that he was content to suffer inconvenience, even want, for the Gospel's sake, but is touched by their personal regard for him. He reminds them that in his second missionary tour they alone set the example of aiding Paul in his ministry, having several times sent gifts to him at Thessalonica. In verse 17 he declares that it was not so much the gift he valued, as the love for which it stood. In verse 18 he refers to the gifts which this church had sent to him by Epaphroditus, and he declares that they are abundant to supply his need, voicing back to them this grateful promise, "My God shall supply all your needs according to his riches in glory in Christ Jesus." In conclusion he sends salutation to all the Christians and from all the brethren who are with him, making special mention of saints which were of the royal household.

COLOSSIANS.

INTRODUCTION.

Colosse was in Phrygia, and the Christian church was composed mainly of Gentiles. It is thought it was founded by some one after Paul had made his missionary tour. It seems that in this instance the church was beset by Judaizers, as was usual in case of Gentile Christians, and the struggle was to keep the Gentile converts from having fastened upon them the ceremonies of Judaism. It is not impossible that Philemon, a native of Colosse, with some others who were possibly converted under Paul's preaching at Ephesus, carried the Gospel to their home, and founded the church there. If so, this will account for Paul's attachment. Brown says, "These Christians mixed up with pure Christianity Oriental theosophy and angel worship, and the asceticism of certain sections of the Jews, especially the Essenes. These theosophists promised to their followers a deeper insight into the world of spirits and a nearer approach to heavenly purity and intelligence than the simple Gospel afforded." It was written also from Rome while Paul was a prisoner there, about the date of 63 A. D.

ANALYSIS.

Chapter 1.
- 1, 2 Introduction.
- 3-8 Thanksgiving for the grace of the Colossians.
- 9-15 Prayer for their spiritual progress.
- 16-20 The supremacy and eternal pre-eminence of Christ.
- 21-23 Reconciliation of man to God.
- 24-2-19 An example of advancement in knowledge of Christ.
  - 24-29 Suffering.

Chapter 2.
- 1-5 Supplication.
- 6-19 Admonition.
  - 6, 7 Daily walk.
  - 8-15 The mental guard.
  - 16-19 Observance of ceremonies.
- 20-3-17 Moral and spiritual effect of their interest in Christ's resurrection.
- 18-4-6 Direction to the whole church.
- 7-18 Salutation and individual messages.

LESSON NOTES.

Ch. 1:1, 2.—This introduction of Colossians shows that Timothy was at this time with Paul. The absence of any reference to former work among them by Paul is collateral evidence that Paul had not founded the church at that place.

3-8.—Paul indulges in a characteristic thanksgiving for their faith, their love, their hope, all of which apparently had become somewhat notorious. It is evidenced here that Epaphras, who was one of that company who probably had heard Paul at Ephesus, had become a leader in the establishment of the church at Colosse, and also that he had carried to Paul news of the condition of the newly established church.

9-15.—Hence follows logically Paul's prayer for their spiritual progress, asking that they may be filled with knowledge and understanding to walk worthily, pleasing the Lord, fruitful in good work, increasing in knowledge, that by it they may have might for patience and for joy in suffering, that they may give thanks to the Father who makes human beings fit for the inheritance of the saints in light, delivering them from the power of darkness and making them subjects in the kingdom of his Son, their Redeemer; the image of God invisible, and the legally constituted head of creation.

16-20.—The supremacy and eternal pre-eminence of Christ are indicated in verses 16-20. The idea of "first born" was not with reference to time, but with reference to pre-eminence. It is clear in these verses that the "all things created in him" refer to powers delegated of God, and so whether the powers be combinations of men or angels (i. e., on the earth or in the heavens), Jesus is the one whose power is over all, and in whom all things hold together. The church is called his body, and he himself the first born from the dead, not so much in point of time as because of the pre-eminence by which he becomes the elder brother in the family of God, and the one by whom all other resurrections become possible. Hence the pertinence of verses 19 and 20. The whole drift of the argument in these verses indicates that after the appearance of sin the entire fabric of God's government of the human family, and the social government of good and bad angels, so far as they had to do with humanity, were reconstructed on the basis of a Redeemer.

21-23.—Then the apostle refers to the fact that these Colossians being in the past enemies of God, had by the life of this Savior become reconciled to God, that he might now present them holy, perfect, unreprovable before his Father; all of which, he continues, depended upon their con-

tinuing in the faith and refusing to be turned aside from their Christian status.

24-2-19.—Here Paul gives to them an example of advancement in the knowledge of Christ. He glories in the privilege of suffering for the church's sake. This was true especially because he recognized that the church was the embodiment of the revelation of God's purpose, and so by it the plan of salvation which had been a mystery to the preceding ages and generation had been brought to light, and rendered plain to the world. He calls special attention to the fact that this salvation embraced as well the Gentiles, so that all classes of men became partakers of Christ's perfection. Continuing this thought, he tells them how he had prayed for them, for the church at Laodicea, and for others who had not seen his face. The end of his prayer was the compacting of their love, the increase of their understanding, that they might appreciate the salvation plan, in so much as its embodiment, Jesus, introduced the life that expanded into all knowledge and wisdom. Paul was trying to fortify them against being misled, and so he concludes by admonishing them, first that their daily walk may be such as to build them up in the faith in which they had received Christ. This amounted simply to expanding into greater activity that which they had already accepted as their Christian duty. Then again he exhorts them to exercise a strong mental guard. There was danger that they might be despoiled of their faith by false philosophy and vain conceit. They were to carefully remember that Christ was the entire embodiment of that which was to supply all of their needs. Steadfast faith was the circumcision—not made with hands; having been accounted buried with Jesus, a fact to which their baptism bore testimony, and so accounted resurrected with him, all by means of their faith in the working of God. Thus the Christians were made to live with Christ, being forgiven, having blotted out from against them the condemnation of a violated law, thus nailing it to the cross, and openly triumphing over human enemies. Finally he admonishes them not to be drawn into undue and slavish observance of ceremonies. He lays special stress upon the fact that Jesus is the head of the salvation plan, and warns them to recognize only in him that which gives co-hesiveness to the whole plan.

20-3-17.—The moral and spiritual effect of their interest in Christ's resurrection logically follows. If, he continues, Christ was the prototype of these forms, why should you now revert to them, seeing that they are perishable forms which in their place had a show of wisdom in will worship, but are absolutely valueless in character structure? Seeing that

you are resurrected with Jesus, characterize your life by those things which belong to the better condition. Put your mind on the place of your possessions, for your life is accounted as a part of the life of Christ, and you shall appear as belonging to him in the life to come. Repudiate, therefore (verses 5-11), those things which characterize the children of darkness, and assimilate (verses 12-17) those manners and characteristics which mark the believer as Christlike. It means forgiveness, peace, wide and increasing knowledge of the word, and constant helpfulness one toward another, all done in the name of the Son with thankfulness to the Father.

18-4-6.—Here follow some directions to the whole church; the directions already given in Corinthians and Ephesus to wives, to husbands, children, to fathers, to servants and to masters are reiterated here, coupled to which is an injunction to steadfast prayer, Paul specially mentioning his inability, being a prisoner, to herald the word as he desires.

7-18.—In his salutations and individual messages he refers to Tychicus and Onesimus, the runaway slave of Philemon, who under Paul had been converted and sent back. He requests that this letter be read at Laodicea, and that in turn a letter that he wrote to Laodicea should be obtained from them and read to the church at Colosse.

I THESSALONIANS.

INTRODUCTION.

Thessalonica was at that time the capital of the district of Macedonia. After being released from Philippi, Paul and Silas and Timothy came to Thessalonica on Paul's second tour, and founded the church there. By reference to the book of Acts it will be found that most of the Jews here rejected Paul's preaching, and savagely antagonized him. As to the result of the false accusation that they brought against Paul, such an uproar was made that Paul and Silas were obliged to flee by night to Berea. His enemies from this city all followed him there, and he was obliged to flee again. In this same journey when he reached Corinth about A. D. 52 this first letter was dispatched back to the Thessalonians. So this is the first letter of Paul in point of time, and if the letters were chronologically arranged it would stand first of his fourteen letters. Some claim that there is an evidence in this letter of a large Gentile element in the church from the fact that in it he makes no quotations

from the Old Testament. It has no censure, because evils had not yet appeared in the church.

ANALYSIS.

Chapter 1.
1 Introduction.
2-10 Manner of their receiving the Gospel.
Chapter 2.
1-12 Behavior of the apostles at Thessalonica.
13-16 Fidelity of the Thessalonians in holding fast the Gospel.
17-20 Paul's desire to visit them.
Chapter 3.
1-13 His plan to hear from them.
Chapter 4.
1-8 Warning against fleshly sin.
9-12 Exhortation to growth in Christian character.
13-18 Consolation of the resurrection.
Chapter 5.
1-11 Exhortation to readiness to meet the Lord.
12-28 Injunction of various Christian duties.

LESSON NOTES.

Ch. 1:1.—In the introduction Paul's two fellow travelers are named. Silvanus was the expanded name for Silas. He greets them with the salutation of peace.

2-10.—He calls to their mind their manner of receiving the Gospel. Great commendation was given to those that had received the Gospel through Paul, and to their bravery amid their persecution, indicating that as Paul had been found faithful under persecution, his converts had shown like bravery in maintaining their faith. This Paul declares had made their faith an object of remark, and he notes with satisfaction that even their enemies had declared how that by his preaching these hearers had turned from idolatry to serve the living God.

Ch. 2:1-12.—At this point he refers to the behavior of the apostles at Thessalonica. He recalls the fact of his shameful persecution at Philippi, and how they had boldly preached the truth to the Thessalonians without deceit, flattery or covetousness; not claiming support from his people, but laboring to support themselves while they preached, and tenderly cherishing converts as a father his children.

13-16.—Then he refers to the fidelity of the Thessalonians in holding fast to the Gospel. He declares that they accepted the preaching as a

message of God, became typical Christians and suffered for the sake of the Lord Jesus. Incidentally he refers to the fact that his own countrymen had been his chief persecutors, and that they had thus brought upon themselves the indescribable wrath of God.

Verses 17-20 indicate that at this writing Paul had been separated from them but a short time. He declares that he desired exceedingly to see them, and tried repeatedly to visit them, but Satan had hindered him. And he speaks of these Thessalonian converts as his hope, his joy, and crown of rejoicing in the presence of the Lord. He evidently expected to meet and identify, after the resurrection, those with whom he there labored.

Ch. 3:1-13.—When he could no longer endure the separation, he sent Timothy to them from Athens. His primary purpose was to encourage them in their difficulties and to remind them that he had foretold to them that these things would come to pass. He was anxious lest they might be tempted beyond that which they were able to bear. And when Timothy returned reporting this faithfulness, he immediately wrote this letter, and declares that their faith had stimulated him in his distress, and made him all the more anxious to see and labor with them. And then he prays that he may return to them, and that they may increase and abound in love to the point of blamelessness, even unto the reappearing of the Lord Jesus.

Ch. 4:1-8.—He warns them against fleshly sin, exhorting that as they had learned to walk and please the Lord, that they might abound more and more in grace. He reminds them of the charge he had given, and that it was the will of God that they should keep themselves in purity and self-restraint, thus making a difference between the Christian and the unsaved, by showing due regards to their fellow men. He declares also that God takes note of all wrong doing, and holds the doer responsible, and that he who rejects such admonition rejects the voice of God.

9-12.—Here follows an exhortation to the growth of Christian character. He tells them that they are already prominent in their love one for another, and exhorts that they increase in this grace, and study quiet, diligent industry and honesty towards non-Christians.

13-18.—Now he speaks to them of the consolation of the resurrection. He declares that Christians should not sorrow at the death of their friends as those that had no hope, for their faith in the resurrection of Jesus embraced as well those who belonged to Jesus. Here he declares that those who are alive at the appearing of Jesus shall have no advantage over those who are in their graves, because the trumpet that shall herald

the return of Christ to earth shall awaken the dead in Christ, who shall arise, and that those, together with those that shall remain, shall be forever with the Lord. Paul at this point does not discuss a few intervening points that are brought in the connected study of this subject in the book of Revelation, because they are not pertinent to this argument here.

Ch. 5:1-11.—But he exhorts them, "Be in readiness to meet the Lord," declaring that since they know the Christian teaching as to the suddenness of judgment, they ought not to be unprepared. The figure of their name as sons of light indicates that their eyes were opened to the possibilities and duties of a Christian life, and that as soldiers of light they should be equipped with the Christian panoply, and so be qualified to live and co-labor with the Captain of their salvation.

12-28.—Finally, he enjoins upon them various Christian duties, such as a proper recognition of their authorities and a display of due reverence towards them; also that they should give the weight of their discountenance to the disorderly, encourage the faint-hearted, support the weak, and be patient towards all, and instead of returning evil for evil they were to overcome evil with good. They were to constantly rejoice, be always in an attitude of prayer and thanksgiving, give free play to the spirit within them, have due regard for testimony, prove by testing what is the more excellent, and shun every form of evil. Thus, he adds, the God of peace will set you aside for his purposes, and so preserve you that you will be accounted as blameless at the reappearing of our Lord. Lastly, he enjoins them to greet one another with the kiss of salutation, and to be very sure to read this letter to the church.

II THESSALONIANS.

INTRODUCTION.

This second letter was written by Paul from Corinth possibly a few months after the first letter to the Thessalonians, and so is the second in point of time of Paul's fourteen letters. In the meantime he had received word that since the receipt of his former letter the church had greatly grown in the graces which that letter had commanded, so he gives thanks for that, but notes that his reference to the speedy reappearance of Jesus had been misunderstood and misapplied. They regarded it as a warrant for lack of activity on their part, and many were using this as a pretext

for doing nothing and living upon the charity of their fellows. This was bringing reproach upon the church, so Paul writes to correct the evil.

ANALYSIS.

Chapter 1.
1, 2 Introduction.
3-5 Commendation of their Christian character.
6-12 God's judgment against their persecutors.
Chapter 2.
1-12 Correction of false notions about the second coming.
13-17 Exhortation to steadfastness.
Chapter 3.
1-5 Appeal for their prayers.
6-18 Practical precepts.

LESSON NOTES.

Ch. 1:1, 2.—The introduction shows that Silas and Timothy were with Paul when he writes this second letter to the Thessalonians. This is sufficient warrant for the conclusion that it was written very shortly after the first. The salutation here is an expanded form of that which he used in the first letter.

3-5.—Here he commends them for the Christian character which they had displayed. Their faith and their love had flourished abundantly even amid persecutions, which trials Paul declares were an evidence of the judgment which God displayed towards the human family.

6-12.—The next theme makes this thought clear. He declares that God will judge the persecutors. It is worthy of note that God often judges his own in this life by their enemies, and that very fact shall be a resistless sword in the hands of the righteous in that great day when they come to sit with Christ as associate justices in the final judgment of evil. The expression in verse 10 of his being glorified in his saints refers, I think, to this fact of the future. And Paul well says in verse 11, that we pray that God may count you worthy of your calling. Thus it is that the Christian glorifies his Master in two worlds.

Ch. 2:1-12.—The one false notion which they had taken from his former letter he here corrects. He says, Be not shaken in mind or troubled on the question. Verse 2 indicates that a letter had been read to the church purporting to have come from Paul. The drift of the following verses is this: Proper signs, and unmistakable ones, will precede the coming of the Savior, and it is to those conditions that the

apostle calls special attention. Paul's thought here is very plain in the light of subsequent history. The work of Satan has been marvelously revealed in human history, and his influence and assumption has been phenomenal. This picture has been made very plain in the book of Revelation. The thought introduced in verse 7 has been the subject of much speculative comment. It is thought by some authorities that the teaching is, that iniquity working under certain deceptive conditions will by and by be manifested under conditions more clearly, expressing its true nature. That is, that the personal or guiding spirit of evil shall from time to time change its methods according to outward conditions. It is not impossible on the other hand that the "one that restraineth" refers to Paul himself, and he is simply saying, I already see signs of appearing evil among you which after my removal shall boldly manifest itself, and grow more and more until the time when evil shall be destroyed at the appearing of Christ. Then he adds, The explanation of all this is that some are enemies of the truth and so prefer error, because they have pleasure in unrighteousness.

13-17.—But, says Paul, we are bound to give thanks. God gave such an opportunity to the faithful, and so we exhort you to stand fast and hold closely to our teaching.

Ch. 3:1-5.—Here he appeals for their prayers in his work of spreading the truth that it may be as successful as it has been with them, and that he may be delivered from unreasonable and evil men. He declares faith not only in God's help towards them, but in their obedience to God.

6-18.—Finally under the practical precepts he commands them to withdraw from such as will not be governed by the directions given for Christians. He refers to his presence among them to illustrate how he had been quiet and industrious. He declares that this was especially that they might have him for an example. He refers to his declaration among them that every Christian should either work or cease to eat. And in verse 11 refers to some who are mere busy-bodies in other men's matters. To these he sends a positive command to work, and to all an injunction to be not weary in well doing, and finally from such as will not be obedient he commands them to withdraw.

I TIMOTHY.

INTRODUCTION.

I Timothy is supposed to have been written by Paul to Timothy about 65 A. D., from some point in Macedonia where he had gone (possibly Philippi), leaving Timothy at Ephesus to check the growth of error in the church there. This was just after Paul had been released from his first imprisonment at Rome.

In his first missionary tour with Barnabas, Paul had found Timothy at Lystra, and had made of him a disciple of the Christian faith. His mother was a Jewess named Eunice, and his father was a Gentile. His grandmother was Lois. It is probable that both these women were converted from Judaism to Christ at this same time.

In his second misionary tour Paul circumcised Timothy at Lystra, and took him along with himself and Silas. He was a companion of Paul from that time to Paul's death, being when not with Paul somewhere in pastoral work under Paul's direction.

It would seem that, whether intentionally or not, Paul was here giving the very instruction which was calculated to fit Timothy for the office of overseer of the church. He warns him against the creeping in of error in doctrine, and gives direction as to how public worship should be conducted, together with instructions about church government.

Church historians say that Timothy after Paul's death became a bishop, the first bishop of Ephesus, and finally died a martyr.

ANALYSIS.

Chapter 1.

1, 2 Introduction.

3-20 The truth contrasted with the false teachings of the Judaizers.

Chapter 2.

1-15 Instructions regarding public worship.

Chapter 3.

1-13 Qualifications of ministers and behavior of their families.

14-5-2 Special message to Timothy.

14-16 Why the message.

Chapter 4.
1-5 A warning.
6-5-2 Timothy's personal duty.
3-16 Directions about widows.
17-25 Directions about elders.

Chapter 6.
1, 2 Direction about servants.
3-10 Character of Paul's opposers.
11-21 Special charge to Timothy.
11-16 As to his personal character.
17-19 Duty toward the rich.
20, 21 Duty toward the Gospel.

LESSON NOTES.

Ch. 1:1, 2.—Paul opens this letter with the usual written salutation. He declares that his apostolic office was legally and duly conferred upon him by Christ, a declaration of much importance since there were those who were constantly calling in question Paul's apostolic authority. The first part of verse 2 shows in what high estimation Paul held faithful Timothy.

3-20.—Verse 3 shows that the false teachers were at work. The formalism to which Judaism had dropped inclined to substitute for the pure word of God such nonsensical fiction as that of which the Jewish Talmud is mostly made up. The apostle here declares that the end of repudiating these fables would bring the results named in verse 5, seeing that these grow out of contact with the word of God. It is a matter of history that persons who are willing to substitute fiction for the plain truth of God's word are always self-confident, and persist in making themselves the chief personages of the flock. Such are unable to comprehend their own ignorance. The apostle would not have them think that he repudiates the law, but that he simply recognizes its proper place as a mere convicter of sin, and so a leader up to the salvation plan which Paul preached. Here he contrasts his own violent life as a Jew to the kind of life he had been living under Christianity, and says that the mercy which God showed to him was due to the fact that his former course was prompted by blind ignorance and prejudice. The last clause of verse 15 declares that in the light of his later and better knowledge, Paul was a leader among sinners, which was certainly true, just as he afterward became a leader in the church of Jesus Christ. It is equally true that the long-suffering of

God as shown in Paul's case has been in all ages since a source of encouragement and hope to other sinners in turning from the error of their ways. It is noteworthy that Paul charges Timothy here to fight, as well as to keep faith and watch. Truth must be opposed to error, and displace it in the conflict. The two mentioned in verse 20 were expelled from the church as a discipline for profanity.

Ch. 2:1-15.—Under the head of instructions regarding public worship Paul charges that first of all the church pray for those set to administer government that the machinery of government may not go counter to the principles of Christianity. God so wills it, because he wills that by this plan of salvation the entire human family may become possessed of the truth. This is evidenced by the fact that the only mediator between God and man (Jesus) gave himself a ransom for all men; and therefore he commands that men everywhere betake themselves to prayer, trusting to that rather than to angry disputation to accomplish the desired result. Women are charged to both dress and act in a comely manner, in quiet contrast to that glitter and show which was characteristic of the heathen woman of that day. And further, he gives special charge against the permission, which certain women of that time sought, for a woman to disregard the modest retirement which the custom of the age demanded of her, and thrust herself forward as a teacher and as having authority over the church. He reminds such that the fatal leap of the human family into sin was precipitated through a woman's act in following her impulse without consulting her husband.

Ch. 3:1-13.—Here he passes to the subject of qualifications of ministers and the behavior of their families. As to a bishop, stress is laid not only on personal virtues, but on power to govern properly those committed to his care, on the ground that if he cannot govern his family he cannot govern the church. He must be of sufficient age to guard him against egotism, and have a good reputation. Deacons also must be of reputable habits and faithful, and must be put on probation before being accepted for the office. It was specially noted in both these offices that the candidates must be monogamists, as opposed to the common practice of polygamy among the heathen.

14-5-2.—Now he directs a special message to Timothy. First he declares why he had sent this message. It was possible that he might not reach Ephesus for a great while, and so he desired that Timothy might know how to conduct the affairs of the church. It is believed by authorities that verse 16 is a part of a Christian hymn of Paul's day. Having made the declaration which closes verse 15, he quotes the stanza

to corroborate the assertion that all confess that the salvation plan as embodied in Jesus was a most remarkable affair in the eyes both of men and of angels. But he warns Timothy that there will arise persons in the church who shall give themselves up to lying doctrines and perversions of the church's doctrines. He brands them as conscienceless and senseless in their disposition to deny men the gift of God. Paul made it the personal duty of Timothy to keep the church in mind of these things, and to refuse countenance to these fables. He urges exercise of godliness, for, he adds, physical exercise is of some profit, yet how much greater is the exercise of godliness, embracing as it does this life and the next. All Christian activity is built on that faith in a living God which looks to a life to come. Timothy was to press these things upon the church and to make himself an example to the flock in his manner of life, and also to be studious while he did the work of a pastor. Verse 14 shows that Timothy has been duly ordained to the ministry, and so he is exhorted to diligent continuance in these things that he may make conscious and noticeable progress.

3-16.—Special directions are given about widows. That was a vexed question in the early church. The descendants of such, if living, were first commanded to care for them. Such as would not thus provide for their own households were declared to be worse than the unbelievers who left the widows to perish, especially because Christianity taught better things. They were to note carefully who were indeed worthy of the church's aid as widows—not the pleasure seekers, but the ones whose hope was set on God. Such as were enrolled should be at least sixty years of age, with but a single husband, a record for good works and womanly, Christian qualities. The younger widows he counsels to marry, and assigns as his reasons the fact that otherwise they are likely to reproach the faith by profitless and silly employment. Verse 16 refers to a Christian woman who has widowed daughters.

17-25.—As to elders who prove themselves worthy, he enjoins special honor. They were to receive proper support. They were not to be lightly or insufficiently accused. Wrong doers were to be publicly reproved as a warning to others. Strict impartiality was to be observed. Deliberate judgment was to be used in selecting any man for office, otherwise the wrongs he did would attach in part to the one who approved him. Verse 23 indicates that Timothy was in poor health, so Paul advised him to use a medicine. It is likely that the two following verses are a comment on verse 23. Just as there are sins that show their results before they come to pass, while others require time to show their true nature, so some

good works leave no question of their results, while others (such as the matter of his taking a medicine for his health) would show their good results in due time.

Ch. 6:1, 2.—He counsels the Christian servants to honor their masters in order that the Christian profession may not be reproached, and such as have Christian masters are to hold them as brethren. This was not an approval of slavery, but the Christian way of avoiding reproach while dealing with a system of evil.

3-10.—At this point Paul described the character of his opposers in words which have been characteristic of false teachers since the world began—not teachable, unreasoning, opposed to godliness, egotistical, ignorant, a quarrelsome fool, whose conduct furnishes basis for that corrupt and truthless supposition that the Christian profession is used only as a means of gaining advantage over another. By a play upon words the apostle shows that godliness with contentment is the real gain of which any worldly gain is but the faintest picture, and that the attempt to accumulate great riches is a source of temptation and a snare which destroys countless souls. The rendering of verse 10 in the revised version is the proper one to convey the thought of the Greek passage.

11-21.—The special charge to Timothy was that he should keep himself from these evils and distinguish himself as a man of God. Fight on, keep hold of life, keep the commandment inviolate, unto the reappearance of Jesus Christ, the great head of humanity, the giver of immortality and dispenser of indescribable light. The rich were to be warned against haughtiness and trust in riches rather than God. They were to be rich rather in good works, so that by their distribution they might lay the foundation of riches in the life to come. And thus having discharged his duty toward the rich, his final duty (toward himself) was to guard his heritage by turning away from the babbling oppositions of falsely called knowledge, and so secure himself against missing the mark concerning his faith.

II TIMOTHY.

INTRODUCTION.

The date of this letter is about 66 A. D., written by Paul from prison at Rome in the interval between one trial of Paul before Nero's officers and the one in which he was condemned to death. Just where Timothy was at this time is not known. Some think he was at Ephesus, and others

that he was superintending the churches of Asia Minor, with headquarters at Ephesus. At this time Paul knew that the end of life was near at hand for him. Many of his so-called friends had forsaken him in the hour of his great trial, but in spite of all that he had so conducted his own defense that he had escaped being condemned to death by his enemies. But he knows that they will now redouble their efforts and conspire with the infamous Emperor Nero to put him to death, and views his case hopeless for acquittal. Luke only remains with him, and as he shivers in that Roman dungeon he writes to his beloved son in the Gospel, Timothy, to come to him before severe weather and bring the cloak which Paul had left at Troas, probably on that very trip on which he had left Timothy at Ephesus, and a little later had written to him the first letter. Knowing as Paul does that he has done well what God had given him to do, he turns his eyes and thoughts to the future world, not forgetting to breathe encouragement and direction for his beloved workers in Zion, and begging their presence to comfort him in his final affliction.

ANALYSIS.

Chapter 1.
- 1, 2 Introduction.
- 3-5 Thanksgiving for Timothy's faith.
- 6-14 Exhortation to boldness.
- 15-18 Commendation of Onesiphorus.

Chapter 2.
- 1-26 Encouragement and direction to Timothy.
  - 1, 2 Pastoral charge.
  - 3-7 Endurance exhorted.
  - 8-13 The great example cited.
  - 14-18 Guard against errors.
  - 19 Stability of the truth.
  - 20-26 The spirit of Christ's servants.

Chapter 3.
- 1-17 Paul's picture to Timothy of latter-day evils.

Chapter 4.
- 1-5 His exhortation to faithful preaching.
- 6-8 Paul's future prospects.
- 9-22 Timothy exhorted to come to Paul.

LESSON NOTES.

Ch. 1:1, 2.—With sure martyrdom for Christ's sake staring him in the face, Paul writes to Timothy his last greeting, and, as ever, declares himself

a God-chosen apostle to declare the salvation of Jesus Christ. He never for a moment allowed his enemies to shake his confidence in his claim to apostleship. The kingly grace of a Christian life is here shown in that one who is a prisoner and within hailing distance of a violent death should be able to breathe so calmly the blessing of a spiritual king upon his followers.

3-5.—It is a matter of no small importance that the great Apostle Paul was stayed up in his distress and peril by the remembrance of Timothy's faith. The tears mentioned were probably brought to the eyes of Timothy on parting from Paul, and the latter clause of verse 4 means no doubt that to be able to see Timothy would fill Paul with joy. The faith of the grandmother and the mother were no doubt most important factors in the character of Timothy.

6-14.—The nearness of the end of his earthly career did not keep Paul from giving his attention to the interests of the church. On the other hand it disposes him to more earnestly encourage Timothy, knowing as he did how much he would need such courage in his future fight against evil. Hence the language of verse 7, and the caution in verse 8 against turning back from adversity. God uses adversity as a means of displaying his power. Incidentally he notes that the plan of salvation and the grace which it displays comes from God and was manifested to humanity at the proper time, in the person of Jesus Christ, who was promised to our parents in Eden (before times eternal), and who at his appearing vanquished death and brought life within reach of humanity. While the apostle suffers for his connection with that blessed cause, yet he is not confused because he has a personal acquaintance with his Savior and knows his power to care for the interest of his people. Hence, prisoner though he was, and prisoner though the advice was likely to make Timothy, Paul charges Timothy to imitate him, and so guard his most sacred of all heritages, the work wrought through him by the Holy Ghost.

15-18.—Onesiphorus was specially commended for the friendship which sought out and stood by Paul in his obscure and humiliating imprisonment, so humiliating indeed that it drove away those who had formerly been Paul's friends. It seems that the man here commended had distinguished himself before this by administering to Paul at Ephesus.

Ch. 2:1-26.—Out of his own troubled and burdened heart the apostle finds encouragement and direction for Timothy. As a pastor he is charged to find faithful men who shall be able to transmit these religious doctrines and usages to the generation to come. Then he exhorts Timothy to endurance. "Take thy part in suffering hardship like a good soldier."

Then to make the thought more impressive, he shows how the common soldier devotes his entire time and attention to the soldier's duties, and how that all contests must be conducted according to rule. And just as the farmer gets the first right to his produce, so in following these directions you will get the first right to the great results which under God you will accomplish. As a climax to this argument he cites the example of the Christ, dead for the truth's sake, risen again, whose followers are suffering similar hardship, but whose word is conquering the world. He reminds Timothy that partaking of Christ's death (by faith in him) means life with Jesus, while endurance of Christ's sufferings means partaking in future of his kingly glory. Faithlessness reacts solely upon its author, whom it will belittle by contrast with the constancy of Christ. He is charged to guard the church against errors by cutting off profitless debate. For himself he must be able to properly handle the word so as to avoid being put to confusion, and to shun the babblers whose ungodly lives and erroneous declarations bring disaster to the faith of the uninformed. Nevertheless, the truth is indestructible, and God will make no mistake as to who belong to it; and we may assure ourselves of its approval by observing the injunction to keep free from iniquity. Just as in a well regulated house there are a variety of vessels to supply the diverse needs of a family, so if a man makes himself free from those things which God opposes, he shall be like a vessel set apart for the highest and most desirable station in the household, that is, fitted for anything for which Christ would use him. This is the positive side. The proper negative follows—shun the one class, follow the other (verse 22); refuse one line of conduct (profitless, verse 23), follow its opposite (verses 24-26), and by this means best turn back the deluded to a knowledge of the truth.

Ch. 3:1-17.—His picture to Timothy of evils which should arise was as black as his picture in Romans of the Christless world. In this case it is worse because they make a profession of godliness while their conduct goes counter to every principle of it. The two proper names in verse 8 are said to be the names of the two magicians in Egypt who with their false miracles rivaled Moses and Aaron. But Paul declares there shall come a time in their work when they can carry their deceptions no further, and shall be known as the deceivers they are. Here he reminds Timothy of his imitation of Paul and of his personal knowledge of Paul's persecutions and deliverance, and further that every godly person must expect persecution for the truth's sake. While evil men shall increase in the art of evil doing, this child of faith was to remember the Scriptures he

had known from childhood and use them as directed for his everlasting profit. The best rendering of verse 16 is, "Every Scripture inspired of God is also profitable," etc. It ought to be noticed that in it only is the furnishing for all duty.

Ch. 4:1-5.—As a climax to this advice he exhorts Timothy to faithful preaching of the word. Therein lies the only hope of the world's salvation. Its reproof and rebuke are as necessary as its comfort and its exhortation. He lays stress upon both long suffering and teaching. The declarations of both verses 3 and 4 have been amply verified and are being verified by those who try to find substitutes for the word of God and its doctrines of sin and salvation.

6-8.—Of himself, Paul says, I have done my best, and am ready to go. Fighting, completing, keeping, are the three notes in his blast of triumph, and henceforth he looks forward to the crown to be presented him by the Great Judge himself.

9-22.—Personally he begs Timothy to come to him. His mind must needs travel back from that transcendant flight and view of the future to the cold dungeon in which he shivered. Demas had gone. Crescens and Titus have gone. Luke only remains by me. Come, and bring Mark. (See Acts 15:36-39.) And do not forget the cloak I left at Troas, and the books. Whether or not the Alexander here mentioned is the one whose name appears in connection with the riot at Ephesus is a matter of conjecture, but I should take him to be a different person. The fact mentioned in verse 16 is a most pitiable one. Like his Master in his hour of deepest need of sympathy, he was left solitary and alone. And yet with the truth on his side he was able to fight successfully against the entire force of conspirators, and could have continued so to do had they not simply brought the power of the state to crush him regardless of evidence. Verse 19 would indicate that Timothy was at this time either at Ephesus or likely to be there. Incidentally, it is made clear that the apostle lacked the common necessities, for he charges Timothy to be sure and come before winter, evidently meaning that he needed the cloak. His final sentence suggests divine wisdom and courage possessing the spirit of Timothy with meekness and sweetness, so adorning his personality as to make him an attraction to all about him.

TITUS.

INTRODUCTION.

Titus was a Gentile convert of Paul. Just when and where this letter was written is not known, but probably about 65 A. D., from some point on Paul's journey after he had been released from his first imprisonment at Rome, and so, about the same time as I Timothy. On this journey Paul seems to have left Titus in Crete to establish church government. Probably Paul had introduced the Gospel there while a prisoner on his way to Rome in the sailing vessel, as recorded in Acts. Titus was with Paul at the council at Jerusalem, also in Paul's pastorate at Ephesus, was sent by him from there as bearer of I Corinthians, whence he went to Macedonia and rejoined Paul (who had expected to find him at Troas). He was a companion of Paul on this third missionary tour, and, as II Timothy shows, was with Paul on his second imprisonment at Rome.

ANALYSIS.

Chapter 1.
- 1-4 Introduction.
- 5-9 Qualification of elders.
- 10-16 Suppression of false teachers.

Chapter 2.
- 1-3-11 Directions as to Christian behavior.
  - 1-2 Aged men.
  - 3-5 Women.
  - 6-8 Young men.
  - 9, 10 Servants.
  - 11-15 Source of the directions.

Chapter 3.
- 1-2 Christian character.
- 3 Its opposite.
- 4-7 Means of its attainment.
- 8-11 Need of right teaching.
- 12-15 Paul's charge to Titus.

LESSON NOTES.

Ch. 1:1, 2.—The introduction here is unusual as to length in a short letter. He declares his service and apostleship both based upon his faith in God's salvation plan. The plan embraces: 1. Knowledge of the truth.

2. Godliness. 3. Hope of eternal life. These were promised back in Eden, and later manifested in the salvation plan of which Paul was a preacher.

5-9.—Verse 5 tells why Titus was left in Crete. Not only was he to organize and set in order the church work there, but specific directions are given him about the qualification of elders (verse 6). A bishop was an elder who, as the margin says, was an overseer. These qualities of verses 7-9 would be needful and expected in a leader of the church, and therefore ought to inhere in elders, any one of whom, other things being equal, might be called to the office of overseer.

10-16.—A most important part of the mission of the church in Crete was to stop the mouths of the lying teachers, especially the Judaizers, who were wholly reckless of the result of their work if only they might establish themselves as leaders and make gain out of their profession. Verse 12 shows the estimation in which Paul held such, and verse 13 displays his manner of dealing with them. Verses 15 and 16 show how they use the truth itself to forward their personal schemes of selfishness, while by their actions they belie their profession and publish their abominable and reprobate character.

Ch. 2:1-3-11.—Under directions as to Christian behavior Paul shows what ought to be expected of the various classes of people. Old men and women, young men and servants are mentioned, and opposite each are recorded those virtues which are becoming in Christians of their class. He sets as the source of these directions the grace of God as manifested in the salvation plan, teaching the way of a right life, and giving the hope of the reappearance of Jesus, who shall come to claim those whom he has redeemed out of evil. Christian character implies subordination to authority and readiness to go good, as well as unwillingness to speak evil or to be contentious. Here he sets over against that the kind of life they lived before their conversion, and shows how the salvation of God washed and renewed their natures and made them heirs of eternal life. The need of right teaching was to the end that they might know these facts and be active in good works. Their common matters of dispute were wholly profitless, and such as persisted in such a course after due warning were to be ignored.

12-15.—Whether or not Titus met Paul at Nicopolis we do not know. It is probable, however, that he did, and went with Paul to Rome in his second imprisonment.

PHILEMON.

INTRODUCTION.

This letter was written by Paul at Rome, A. D. 61 or 62, in his first imprisonment, and is addressed to Philemon, a resident of Colosse. It seems that Onesimus, a slave of Philemon, had run away from his master and gone to Rome, and it is thought had also defrauded his master. At Rome he fell in with Paul, and was by him converted to Christianity and sent back to his master with this letter.

It is said by some of the Christian writers that Onesimus was later set free by his master, and that he was consecrated by Paul bishop of Berea, in Macedonia, was afterward bishop of the Ephesians, and finally was martyred at Rome.

ANALYSIS.

Chapter 1.

1-3 Introduction.
4-7 Thanksgiving for Philemon's love and faith.
8-22 Paul's plea for the slave Onesimus.
23-25 Salutation and benediction.

LESSON NOTES.

Ch. 1:1-3.—It is worthy of notice that in this letter Paul does not speak of himself as an apostle, suggesting his authority, but writing a friendly and intercessory letter, names himself a prisoner, suggesting right in the beginning the reality and worth of the religion for which he is willing to suffer, and for the sake of which he is now to plead with this friend to show Christian mercy. Timothy was with Paul at Rome at this time, and it seems evident from this writing that Philemon was an active Christian worker. Apphia is thought to have been the wife of Philemon. Col. 4:17 indicates that Archippus was pastor of the church at Colosse.

4-7.—Paul first of all gives thanks for Philemon's love and faith, which is the strongest argument that he was an active Christian, so much so that his Christian graces were remarked on by his fellow believers. It is supposed by some that the term "hearing" which he uses in verse 5 indicates that Paul had never been to the home of Philemon. But if (as will be noticed in verse 19) it be true that Philemon was a convert of Paul, he probably came in contact with him at Ephesus at some time in

Paul's ministry there. The end of Paul's prayer for Philemon was that the liberality Philemon was showing towards the Christians might become operative in every good quality which might be lying dormant within him, and which the touch of knowledge and grace would bring to light.

8-22.—Now he begins to touch on the subject for which he specially writes this letter. He says, Though I might command you, being your spiritual father, an old man, and now a prisoner for Christ's sake, yet I prefer for love's sake to beseech you for another spiritual child of mine, begotten in my bonds. Here he mentions the runaway slave, whose name means "helpful," saying that though a little while before he was unprofitable to you, now by his change of character he is profitable to both you and me. Paul further declares that he would gladly have kept Onesimus to minister to him to the credit of Philemon, but would not do so without Philemon's consent, for he desired Philemon's service toward Paul to be a free will service. Here he suggests that possibly the runaway occurred that Onesimus might return to Philemon permanently as more than a servant, a brother, beloved by both Philemon and Paul. And now Paul says, Receive him as you would receive me. If he has wronged you or owes you, put it to my account and I will repay you. That was an offer that Philemon could not well refuse, and especially when Paul reminds him how Philemon owed even his own Christian self to Paul. He expresses confidence that Philemon will do even more than Paul asks with reference to this case, and finally asks of him to prepare a lodging for Paul, who hopes soon to be free and to see him.

23-25.—In the final salutation he mentions five others besides Timothy who were with him at that time. "Fellow prisoner" does not prove that the person mentioned was in chains, for some of them were only companions to Paul in his imprisonment, and probably this was true of Epaphras, though there is nothing to prove it.

HEBREWS.

INTRODUCTION.

About sixteen hundred years ago Origen said, "Who wrote the epistle God alone knows." After these centuries of searching we have to admit that we cannot improve on the statement. Neither do we know when or where it was written. The argument is addressed to Hebrew Christians, evidently by someone thoroughly familiar with the Jewish system of

religion, and who had, as well, logically thought through and applied the Christian system in his argument. The logic is conclusive and irresistible that Christianity is the realization and ultimatum of the highest religious types and prophecies which the world had ever known. The letter has no introduction. It jumps at once into the great argument and carries it to a finish.

The world lapsed from the religion of Eden to the condition of wickedness which called for the flood to destroy the human family. About three hundred years after the flood, when the human family had again begun to grow large, God chose, called and trained Terah, Abraham, Isaac, Jacob and Jacob's descendants, a selected people, through whom by Moses he gave a revelation of religion to men. Here begins an educational process to bring humanity back to that from which it had fallen. But this chosen family, the Hebrews, came to think of these "means" which God employed with them as an "end," and so they rejected as a nation the Christ and his religion, for which Judaism was a preparation, and even the Hebrew Christians clung to their old forms. To such a company as that the writer directs this letter.

ANALYSIS.

Chapter 1.

1-8-13 Superiority of the Christian dispensation to the Jewish one.
1-2-18 Superiority of Jesus to angels.
1-12 In his nature.
13-2-18 In his office.

Chapter 3.

1-4-13 Superiority of Jesus to Moses.
1-6 His sonship.
7-4-13 His promised inheritance.
14-8-13 Superiority of Jesus to the Aaronic high priest.

Chapter 5.

14-5-10 His station, credential and qualification.
11-6-12 Statement of lack and exhortation to Christian growth.
13-8-13 Superiority of his dispensation.
13-20 Its oath of establishment.

Chapter 7.

1-10 Tribute of the Jewish to the Christian priesthood.
11-28 Perfection of the Christian priesthood.

Chapter 8.
1-13 Jesus the Christian high priest.
Chapter 9.
1-10-18 The sacrificial antitype.
1-5 Jewish sanctuary described.
6-10 Its service.
11-28 The Christian service.
11-14 Superiority of the priest.
15-28 A new covenant demanded.
15-23 Christ's death involved.
24 A better place.
25-28 A sufficient sacrifice.
Chapter 10.
1-9 Insufficiency of the old will.
10-18 Sufficiency of the new will.
19-12-29 Warning against relapse into Judaism.
19-25 Steadfast faith exhorted.
26-31 Why the exhortation.
32-39 Encouragement of their past faith.
Chapter 11.
1-40 Nature and service of faith.
Chapter 12.
1-29 Endurance exhorted.
1-4 Influence of example.
5-11 Result of discipline.
12-17 A statement of Christian duties.
18-29 The two covenants contrasted.
Chapter 13.
1-17 Practical duties.
1-3 Love.
4 Marriage.
5, 6 Contentment.
7-17 Regard of spiritual authorities.
18-25 Conclusion.
18, 19 Appeal for prayer.
20, 21 Apostolic blessing.
22-24 Exhortation.
25 Benediction.

LESSON NOTES.

Ch. 1:1-12.—The superiority of the Christian dispensation to the Jewish one is argued with these points of evidence, viz., that Jesus, who embodies that plan, is superior to angels, to Moses and to the Aaronic high priest. These three points take eight chapters of the book. The Jewish dispensation was given through the ministration of angels, but God, who spoke to the fathers by many messages and in many manners, at the time of this Christian dispensation spoke to the human family by his son, the appointed first born, or head (and so heir) in the human family, and for whose sake, that he might operate the salvation plan, God set up the ages. Such is the substance of verses 1 and 2. Verse 3 states that Jesus was that which men could comprehend of God's glory, and was the image of God's character, and upheld all things by the word of God's power; that he made a ritual purgation of our sins according to the demand of justice, foreshadowed by Jewish rites, and then was set on the right hand of God, meaning that to him was delegated God's power. His superiority to angels is first manifested in the fact that he is a son, and the angels were commanded to worship him. And again "angelos" or angel means a messenger, and verse 7 rightly translated says, Who (God) maketh "winds" his "messengers" (angels), the "lightnings" (flames of fire) his "ministers;" so that it is greater to be a "Son" than an "angel." But to Jesus, God said verses 8 and 9. In verses 10-12 the writer ascribes to God the Father, who said the above of Jesus, the right to speak authoritatively, since, as in Gen. 1:1, God is the creator of heaven and earth and the unchangeable God.

13-2-18.—Jesus is greater in his office than angels, since he has been given authority over all things, and angels are set to do service for such as shall be partakers of the salvation which Jesus brings. And for this reason the writer exhorts special attention to these spiritual matters because of the danger of drifting away from them. The word (dispensation) spoken by angels was the Old Testament (Hebrew) dispensation, and rewards and punishments were connected with the keeping or the violation of that; then how much more shall they be connected with the dispensation which was introduced by Jesus and confirmed by his disciples and followers, God stamping approval on it by miracles and gifts. God did not put the key to the future life under the hands of angels, but he did put it under the hand of Jesus. Although things are not yet actually subjected to him, yet we see this same Jesus (who was put beneath angels that he might endure suffering) crowned with glory and honor as the

Savior of all men. For God, the Creator of all, in the act of bringing back believers to himself, found it fitting to first perfect, by suffering, the Captain of the salvation plan, that he might be in perfect touch with those whom he would help. For this reason he became man, and by submitting to death, which had no just claim upon him, nullified the power of the devil, who had the power of death, and delivered all believing mankind from a slavish sense of fear concerning death. Christ did not appear as an angel (as the Jews expected), but in a greater office, that of a Son of God, having the nature of a man, son of Abraham, and thus, having traveled the ways beset by sin, he knows how to aid those similarly tempted.

Ch. 3:1-6.—Now he argues the superiority of Jesus to Moses in that the builder of a house always has more honor than the house, and God, who built all things, had Moses for a servant, but Jesus as a Son, and so the one in authority over the religious house of which Moses was a servant. And it ought to be carefully noted that the real house is the Christian dispensation, of which the ceremonial law and services of Moses were mere pictures, object lessons or preparatory instruction.

7-4-13.—He is also superior to Moses in the respect that he brings his believers into an inheritance of which the temporal Canaan to which Moses led Israel was a mere picture. This theme is closely linked with the closing statement of the preceding one. The Christian church is the house of God if it keeps faith and obedience toward him and does not repudiate and stand aloof from him, as did Israel in the wilderness. The Christian enters into an inheritance (rest) of which the rest of Canaan was but a type. The proof of this is furnished in the fact that after Israel had come into Canaan under the leadership of Joshua (verse 8, instead of Jesus), God still said through David, "Do not harden your hearts," etc., that you may go into the rest promised to the people of God. Hence (verse 11) the writer enjoins diligence that we may not fail, as did Israel of old. For the word of God, which we have, will properly instruct and finally be the standard of our judgment before the face of God.

14-5-10.—Jesus is superior also to the Aaronic high priest in that he has passed into the heavens, our holy of holies, and that he is the Son of God. He is fully able to sympathize with men in their weakness because having passed through this life he has been tempted similarly to us. The last clause of verse 15 were better rendered "apart from sin," the thought being that sin spent its force against him as against us, the only difference being that sin, never having had a hold on him, did not affect him as it does the one who has been implicated. To such a priest therefore

we may come with boldness for any help we need. His credential is shown in the fact that God set him in this place, and his qualification is apparent in that though he was the Son of God, yet by submission to the sufferings of this life he learned what it is to obey as one under the orders of a superior, and thus was perfected for the office of Savior of the world, and so was called of God an eternal high priest, not after the order of Aaron, but after the order of Melchizedek.

11-6-12.—Here he pauses in the argument to interject an exhortation to Christian growth. Of this priest and priesthood many things might be said, but because while you ought to be full grown in knowledge, and teachers, you are mere babes and have to be taught first principles, it is clearly useless to speak of the logic which is difficult of comprehension. Hence, he exhorts, let us get beyond first principles (such as are mentioned in verses 1 and 2), and press on toward that development which belongs to mature age. This is the more especially necessary because of the extreme difficulty of renewing those who fall away (the argument therefore being that they should be guarded against falling away by religious education). To illustrate, land which receives God's rains to bring forth useful products is valuable, while that which brings forth only a useless growth is valueless and fit only for the flames. The writer breathes confidence that they will add the graces of advancement to their profession of salvation, and reminds them that God will remember and reward them for every kind act which they do for his children, and so desires that they may continue such activity to the end of their probation.

13-8-13.—The other point arguing the superiority of Jesus to the Aaronic high priest deals first with its oath of establishment. God "sware by himself" to Abraham so that the "promise" and the "oath" gives the strongest possible encouragement to those who would make this the basis of their hope. And the writer declares that this hope is an anchor to the soul, securely mooring it to the life to come into which life Jesus, our forerunner, has gone to become our Melchizedek high priest. And a further point in the argument is that the Aaronic priesthood owned the superiority of this Melchizedek order. In this argument the word "Melchizedek" is here used as an "office," as is "Levi," same as we use the words "Pharaoh" and "president." What person filled this office when Abraham met him, we do not know; it may have been Noah or Shem, as both were at that time alive. But whoever he was, his office (described in verse 3) stood for the true worship of the true God as revealed in Eden, of which there have been here and there outcroppings throughout the entire human history. Of this priesthood the priesthood

involved in the promise made to Abraham (the Levitical) was a temporary part, for temporary purposes, and, as Jesus showed in his declaration about other sheep, there were many others in all ages beside the Hebrews who belonged to Christ's priesthood. The fact of Abraham, and so Levi, paying tithes to this priesthood was an open acknowledgment of its superiority. Closely connected with this is a third point, viz., the perfection of this priesthood. It recognized the universal Fatherhood of God, the universal brotherhood of man, the sin of the human race, and provided for its reconciliation to God by a perfect sacrifice and atonement. The Levitical priesthood was restricted in its views of Fatherhood and brotherhood, and provided only beasts for sacrifices, which could only picture a sacrifice which must come in the Melchizedek order, so as to be universal and effective. It is evident that verse 12 and its following was addressed to the Hebrew, for to no one else was the law changed. The Levitical law allowed only Levites at the altar, but this priest of the Melchizedek order was not a Levite. The requirements of this law (Num. 8:7) Jesus as a Hebrew observed by way of initiation, that the official sanction of the Levitical priesthood might thus be given to the transfer of authority from Levi to Judah, and so John baptized Jesus, and Jesus used it as an argument against those who questioned his legal authority. Thus he is called a priest after the Melchizedek order, which embraces all the true worship of the true God in all ages. The Levitical system is set aside (having accomplished its purpose) because of its inability to do more, and there is substituted its antitype, out of which springs that by which men come to God. And this priest was constituted with an oath of God, lives forever, has an unchangeable priesthood, and so is able to save to the uttermost all who come to God by him. The closing verses of chapter 7 speak of the eternal fitness of human beings having such a priest as that, and by contrast shows the superiority of the Melchizedek priesthood, in that whereas the incumbent of the Levitical office must constantly repeat the rite of atonement and reckon with his own infirmities, this one made one perfect sacrifice and goes on record as a son perfected forever. Finally he sums up the argument in this wise: We have such a priest at the right hand of God in heaven, a minister of the sanctuary of which that of Moses was but a picture. To complete his initiation into the priesthood he must make an offering, pictured by that which followed the baptism of the priest under the Levitical law. This offering has already been referred to in verse 27 of the seventh chapter, and will be explained at length under "the Christian service" in chapter 9. His ministry pertains not to this life, as did the Levitical

priesthood, which was given as a sort of illustration of things in the heavens, and so the Mosaic pattern was specially directed of God in the mount. Thus the ministry of our priest is as much more excellent as his covenant and promises are better, and for that reason the Levitical covenant was displaced for the better one described in verses 10-12.

Ch. 9:1-28.—By way of introducing the sacrificial antitype, he first describes the Jewish sanctuary. The tent was about forty-five feet long, fifteen feet wide and fifteen feet high. Two-thirds of the distance from the front to the rear hung a curtain—the temple veil. The tent fronted toward the east. As you entered the holy place, thirty feet long, on your right, at the north side, stood the table of shew bread. On the left, south side, stood the golden lamp stand. Directly in front, back by the temple veil, stood the altar of incense. Back of the veil was the holy of holies, fifteen feet cube. In it was the ark of the covenant, the lid of which was the mercy seat, over which two cherubs spread their wings. In the ark were the two tables of the law, brought from the mount by Moses, Aaron's almond rod, which budded, and a pot of manna. It is probable, however, that the two latter articles were kept in a chest beside the ark. The censer mentioned was probably kept in that room to burn incense on the day of atonement.

Ch. 10:1-9.—Into the holy place the priest went every day. Into the holy of holies only the high priest could go, and he only once in the year, on the day of atonement, three times; once to sprinkle blood for himself, once to sprinkle blood for the people, and once to burn incense. This restriction signfied that the plan of redemption, or the way back to God, was not perfected in the days of the tabernacle, and that these things were only pointing to a better day to come.

10-18.—Here he names out him who was the person filling the office of Melchizedek high priest. He was the promised Christ of prophecy. His offering was not a beast, but his human self, undefiled by sin. By this offering (made on the cross) he perfected the ceremony by which he was consecrated a high priest forevermore. Seeing then that a new covenant was demanded, the death of the testator was involved. Verse 15 indicates that the redemption of Jesus reached backward and embraced all those of the first (Hebrew) covenant, so that the Levitical priesthood was embraced in this Melchizedek priesthood. The plan embraced a better holy of holies (heaven itself), and a sacrifice, as already stated, that need not be repeated, made once, at the proper time, by the priest himself "of himself," so that his second appearance shall be to gather out of all nations his own. So he sums up the argument in the two themes by

which he closes this topic: 1. That the old will was insufficient, merely shadowing the good things to come, and unable to bring perfect salvation to its devotees. The fact that it was abandoned proves that. Its office was to constantly remind of sin, hence the utterance of Christ in verses 5-9. And the line of argument would presuppose the final theme: 2. The will or covenant of the Melchizedek high priest was "sufficient," and under it we are set apart by the offering of Christ's body, who has now gone to the right hand of God, waiting until God shall put every enemy under his feet. To this historic fact is added the testimony of the Holy Ghost regarding the complete pardon of all the believers' sins.

19-25.—The line of argument which the writer now takes up furnishes its own proof that this was written to an aggressive body of Hebrew Christians, perhaps to the mother church at Jerusalem. They are warned against relpase into Judaism, and the entire letter from the beginning up to this point seems to have been written simply to pave the way for this most necessary exhortation. Steadfast faith is the one thing which he would now set clearly before their minds. They had entered the holiest of all relations by the atonement of Jesus, who had become the great high priest over the house of God. The closing statement of the preceding argument is that sin, having been forgiven, needed no further offering. Therefore he charges them to have perfect confidence in this provision and trust all their future to it. Under the old dispensation the priest sprinkled the blood and washed with water; in this argument he uses that figure to declare that the inner nature is to be purged by Christ's sacrifice, as well as the outer kept clean. They are to keep hope burning within them, not to waver in their faith, but to stimulate one another to good works, and so were to be faithful to the regular services of the church. Evidently some were not.

26-31.—The matter of sinning (missing the mark) wilfully refers without doubt to turning the back upon the knowledge of the true way and going again into Judaism, which was only a picture of the Christ atonement. To those who turn away from Christ of course there is no hope of pardon. They have nothing to look forward to but the penalty of broken law. The one who treated with contempt even the law of Moses must die without mercy; to treat with contempt the Son of God and his salvation would merit as much greater punishment as the substance is greater than the shadow. Verses 30 and 31 confirm the theory that God must be just, and will therefore call human beings to account for the way they use their light and privileges.

32-39.—Here he very fittingly reminds them of their former attachment to this faith which was so great as to lead them to endure the severest persecutions for its sake, being willing even to give up their earthly possessions for the sake of their hope of the future in Christ. Hold on to such confidence, he exhorts, for the trial of your faith works patience, of which you have need. He gives the utmost assurance that God will very soon manifest himself in their behalf.

Ch. 11:1-40.—To properly emphasize this idea of holding on by faith he defines the term, and draws upon past Hebrew history by way of illustration. Faith is the assurance in the believer's mind that what he hopes for has been granted him of God. That is equivalent to an evidence (proof or test) beforehand to the mind that what has not yet been manifested has real existence. This principle furnished the motive force in the life of the Old Testament worthies. It is by the same faith that we believe God to be the author and ruler of the ages, and the element of faith within the supreme being himself is marked by the fact that he commands before a condition exists, that by his command it may become existent. Abel displayed that faith by the character of his offering, Enoch by his life ending in his translation, Noah in his work of building the ark, Abraham in his obedience to God's call to a strange land, and Sarah in her power to bring forth a son in her old age. Thus it was that Abraham became the father of a chosen nation from whom came the Christ, and so is called the father of all the faithful. These died, though not seeing, yet believing that their hopes were incorporated into God's plans and would yet come to be manifested. They sought a heavenly life, as evidenced by the fact that for their faith they voluntarily went out from and refused to return to their own country, and thus God owns them as his people and has prepared for them a heavenly city. The offering of Isaac, the blessing of the sons of Abraham and of Isaac and of Jacob by their fathers, the foretelling of the exodus by Joseph, the hiding of Moses by his mother, and the later refusal of Moses to be called the son of Pharaoh's daughter, his flight from Egypt, his observance of the Passover, the passage of the Red Sea, the destruction of Jericho and the salvation of Rahab the harlot—were all evidences of great faith in the living God. The judges, the kings and prophets were added to this list, who not only turned the whole channel of history, but made the most miraculous personal records. Verses 35-39 refer to believers under the Old Testament dispensation, and the "something better" provided for us refers to the revelation of the Christ, faith in whose coming was the inspiring motive of the gallant acts of the galaxy of worthies just men-

tioned. Hence the Christ revealed to us is the ultimatum and perfection of their faith.

Ch. 12:1-4.—The writer exhorts endurance by citing these examples and saying that under the inspiration of such a company of sympathetic onlookers we ought to show the necessary determination and patience to run the Christian race, and expect of Jesus all necessary help. Especial attention is called to the fact that Jesus denied himself everything precious for the consummation of this plan, and resisted iniquity even to the point of giving up his life.

5-11.—Closely following that thought in the logic is this: If you are sons of God, his chastening is a proof of his love. He deals with you as a son, and for your profit, and the exercise of it will yield blessed fruit to the person for whose sake it is given. Do not therefore become panic-stricken or discourged over such experience, but since we submit to an earthly parent, let us submit the more gladly to a heavenly one.

12-17.—Therefore help the discouraged and make the way easy for those feeble in faith. Be peace-makers, and set yourselves apart for God's service—otherwise he can neither use nor keep you. Beware of falling away from God's grace, or of letting difficulties among yourselves drive you into condemnation, or temporal matters induce you to acts which will rob you of your standing in God's sight. The thought of the term repentance in verse 17 is, "change the conditions." Esau had made his choice and had to abide by it.

18-29.—Finally, to contrast the Christian with the Hebrew covenant, he speaks of Sinai, where the law was given, comparing it with Mount Zion and the heavenly Jerusalem, such as John saw in Revelation. They are charged not to ignore God, seeing they know how certain was the penalty for ignoring even Moses. In the giving of the law, the basis of the old dispensation, the mountain trembled, but God has declared that by this second dispensation heaven should be shaken; that is, the political constitution upon which earth governments are built shall be overturned, and renovated and reconstructed, until the kingdoms of this world shall have become the kingdoms of our Lord and his Christ. And so he says (verse 28), We receive a kingdom which cannot be moved, and therefore ought to render service with proper spirit and reverence.

Ch. 13:1-6.—At this point the writer adds a statement of a few practical duties. Love is the basis of fellowship in both this world and the next. The thought of verse 2 is the recognition of that broad fellowship which reaches out beyond one's connections and immediate circle, and recognizes worth wherever it exists. This spirit of brotherly love

recognizes the reproach of any member as being a reproach of the whole body of which the member is a part. The revised rendering of verse 4 is much clearer. It is an injunction to recognize the honorable relation of marriage as the foundation of home, state and church, and the safeguard against that condition of society which would destroy all three. As to contentment, we are elsewhere told that the love of money is a root of various kinds of evils, hence contentment is a safeguard against that love which proves so fruitful of evil. The best insurance in the world is faith in God's promises.

7-17.—Warning is given against that presumption which disregards all spiritual authority. They were to revere and imitate their spiritual leaders. They were charged to be stable and so proof against vagaries. The altar of the Christian is that on which was offered Christ, the Christian's spiritual food. Of this food, the one who rests in the ceremonies of Judaism has no right to partake. The thought of verses 11 and 12 is, that Jesus was made a curse for us, and therefore (verse 13) let us be willing to bear his reproach. This advice was very pertinent to those who were becoming ashamed of Jesus because he was in bad repute among the Jews, especially in view of the fact that being mere sojourners here, we seek our permanent dwelling place through him. Verse 15 names the sacrifice more pleasing to God than all those of Jewish altars.

18, 19.—In conclusion the writer appeals for their prayers. There is a suspicion in these words that the writer, whoever he was, was then in prison.

Verses 20 and 21 are worthy to be committed to memory as an apostolic blessing.

22-24.—Finally he exhorts them to surely heed these admonitions, and refers to the fact that Timothy had somewhere been in prison.

JAMES.

INTRODUCTION.

The writer of this book was the brother of Jesus, and was called "James the less," to distinguish him from James, brother of John (sons of Zebedee). He was also called "the just," and was bishop at Jerusalem. In this letter he writes to the Hebrew Christians of the twelve tribes of Israel who were scattered abroad. Jamieson says, "It needed particular wisdom to so preach the Gospel as not to disparage the law. As bishop

of Jerusalem, writing to the twelve tribes, he sets forth the Gospel in its aspect of relation to the law which the Jews so reverenced. He presided over a church still zealous for the law, and if any could win the Jews to the Gospel, he was most likely who presented a pattern of Old Testament righteousness combined with evangelical faith."

James was martyred at the Passover, 68 A. D. Jerusalem was destroyed the next year. It is thought that this letter was written just before his death, and the reference in chapter 5:1 is supposed to be a foretelling of the coming destruction of the city.

ANALYSIS.

Chapter 1.
1-20 Treatise on sincerity and patience.
21-27 Talk against hypocrisy.
Chapter 2.
1-13 Warning against flattering the rich and showing contempt for the poor.
14-26 Relation between faith and works.
Chapter 3.
1-12 Duty of ruling the tongue.
13-4-6 Duty of cultivating peace.
7-17 Warning against the corruption of this world.
Chapter 5.
1-6 Warning against covetousness.
7-11 Patience exhorted.
12 Oaths repudiated.
13-20 Intercession, confession and consecration.

LESSON NOTES.

Ch. 1:1-21.—To count trials a joy is no easy advice to follow. But the following of such advice even through the greatest difficulties is the true test of the ideal man. True confidence in God believes that the man of faith is prospering in the school of God, even though he outwardly seems to be suffering defeat, and so that testing of faith develops the patience which is indispensable to a Christian character. Perfection being a relative thing, and inseparably connected with growth in knowledge, he suggests prayer concerning every conscious lack of wisdom. The entire drift of the book with its coupling of faith and works will be an explanation of verses 6 and 7. The petitioner must ask with the kind of faith that works on without wavering, not work today and wail in despair and

cast reflection on the Christian faith tomorrow. Such a one is of no use to God or man. It usually happens that the going ahead of the man of faith to do the best he knows is God's plan of giving him increased wisdom. Verse 9 shows how the one who has nothing in which to glory in the affairs of this life yet has in Christianity a treasure beyond estimate, while the rich may well rejoice in the fact that Christianity teaches him better than to trust in his riches, but puts him on a level with the humblest. Endurance then of those exercises by which God makes us to grow means final approval and God's crown of victory. However, he throws in a necessary guard here against inferring from this language that God is the author of temptations. They come from sin and its hold upon our natures; nevertheless, God overrules its evil clutch to strengthen his believing child, so that while the evil flows from sin, the good is from God, who disposes all to work out his will. And so, he wisely adds, hear, get knowledge, learn by experience, but hold your tongue, for fits of temper do not help on the work of God.

21-27.—The talk against hypocrisy and self-deceit fit most closely the nation he was especially addressing, for not only did he speak to the Christian Jew, but through him to the unbelieving Jew also, and so he deals with the argument calculated to make him think. The Jew was proverbial for his malice toward Gentiles, and was accursed by all the world because his life did not correspond to his profession. Hence James says, Putting away malice, receive meekly the word (on possession of which you so pride yourselves). But if you do not "obey" as well as hear, you delude yourself. Here he illustrates by the figure of a mirror, noting the well known fact that, often as a person sees his own image in a mirror, he knows less of his own features than those of any of his neighbors. So is one who merely cons over the law mechanically, and does not imbibe it in his nature. Hence, he declares, it is not how you think and profess, but how you act which gives evidence of religious standing. And so he sums up all by enjoining good works, or helpfulness to others, and purity of life.

Ch. 2:1-13.—The numerous references in the law given by Moses to this people as to how to treat the poor, and the references in their history as to their oppression of the poor, shows why even the Christian Jews had to be specially warned against flattering the rich and showing contempt for the poor. James reminds them that those who have been richest in faith were poor men, and also that the rich have been the greatest persecutors of the Christians, and the blasphemers of Christ. So he declares, You break the law by not treating the poor as you would

yourself be treated, and to break the law in one point is as surely fatal as if it were broken in many. And so to clinch the point he charges them to be liberal toward others, else, being themselves law breakers, they might expect judgment without mercy in their own shortcomings.

14-26.—Here he discusses the burning question among Jewish Christians. There were those who had gone to the extreme of saying that "faith" being present there was no need of "works" by the Christian. So he proceeds to show that faith (so-called) which does not produce good works, is no faith at all, being mere presumption. The common illustration of verses 15 and 16 makes clear this conclusion. He contends what every thinker must concede, viz., that faith is known only by works. Mere intellectual belief is held by devils as well as by saints. Both Abraham and Rahab are cited to show that the faith by which they were justified was shown by their works.

Ch. 3:1-12.—No more important duty comes to the Christian than that of ruling the tongue. No doubt there were many who desired to become teachers. He gives them to understand that the responsibility is a grave one, especially because, as the bit turns the horse and the rudder turns the ship, so the tongue may so kindle in the nature the fires of hell as to defile the whole being. Hence the necessity of governing the tongue. The facts which he states in verses 7-10 are well known and sufficiently striking to concentrate attention on the tongue. "Wheel of nature" might be translated "the orb (cycle) of creation."

13-4-6.—Now he sets forth by contrast the wise course of declaring one's faith by his manner of life. The thought of verse 14 is, repudiate jealousy and faction in order that you may not lie against truth by professing it while holding to its opposite. Such a course would be animal and demoniacal. The virtues named in verse 17 are the characteristics which belong to the Christian, and are supposed to differentiate him from the class mentioned in chapter 4:1. No doubt many such were nominally members of the Christian company over which James was overseer. Hence his use of the second person of the pronoun. The fact stated in verse 4 is a most important one. God and the unregenerate nature of men are at variance, and every human being must choose his side. He cannot be neutral. The spirit of the whole Scripture confirms this view, as the language of verse 5 indicates. The spirit which God gives his children is far above the disposition to envy, but lifts the humblest into that self-respect which makes a man among men.

7-17.—Therefore he exhorts that they submit to God, resist the devil, and by the constantly repeated act of cultivating affinity with the

Almighty put such a gulf between themselves and sin that by their humility God may exalt them. Such are his directions concerning the inner life. As to social relations, the law commands, "Love thy neighbor as thyself," and so the judging of a brother sets the law at contempt. The third phase relates to the commercial methods of a Christian. It warns against shutting God out of the business of life and acting as if he had no interest in the affairs of a man's daily duties. The true spirit is that of verse 15. And finally, to know all these things, and fail to do them, is sin of the surest kind.

Ch. 5:1-6.—The warning against covetousness, while it is pertinent for all ages, may have had a special significance in that day, for it is believed that verse 1 has special reference to the destruction of Jerusalem, which happened perhaps the next year after this was written. If this be true it would throw special light on many of these characterizations of that outrageous class of extortioners whose rich viands stood for the life blood of their less fortunate fellow beings.

7-11.—But to the Christians he exhorts patience. Just as the farmer must wait for the rains to perfect the products of the earth, so the religious plans of God require time for their perfection. No doubt the fearful persecutions to which the Christians had been subjected, especially by the rich class of Jews, called out this exhortation and assurance, and the calamity which came upon the Jewish nation stood to them for the coming of the Lord in vindication of his own. If this be true the language of verse 9 is very pertinent. No doubt their patience had almost reached its limit, and their oppressors' cup of iniquity was nearly full. So he cites the desperate case of Job to comfort them.

12.—In that day oaths were very profuse, intense and correspondingly worthless. This advice is, say "yes" or "no" and mean it. It is easy to see that if anyone thinks he must swear to every utterance that no word of his can be depended upon.

13-20.—The closing theme is mostly self-explanatory. "Anointing with oil" in those days was the main part of the practice of medicine, and so the direction is, employ your medical skill not as an independent or sufficient action, but as a means employed in the name of the Lord, to whom the Christians should look for the consecration of every agency to its proper end. Such a spirit would bring everyone into the possession of pardon as well as health. The might of prayer is well illustrated in the case of Elijah. Lastly he reminds them that to convert a sinner from the error of his ways is not only to save a soul from death, but to head off

perhaps countless generations of criminals who might spring from one sinner.

I PETER.

INTRODUCTION.

This letter was written by Peter, from Babylon, to the Christians, probably the Jewish Christians foremost, and also intended to include along with them the Gentiles who by their faith in Jesus had been grafted into this spiritual plant of which Christ is the root. The indications are that it was written sometime after the martyrdom of Paul at Rome. This is argued from the evidences of familiarity of Pauline epistles, which appear in this letter. The countries which he names are provinces of Asia Minor, and the field in which Paul had labored; so for this reason it is very unlikely that Peter would trench upon it while Paul lived, though it would be very fitting that after Paul's death he should write to the Hebrew Christians especially, showing that his utterances and exhortations were in accord with Paul's, and not at variance, as Paul's enemies contended. It would also be natural that he should take an interest in the spiritual oversight of this field made vacant by Paul's death.

ANALYSIS.

Chapter 1.
1, 2 Introduction.
3-12 Necessity, use and brevity of earthly trials.
13-2-17 Exhortation to honor the Christian calling.
13-21 The Christian attitude.
22-25 Christian love.
Chapter 2.
1-17 Christian manner of life.
18-3-17 Christian duty in various relations of life.
18-25 Servants.
Chapter 3.
1-6 Wives.
7 Husbands.
8-12 General directions.
13-17 Force of these directions.

18-5-11 Exhortation to follow Christ.
18-22 His suffering.
Chapter 4.
1-6 Our fellowship with him.
7-11 Why the exhortation.
12-19 Forewarning about affliction.
Chapter 5.
1-11 The charge to pastors.
1-3 Their requirement.
4 Their reward.
5 Bearing toward one another.
6-11 Attitude toward God.
12-14 Conclusion.

LESSON NOTES.

Ch. 1:1, 2.—As against the claims of those who contend for apostolic pre-eminence for Peter, it is noticeable that he claims for himself only that he is one of the number, and not that he has any special authority. The language of verse 2 has reference to the term "elect," indicating that according to the plan which God foreknew some would accept, these had become God's elect by setting themselves apart to him and becoming obedient to the provisions of the atonement.

3-12.—He first gives due recognition to God for the mercy which kindled in Christians the living hope by the resurrection of the Savior to his great inheritance, which is also the inheritance of the Christian, who by faith becomes the joint heir of Jesus. In this life the Christian rejoices in that hope even amid his grief and temptations, and thus is his faith tested by this passage through fiery trials until it shall be found worthy of praise and glory and honor in that day when Jesus Christ shall again be manifested. As verse 8 indicates, faith in this Jesus wrought out the salvation about which all the prophets had written, when they foretold the coming and work of the promised Messiah. All these prophets realized that the salvation which they foretold was to be wrought out not in their day, but later, in the days of the apostles, as announced by the disciples when they began to preach the story of the cross, which interested not only devout men, but even the angels of God.

13-2-17.—Having then shown the profit that comes to the Christian from his trials, he exhorts them to honor their Christian profession, first by assuming the proper attitude for a child of faith. The "girding up of

the loins of the mind" was another way of saying, dispose your besetments so that you will not be hindered by them, and soberly fix your hope on what is to be revealed ultimately. Be obedient to your spiritual master and pattern your life after his. Seeing that you call God your father, remember his impartial judgments, and keep in mind a wholesome fear. Remember that the price of your redemption from the vain life of your ancestors was the life of the Christ, the spotless Lamb of God. The meaning of verses 20 and 21 is that while God's plan was prepared at the beginning of human history when its need was first shown, it was not manifested until enough of the ages which God there constituted had elapsed to make clear to men its need and efficacy. Having assumed such an attitude as this, which presupposes genuine love, they are to exercise that gift of love with diligence, conscious of the fact that they are regenerated through the word of God, which is incorruptible and everlasting—the Gospel of Jesus Christ. The manner of life must therefore correspond to this condition. Such things as mentioned in verse 1 are to be utterly repudiated, and that which nourishes the believer into a proper growth is to be sought. Here he changes the figure and represents each believer as a living stone in the house of God, or a holy priest to offer acceptable sacrifices, such for instance as obedience. The quotations of verses 6-8 use the figure of a great building of which Christ is the corner stone and his believers stones in the building. Also as in Hebrews, Christians are called a nation of priests, a people to set forth the excellencies of God, having before no standing, now a people called by God's name. To such he exhorts, Keep from that which wars against the soul and so behave that your accusers may ultimately be forced to glorify God on account of you. Be loyal and peaceable citizens, subject to law, so that your manner of life may silence those who accuse you of disloyalty. Be free, do not construe freedom as license to do wrong. It ought to be noticed here that true freedom consists in being a real servant of God.

18-3-17.—Now he speaks of the Christian duty in various relations of life. Servants are exhorted to be subject even to harsh and ugly masters. Stress is laid on the point that suffering undeservedly is that which commends one to God, and that was exactly the case with Jesus, and that by this course he had brought to earth and wrought out a salvation which turned all believing men to the shepherd of their souls. To wives he exhorts the subordination which the civil law and customs of the times demanded. He argues that some men who may not be obedient to God's word may yet be won to Christ by the embodiment of that word in the behavior of the wife. He speaks for the adornment, not of the physical

person, but of the spirit by meekness and quietness, citing Sarah and calling her the mother of such as do well and repudiate all terror by faith in the Lord Jesus. Husbands he charges to dwell with their wives, using judgment and consideration as to their situation and remembering them as joint heirs in the kingdom of God's grace. Under general directions he exhorts all to show that sweetness of disposition and tenderness which insures God's blessing according to the promise of the law, as shown in verses 10-12. The force of these directions is shown in this well known fact that the man who does right is the safest man in the world. Suffering for the sake of right brings its own blessings and gives no cause for fear. It is a compliment to Christ, an enthronement of him in the life, and furnishes an answer for every question concerning your standing.

18-5-11.—Here he exhorts imitation of Christ, first in respect to his sufferings. As he has just been indicating, Christ suffered for the sins of others, even giving up his life, but keeping that glow of spiritual life and fervor in which he preached to the disobedient in the days of Noah through that patriarch (they being now in prison), after which only eight of all the human family were saved. This figure of salvation by water in the case of these eight persons suggested that water was made the seal of the covenant of Christ (the antitype), and stood not for physical cleansing, but for the seal of the believer's faith in Christ whose atonement saves him, such faith of course embracing the fact of his resurrection and transition to the place of power and authority. Seeing that Christ so suffered, Christians are to be willing to share it with him. The last clause of verse 1 is parenthetical, and conveys the thought that one who is willing to suffer for truth's sake has repudiated sin. Verse 2 is to be joined to the first part of verse 1—"Arm yourselves that ye no longer," etc. The thought is that you have done enough of evil. Now do good, even if your former companions do say evil things because you will not continue in their evil ways. The language of verse 9 refers to such as were just spoken of belonging to the days of Noah. The Old Testament was full of the Gospel, from its beginning to its end. Now, he declares, this exhortation is given because the end toward which the old dispensation looked is at hand, hence the exhortation to be diligent in improving the occasion. Love covers the shortcomings of "another," not of "one's self."

Hospitality, the sharing of one's blessings with fellow Christians, revering the word of God and honoring the office of a Christian, is the true way to glorify God. Then the forewarning about afflictions was

pertinent for the sake of such as might be inclined to forget amid their troubles that God ruled. It is worthy of notice that trials are sure to come, and sure to be severe, and that they are used of God for the Christian's good. Hence even amid trials the Christians may rejoice, not in circumstances necessarily, but at least in the Lord. The only concern is to be careful that evil may not be truly charged against the Christian. Otherwise he need not be worried when troubles overtake him, but may remember the process of calling to account will be sure to be started upon Christians, proper enough, perhaps, but what then of those who have no Savior, and whose sins all stand against them? The charge to pastors deals first with their requirements. It is the duty of the elder to tend the flock, not under compulsion, nor for money's sake, nor tyrannically, but in the spirit of an example. Verse 9 speaks of the reward given for duty done—a payment for services rendered. The bearing toward one another is that first of subordination, and then of neighborly kindness. The attitude toward God is that of such humility and trustfulness that God may use the Christian and that anxious care will be absent. Sober watchfulness is presupposed. The latter part of verse 7 indicates some of the bullying methods of Satan. He attempts to overawe those whom he would catch and destroy. The writer here intimates that resistance will cause his flight.

12-14.—The conclusion shows this letter to have been sent by Sylvanus (or Silas), one of those sent by the church at Jerusalem to Antioch to carry the church's decision concerning the circumcision of the Gentiles. He was Paul's companion in his second missionary journey. Mark was with Peter and Silas at Babylon at this time.

II PETER.

INTRODUCTION.

It is thought that this letter was written by Peter near 68 or 69 A. D., about a year after I Peter, and shortly before the destruction of Jerusalem, after the death of Paul, and not long before his own death. He makes a strong plea that his readers grow in grace and knowledge, and specially warns them against the error afloat which would destroy a Christian's usefulness. It was directed especially to those who had received the first letter, and included as well all Christians to whom it

might come. Where he was when this letter was written is not known, but it is not unlikely that he was at Babylon.

ANALYSIS.

Chapter 1.
1-15 Exhortation to keep faith in Jesus and imitate his life.
16-21 Jesus is the Christ. Proofs.
16, 17 Baptism.
18 Transfiguration.
19-21 Word of prophecy.
Chapter 2.
1-22 False teachers described. Their nature and end.
Chapter 3.
1-7 Warning against scoffers.
8-10 Suddenness of judgment.
11-18 Exhortation to holiness and watchfulness.

LESSON NOTES.

Ch. 1:1-15.—Verse 1 tells who writes, and to whom. Note that grace and peace become abundant to the Christian by knowledge. In exhorting them to keep faith in Jesus and imitate him, the writer calls attention to the fact that by the knowledge spoken of, the Christian is possessed of great and precious promises, and so becomes like God and escapes worldly corruption. In verses 5-7 the number of additions are seven, signifying completeness, and end in love, which is God. Faith comes first, and is the way by which we come. The Greek word rendered virtue means valor, or bravery. The other additions mentioned follow naturally and are progressive in their nature. The addition of these partial products result in fruit. To lack these things is blind and short sighted. Diligence is a necessity to the Christian in order that he gain the end of his Christian probation, and adherence to these rules will prevent any stumbling and insure an abundant entrance into citizenship in Christ's kingdom. Verses 12-16 indicate that Peter was expecting soon an end of life, and wanted that the Christians should keep these things in mind.

16-21.—Now he gives the arguments that Jesus is the Christ. He refers to what he saw at the baptism of Jesus, what he saw on the Mount of Transfiguration, and to the best of all proofs, the word of God, the knowledge of which is shining the darkness out of the human heart and out of the world. He lays stress upon the point that this word did not

cater to the whims of human beings, but God's prophets thundered his will regardless of who was reproved by it.

Ch. 2:1-22.—Looking back through sacred history, he reminds them of the false prophets who had risen in the past, and assures them that false teachers will likewise rise among Christians, teaching foolish vagaries and denying the necessity of Christ's atonement. And they will have a following whose conduct will bring reproach on the truth. The mainspring of their actions is covetousness, and from verse 3 onward the writer describes the just judgment in store for them—citing the cases of fallen angels, of men in the days of Noah and of Lot, and assuring Christians that amid the judgments which will come upon the wicked God knows how to deliver his own. From verse 10 all the remainder of the chapter is occupied in describing the characteristics of this class. Verse 21 shows how that their having known the way enables them to lead others from it, and verse 22 compares them to two well known brutes in following their brutal instincts.

Ch. 3:1-7.—In chapter 3 he warns them against scoffers, the characteristics of whom are (1) lustful, (2) taunting, (3) ignorant minds. These are always the characteristics of the scoffer.

8-10.—But to the Christian he says, God is omniscient. He sees over the events of a thousand years as you see the events of a day. And he sees the events of a day in their relation to your life as you see the prominent event of a thousand years of history. God is not slack, but he is long-suffering, which accounts for his patient endurance of evil, but he is coming, coming suddenly to the heedless soul in some sad day of final and awful reckoning. In this sentence he sweeps forward to the end of time, because death, when it comes, will put the sinner in prison against that day.

11-18.—To the Christian he exhorts a holy and watchful life. Verse 12 indicates that by activity the Christian may hasten the coming of the day of God. The preposition "unto" is not in the original. He declares that only diligence will leave the Christian spotless and blameless. Also he adds that long suffering is a blessing to the Christian. He speaks in the most respectful and loving terms of Paul, of blessed memory, and warns the Christians against misconstruction of his writings. Finally he adds, grow in grace and knowledge—and growth in the latter is essential to growth in the first.

I JOHN.

INTRODUCTION.

The writer of this letter was the beloved disciple, the same as the writer of the Gospel and Revelation. When and where this was written is not known. Some think it was written to the Christians of the Parthian territory, outside the Roman empire, but this is only conjecture. It is the first of three letters written by this apostle, besides the other two writings named, and even if it was addressed to some special quarter it is nevertheless pertinent to the whole church of all ages, and so is grouped as a general epistle. It contains some of the strongest denunciatory language in the Bible, though from the lips of the gentle John. The letter shows something of the fierceness of the contest in the early Christian church between truth and error.

ANALYSIS.

Chapter 1.
1-2-29 Nature of fellowship with God.
1-4 Declaration of the message.
5-10 Contents of the message.
Chapter 2.
1-17 Aim of the message.
18-29 Warning concerning the time.
Chapter 3.
1-4-6 Blessing and duties of sonship.
1-12 Exaltation of sonship.
13-24 Instruction in brotherly love.
Chapter 4.
1-6 Direction about testing spirits.
7-5-21 Love the bond of fellowship.
7-10 Origin of love.
11-21 Our duty as to its exercise.
Chapter 5.
1-12 Means of this attainment.
13-17 The Christian's confidence.
18-21 The Christian's safety.

LESSON NOTES.

Ch. 1-2-29.—In discussing the nature of fellowship with God in the first two chapters, John opens by making a formal statement of the character of this Gospel message. The story, he assures them, is genuine. We declare to you only what we saw and experienced. The life which this plan involved was manifested in Jesus the Messiah, with whom John was so familiar. Just as John learned the truth by his contact with Jesus, so now he was proposing to give his hearers the truth, that they might enjoy all which he enjoyed. Whether the translation of verse 4 reads "our" or "your" matters little since the conveyance of the truth brings equal joy to the giver and receiver. The burden of the message is the purity of God's character. The whole salvation plan is a standing proof of God's incompatibility with sin. He and it cannot both exist in the same realm. Hence the declarations of verses 6 and 7. We are either against him or wholly on his side. The last clause of verse 7 shows that the normal condition of the Christian is that of entire freedom from sin. Careful distinction must be made here between sin and error. All sin is error, but all error is not necessarily sin. Verse 8 was spoken to a class who denied that they were or ever had been sinners, as verse 10 also shows. The aim of the message is clearly set forth in chapter 2, verse 1, which further confirms the theory already given. While he wanted that Christians should live free from sin, he desired them to remember that a Christian who should fall into sin might turn to the Christian's attorney for deliverance. The all-sufficiency of the provisions of the atonement are set forth in verse 2, which is another way of saying whosoever will may come. He makes very strong the point that not profession, but manner of life, counts for most in God's sight, and that only by the latter may we certainly know a man. The language of verses 7 and 8 indicates that the idea of love which he is here expressing was embodied in the story of Christ, which was preached to Christians from the beginning. Then from another standpoint it is new because the world had never before seen it embodied in human life as it had been in the life of Jesus and in the life of his followers. Love was the underlying spirit of the whole Mosaic law, but it was necessarily so compassed about with the stern demands of justice as to be almost lost to view. That darkness is now passing away, says John, and the true light (love) beginning to shine out from God's dealing with men. Hence the Christian must exemplify that spirit. The term "little children" in verse 12 means "dear children," but in verses 13 and 18 it is a different Greek word, and means those young in experience and profession. So he first addresses the

whole church as a pardoned company. Then he speaks specially to the fathers, whose age and wisdom would enable them to discover the fatherhood of God, and to the young men, whose activity in fighting evil was their prominent characteristic. Now he changes the tense to past (aorist), and speaks to those young in experience, citing to them simply the knowledge with which they have become possessed, and repeating the declaration to the adults in much the same language as before. The thought of verse 15 is, do not make the acquirement of this world's pleasures the chief object of your life. The reason is very clear—verses 16 and 17. In his warning concerning the time the apostle calls it "the last time," meaning the days of the establishment of Christianity on the earth. (See Joel; also Peter's Pentecostal sermon.) The thought of verse 19 is that their dispositions were opposed to that of Christians, as proved by their apostasy and enmity. The last clause of verse 20 were better rendered, "Ye all have knowledge." He argued this from the fact of their remaining in the truth, hence the language of the next verse. It is very evident from this and the language of the following verses that there were those who denied the divinity of Christ. It was doubtless John's contact with this class of opposers which induced the writing of the Gospel by him later, the last of his writings, and having special reference to the proving of the divine in the life of Jesus. The remaining verses of chapter 2 bear such a striking similarity to the teaching of Jesus regarding his relation to the Father as to warrant one in believing it almost literally transplanted from the discourses of the Savior himself.

Ch. 3:1-4-6.—Having discussed the nature of fellowship with God, he now proceeds to speak of the blessings and duties of sonship. His first point is the exaltation of this relation. Our being sons of God implies the strongest love on the part of the Father. Standing in this relation it is small wonder that the world cannot comprehend us, seeing that it failed to comprehend the Christ. He does not attempt to grasp all that sonship implies, but declares that the believer shall bear a likeness to his Savior, and shall be with him. Such a concept, he declares, will naturally incline the believer to act like his Master, and by this means to prepare himself for his presence. In contrast with the child of God is the sinner, a lawless one. The object of Christ's coming is to take away sin. The one who is joined to him by faith can no longer be a sinner. He who is constantly sinning makes it evident that he is not a child of faith. The following verses make it evident that a man is marked according to his course of conduct. The object of Christ's coming was to destroy the work of the devil, and so enable humanity to live a blameless life.

According to verse 9, when the faculties concerned in sinning are made over into the keeping of God, the owner is unable to use them to do evil so long as they are left in that keeping. And so he sums up the point by saying that we know the children of God and the children of his enemies by their works. In his instructions about brotherly love, he warns them about being discouraged by the world's spite. The Christian may define his own position by his feelings toward the children of faith. Hatred is incompatible with that faith. The hater is a murderer because murder is only hate intensified. We come to comprehend love by what love does, hence the language of verses 16-18. The manner of life gives the Christian assurance to whom he belongs whatever questioning may arise within him. If nothing occurs in the life to call up such questionings the believer is to be congratulated in that he will have all the more confidence. Two characteristics expected in every Christian are those mentioned in verse 23. The result is continuous union with Christ and the conscious approval of his spirit. Finally he charges them to put to test those with whom they come in touch before submitting to their influence. The first six verses in chapter 4 clearly indicate the struggle that was being waged against those false teachers who denied the divinity of Christ. This writer makes that a test of the true faith, and cautions the Christian that the world will most readily heed those who deny that assumption.

7-5-21.—Having shown what our character must be in order that we may fellowship with God, and argued the blessings and duties of sonship, the writer proceeds to show that in the divine economy love is the cement which binds together God and his people. What love is, might well engage the intellect of an angel to tell—man cannot fathom it. He does not attempt to discuss that, but declares that it has its origin in the life of God, and that every child of God will be imbued with that spirit. This is illustrated by the fact that through love, God incarnated his Son, Jesus, for our redemption even before we loved God. Seeing then the attitude which this spirit prompts God to take toward us, it becomes plain what our duty is one to another. The language of verse 12 is another way of saying that, seeing God is invisible, our love to him must be manifested toward some tangible object, namely, some child of his. This being done, we may expect the spirit to bear witness with ours that we are his children. As verse 17 indicates, mature love has such confidence in God's provisions as to put aside all fear of judgment, for such a one knows that he stands in the world on God's side and for God's cause. Hence the language of verse 18. Verses 20 and 21 declare, as did also verse 8,

that absence of this spirit is proof positive that the person in question is no child of God, and not only so, but his positive declaration of love while he carries the positive quality of hate, brands him as a willful liar. The order is plain that he who loves God must love his brother. The means of attaining this fellowship with God are within easy reach. Obedience stands first. Perfect obedience insures perfect victory over the world. It implies perfect confidence (faith). Belief in the Messiahship of Jesus is the basis of it, and the sacred writer here declares that Jesus is the one who came by water (flesh, incarnation) and blood (the expiatory sacrifice), not simply living the blameless life which gave him purchasing power, but actually giving it to redeem humanity. Hence the three component units of the human being, spirit, flesh and life, each stand as a witness for the sonship of Jesus, and added to this is the Father's testimony of the same. To repudiate this fact therefore is to repudiate not only human, but divine testimony. John says that he wrote this argument as an assurance to the Christian of his standing with God. Verse 15 shows what true faith will claim. There will be no denial of that which we ought to have, and that is all any right minded son can ask. His prayers are granted through faith in Jesus, the Son of God. Verse 16 indicates the degree of intimacy between the believers and God. Human intercession may avail to save one who has not put himself outside the limits of God's provisions. Finally the Christian who continues in his relation of faith toward God will not sin, and Satan cannot coerce him. Christian confidence accepts Jesus as the Son of God, and the way which he points out as the true way to truth and life. Hence here is the true God and here is eternal life. The final injunction is that they may keep from everything which will lead them from this truth.

II JOHN.

INTRODUCTION.

The tone and expressions of this letter indicate that it was written by the same author as I John. Whether the "elect lady" mentioned was an individual or a church is not known. When and where it was written is a matter of conjecture. It is likely that this letter was intended to convey what its place among the general letters would indicate—a message to the church universal, wherever such advice is needed.

ANALYSIS.

Chapter 1.

1-3 Introduction.
4-6 Exhortation to love.
7 Warning against false teachers.
8, 9 Steadfast faith exhorted.
10, 11 Warning against encouraging any other teaching.
12, 13 Conclusion.

LESSON NOTES.

1-3.—The introduction reads as if John were writing to the church of Jesus Christ, collectively and individually. There can be no doubt that the highest type of his earthly love was centered in that organization. And he voices the fact that all real Christians have the same feeling; and in every case it is not because that is the popular side, but because of their love for the truth, even though it be unpopular.

4-6.—In his exhortation to love, he first voices his pleasure at the loyalty of those who were steadfast. Then he enjoins love as the embodiment of the entire message as given to the world through Christ, and emphasizes the fact that this love implies strict obedience to the commandments of God.

7.—His reason for calling attention to this principle was that deceivers were at work, denying the incarnation of Christ. Against such John was here fighting a determined battle.

8, 9.—The exhortation to steadfast faith which follows suggests: 1. The possibility of Christians failing to so hold up the standard under which they were evangelized as that they may fail to produce in others the results expected of them. 2. That a Christian may backslide from the teachings of Christ and lose God as a result. 3. That he may stand fast in Christ's teaching, and by so doing insure to himself the co-operation of both God and Christ.

The language of verses 10 and 11 is a most solemn warning. While we may not openly teach a false doctrine, we may by the encouragement of those who do teach it become jointly responsible for the spread of error.

12, 13.—The conclusion is thought by some to indicate that this letter was written to some particular church which John hoped to visit soon, and to which he sent greeting from the church from which he wrote this letter. The closing expression lends color to this theory. If that be true, however, it does not affect the value of the advice here contained for the whole church.

III JOHN.

INTRODUCTION.

This letter was written to an individual. Who this Gaius was we are not told, nor where he lived, but he seems to have been a prominent layman and so noted for his good works as to call out this commendation from the apostle. Neither do we know where John was when he wrote the letter nor the date of the writing, but it is supposed to have been sent from the same place and about the same time as the other two.

ANALYSIS.

1-8 Commendation of Gaius.
9, 10 Condemnation of Diotrephes.
11 A rule of Christian conduct.
12 Commendation of Demetrius to Gaius.
13-15 Conclusion.

LESSON NOTES.

1-8.—The reason why John so loved this man is found in what follows. No greater commendation could have been given to his spiritual condition than John's expressed hope that he might prosper temporarily and physically as he was doing spiritually. Gaius lived such a life as that his fame spread. The apostle commends especially his hospitality toward strangers.

9, 10.—It seems that Diotrephes, in his selfish egotism, had not only tried to make himself leader of the church in that place, but assumed authority over it, repudiated the authority of the apostle John, and said evil things against him, and probably as a matter of spite refused to receive such as John commended, and tried to prohibit others from receiving them by expelling from the church those who did so. The apostle promises, when he comes, to visit justice on him.

The rule of verse 11 is a warning against allowing one's self to be influenced and warped by evil association and practice, and an encouragement to actively develop righteous habits; for he declares that the habit of life is that which determines to whom the individual belongs.

12.—Demetrius, it is thought, was the one by whom this letter was sent

to Gaius. John here commends him strongly to Gaius, and the closing sentence of verse 12 indicates that Gaius had extreme confidence in John.

13-15.—The declaration that he had many things to write to this man is proof of his being an important personage, and valuable to the church and cause of God. No higher tribute can be paid to mortal man.

JUDE.

INTRODUCTION.

The writer of this letter was a brother of James, bishop of Jerusalem, writer of the book of James, both of whom were brothers of Jesus. Nothing is known of the date and place of writing of this letter. It is thought that he addressed himself chiefly to Jewish Christians, he himself being a Jew, and referring to Jewish history. The letter informs us that he was intending to write more at length, but was induced to write at once to warn against the crisis which had come upon the church by the incoming of numbers of ungodly men. He arraigns them in most scathing language.

ANALYSIS.

1, 2 Introduction.
3-23 Appeal for steadfast faith.
3, 4 Exhortation to contend for purity of faith.
5-7 Example of falling from God's favor.
8-16 Characteristics of such beings.
17-23 Warnings to Christians.
24, 25 Ascription of praise.

LESSON NOTES.

1, 2.—Modesty would naturally forbid their referring to their blood relationship to Jesus. Moreover, the relation of one redeemed was nearer than that of a natural brother. The greeting (verse 2) is a most beautiful and suggestive sentence.

3-23.—He begins at once his appeal for steadfast faith. He exhorts them first of all to contend for its purity. The plan of salvation which had been preached was not to be changed. It had been foretold that evil men would creep into the kingdom of the Messiah when it began to assume greatness, and attempt to explain away the perdition of ungodly men and the necessity of regeneration, and construe the liberty of the

Gospel into license to do evil. He cites them to the fact that men who have been in God's favor have fallen from that favor, as shown in the history of the exodus. The same was true of angels, who fell from heaven to prison and judgment. Sodom, Gomorrah and surrounding cities are also cited as examples of punishment which shall follow wrong doing. Here he shows that these very persons against whom he is warning the church are doing the very same things for which the ones above mentioned were called into judgment. Even the archangel Michael, he says, did not dare to show the contempt for authority which they assume to show. Nothing is so dignified or sacred as to be above their contemptible railery, and nothing appeals to them except brute lusts, and these they make a source of self-defilement. He charges them with the crimes of Cain, Balaam and Korah. He names them hidden rocks (dangerous to navigation), posing as shepherds, and feeding themselves shamelessly (without due fear) rather than their flocks, rainless clouds, trees which not only had dropped their foliage (as autumn trees), but which had been separated from the earth, from which they draw their nourishment, etc. In verses 14 and 15 he gives an extract from the book of Enoch. This is the only place in the Bible in which reference is made to the dispute about the resurrection of Moses. This warning is much like II Peter 3. The thought of verses 22 and 23 is, be patient with those who are struggling with doubts and questionings, and others hurry summarily from the scene of their danger, and in other cases deal according to your best judgment in the fear of God, hating and shunning the very appearance of evil.

24, 25.—In the final ascription of praise he glorifies God for his keeping power and for his plan by which in the final reckoning he will account the redeemed perfect in Jesus Christ.

REVELATION.

INTRODUCTION.

All the evidence and authorities agree that this book was written by John, the beloved apostle, author of the Gospel and of the three letters of John. Authorities disagree somewhat as to the time of its writing, but the best evidence is that it was written in the time of the Emperor Nero, when John had much of his ministry yet before him. The book gives the history of the church practically from the apostle's death to the

end of time. He unrolls as a picture the conquest of the world by the forces of the Messiah, throwing in parenthetically an illustrative symbol, the story of the origin of evil in heaven and in the human family. In the first place important messages are sent to the church, and then there is shown in the prophetic vision what they must suffer before they triumph. Three stands for the Godhead. Four, world extension. Seven, perfection. Twelve, the number of the church. Fractions and multiples of these numbers are used in the development of the picture. Six borders upon, but falls short of perfection, and six hundred and sixty-six simply intensifies this idea in units, tens and hundreds. After the conquest of the world for Christ comes the era after judgment, showing what the condition will be after sin is forever removed.

ANALYSIS.

Chapter 1.

1-3| Introduction.
4-8| Greeting and ascription of praise.
9-20| The vision of the golden lamp stand.

Chapter 2.

1-3-22| Message to the seven churches.
| 1-7| Message to Ephesus.
| 8-11| Message to Smyrna.
| 12-17| Message to Pergamum.
| 18-29| Message to Thyatira.

Chapter 3.

| 1-6| Message to Sardis.
| 7-13| Message to Philadelphia.
| 14-22| Message to Laodicea.

Chapter 4.

1-22-5| The vision of things to come.
| 1-11| The throne of heaven.

Chapter 5.

|1-20-15| The book of seven seals.
| | 1-14| Selection of one to open the seven seals.

Chapter 6.

| | | 1, 2 | Opening of the first seal.
| | | 3, 4 | Opening of the second seal.
| | | 5, 6 | Opening of the third seal.
| | | 7, 8 | Opening of the fourth seal.
| | | 9-11 | Opening of the fifth seal.
| | | 12-17 | Opening of the sixth seal.

Chapter 7.

| | | 1-8 | Sealing of the 144,000 Israelites.
| | | 9-17 | The white-robed throng.

Chapter 8.

| | 1-20-15 | Opening of the seventh seal.
| | | 1-6 | Preparation for the seven trumpet sounds.
| | | 7 | First trumpet sound.
| | | 8, 9 | Second trumpet sound.
| | | 10, 11 | Third trumpet sound.
| | | 12, 13 | Fourth trumpet sound.

Chapter 9.

| | | 1-12 | Fifth trumpet sound.
| | | 13-21 | Sixth trumpet sound.

Chapter 10.

| | | 1-7 | Proclamation about the close of time.
| | | 8-11 | John ordered to eat the angel's book.

Chapter 11.

| | | 1, 2 | Order to measure the temple.
| | | 3-14 | The two witnesses.
| | | 15-20-15 | Seventh trumpet sound.
| | | | 15-19 | Announcement of Christ's victorious kingdom.

Chapter 12.

| | | | 1-15-4 | A symbol (illustrative).
| | | | | 1-6 | The woman and the dragon.
| | | | | 7-12 | War in heaven.
| | | | | 13-17 | Persecution of the woman.

Chapter 13.

					1-10	The seven-headed beast.
					11-18	The second beast.

Chapter 14.

					1-5	The lamb on Mt. Zion.
					6-12	The three messengers to earth.
					13	Assurance to the faithful.
					14-16	The reaper of the earth-harvest.
					17-20	The reaper of the earth-vineyard.

Chapter 15.

					1-4	The glassy sea of fire.
				5-16-1		The ordering of the seven bowls of wrath.

Chapter 16.

				2		First bowl of wrath.
				3		Second bowl of wrath.
				4-7		Third bowl of wrath.
				8, 9		Fourth bowl of wrath.
				10, 11		Fifth bowl of wrath.
				12-16		Sixth bowl of wrath.
				17-20-15		Seventh bowl of wrath.
					17-21	The plague.

Chapter 17.

					1-18	John is shown the iniquity of the earth.

Chapter 18.

					1-3	Its fall announced.
					4-20	A picture of her iniquity.
					21-24	The suddenness of her judgment.

Chapter 19.

| | | | | | 1-10 | The praising multitude of heaven.
| | | | | | 11-16 | The rider of the white horse.
| | | | | | 17, 18 | The angels assemble the fowls.
| | | | | | 19-21 | Battle against the beast and false prophet.

Chapter 20.

| | | | | | 1-3 | Imprisonment of Satan.
| | | | | | 4-6 | The millennium.
| | | | | | 7-10 | The last battle.
| | | | | | 11-15 | Judgment.

Chapter 21.

| 1-22-5 | The era after judgment.
| | 1-8 | The sinless earth.

Chapter 22.

| | 9-22-5 | The redeemed church.
6-11 | The angel's assurance to John.
12-19 | The message of Jesus.
20, 21 | Conclusion.

LESSON NOTES.

Ch. 1:1-3.—This is a revelation, not a mystery. God gave it to his Son, Jesus, concerning the Son, who was to declare it to his servants. Hence Jesus sent his messenger to declare it to John, the beloved, who in turn gave it to the entire church. The receiver and keeper of what is herein written is blessed, for the conditions described are upon us.

4-8.—Seven was one of the numbers signifying completeness. There were many other churches in Asia Minor, but the selection of this number of representative churches where John's authority was recognized was simply a way of stating that the message was addressed to the entire church of all ages. The grace and peace mentioned in the greeting was to come from God the Father and Jesus the Son. The latter is set to be our elder brother, the ruler of the earth, and is glorified as the Lover, Redeemer and High Priest of the human family. In verse 7, "clouds" should be rendered "throngs," and "mourn over"" should be "importune before," the thought being that every knee shall bow to him, whether of

friend or enemy. Verse 8 refers not to the Son, but to the Father, same as in verse 4.

9-20.—Patmos was in the sea west of Palestine toward Greece. It was a rocky, barren island, and this apostle had been banished there for being a Christian. This Revelation was given on the Christian Sabbath, and John was commanded to write it and send it to these churches. The candlesticks (or lamp stands) represented the churches of the Christ throwing light into earth's darkness, and of course the central figure of all was Jesus, the Messiah, the Son of Man, or incarnated Christ. His word was the two-edged sword, and the keys mentioned in verse 18 are expressive of his power, by means of his salvation, to set free those who are in bondage to sin. The angels or messengers of the churches were the presidents, or those who were at the time in authority over the organizations.

Ch. 2:1-3-22.—In the message to these seven churches some interesting figures appear. Four of them, Ephesus, Pergamum, Thyatira and Sardis, are "mixed," i. e., they are partly commended. Two of them, Smyrna and Philadelphia, are purely commended, and one, Laodicea, is utterly condemned. The two commended are number two and number six, or the even numbers next to the extremes. If seven stands for completeness, then we have two-sevenths purely commended, one-seventh utterly condemned, and the rest partly commended and partly condemned. Ephesus was the city where Paul had so long labored, and where was situated the great temple of Diana, one of the seven wonders of the world. There is no direct testimony as to who were the Nicolaitanes, but they seemed to be a class who construed the liberty of the Gospel into licentious license. Smyrna was a little north of Ephesus, and it is thought that at this time Polycarp was the president or messenger (angelos) of this church. It is probable that the Jewish synagogue in its almost universal and senseless opposition to Christianity became known among Christians as a synagogue of Satan in contradistinction to a synagogue of right-minded Jews. Ten fell short of twelve by only two. Twelve also meant completeness; hence "ye shall have tribulations bordering on the success of your enemies," though after all their success, they shall be defeated. "Faithful unto death" means faithful to the extent of giving up your life even for the Master's sake. Such faithfulness would be sure to win a crown for services rendered. The message to Pergamum shows how that in the early church there were those who made such questions as idol offerings, discussed in Corinthians, a stumbling block to unsettled minds. Such are likened to Balaam, who, as is evident from this passage, had

instructed Balak to destroy Israel by tempting them into idolatry and lewdness. The reference thus to Jewish history, and manna, and white stone, indicates that this company were Jewish converts to Christianity. The Jezebel mentioned in the message to Thyatira is thought to refer to a company of so-called prophets within the church. Sardis was evidently doing some kind of work which led the unthinking and superficial observer to contend that she was very spiritual, when as a matter of fact she was no such thing. Philadelphia is purely commended for keeping and using well what little God had given into its hand. Laodicea was of the kind who did not know enough to know how needy she was. She had no graces to be commended nor diligence to be praised. The reproof is scathing, but not without mercy, for if the advice be received in the spirit in which it is given this church will come again under God's approval.

Ch. 4:1-11.—Here begins the vision of things to come. After dealing with the condition of the church as it then existed, the Almighty unrolls a picture of the world conquest. The events of this vision extend to chapter 22:5. The first sub-topic is the throne of heaven, embracing the whole of chapter 4. He that sat on the throne was God the Father. In the old dispensation there were twelve patriarchs. In the new there were twelve apostles. These combined heads representing God's kingdom on earth amounted to twenty-four. The lamps of fire stood for God's complete system of espionage which he has over all things created. Sea stands for countless multitudes who before God were transparent and purified. Four characteristic phases of the Christ life are set forth in the Gospel writings, Matthew showing him the man, Mark the lion, Luke the ox (calf), John the eagle, representing humanity, power, sacrificial redemption and divinity. This Gospel is the "quick and powerful" word of God which pierces to the dividing of soul and spirit, discerning the thoughts and intents of the heart, and so it is said to be full of eyes before and behind. It investigates all humanity backward to Eden and forward to the end of time. Each creature had three pairs of wings (perfection of locomotion), and the eyes of the wings indicated perfection of vision and discrimination of the truth by the same power by which it flies. This theme confirms the first statement of the Bible that he who created the starry worlds and this world is God the Father Almighty.

Ch. 5:1-14.—The second of the three sub-topics under this vision is the book of seven seals. This theme reaches to chapter 20:15. Its first minor is the selection of one to open the seals (chapter 5). Notice that this book was in the hand of the Father, in whose mind the whole plan

originated. The book of that age was a roll. This one was written on both sides, rolled one-seventh of the way and sealed, rolled and sealed again, and so on until it was completely sealed. No one of God's creatures was able to embody and reveal his will to earth until God laid the charge upon one begotten a Son, here set forth under the figure of a lamb offered in sacrifice.

Seven horns meant perfect power of offensive and defensive warfare, and seven eyes perfection of sight and aptitude to take notice. When this person takes the roll from the hand of God, the representatives of the two dispensations fell before him to give him the adoration due to his station. The whole host of heaven joined in giving honor to the Lamb, and all the hosts of earth united in the ascription of praise.

Ch. 6:1, 2.—Now comes the opening of the seals, each of them a minor. The three series of sevens found in this vision, seals, trumpet sounds, bowls of wrath, stand for the three manifestations of deity; Father, with whom the sealed plan originated, Son, who trumpeted abroad and made known the plan, and Spirit, under whose guidance the bowls of wrath were poured out. These correspond to the three departments of government, legislative, judicial and executive. The last seal is made up of the seven trumpets, and the last trumpet of the seven bowls of wrath, so that all three of the series end at one and the same point. Thus the providential manifestations are divinely classified so that the functions of the three persons of the Godhead are made clear, the second and third series duplicating the first. It is suggestive that, if the order of living creatures is here as given in chapter 4, the one presenting Jesus Christ as the powerful Lion of the tribe of Judah, overcoming all opposition, was the one who announced the peaceful conquest of the truth, the "white horse." This intimates that in all this great conflict peaceful methods predominate.

3, 4.—The second phase of God's plan is the red horse, meaning bloodshed. It was announced by the creature, calf, who set forth in the life of the Messiah the idea of sacrifice—the atonement of the human family before God. Because truth opposes error, trouble is always to be expected as a result of preaching the truth.

5, 6.—The third phase points out the helplessness and misery of humanity in this world of sin. The "man" announces the black horse, representing famine and want—food sixteen prices, only the oil and wine left to ease the wounds of poor humanity. Ordinarily sixteen measures of wheat or forty-eight measures of barley sold for a penny.

7, 8.—The royal supremacy of the divine is pictured in the voice of

the eagle which calls forth death on the pale horse, passing upon men according to the saying of divinity, "In the day thou eatest thereof thou shalt surely die." Here one-fourth of the human family are taken by the sword, famine and wild beasts, a frightful necessity in the subduing of the human family to him whose right it is to rule over them. Though a great part of this was persecution for the truth's sake, yet it all grew out of the original disobedience to God.

9-11.—The fifth seal shows the martyrs pleading that the violent wrongs visited on them for the truth's sake may be avenged. Patience was counseled, that the great tragedy might go on to its fulfillment, and so open the way for the awful reckoning which was to come upon God's enemies.

12-17.—Throughout this book sun, moon and stars are set to represent earth governments. In this sixth seal earth powers are shaken, and political and social conditions, seemingly as stable as the everlasting hills and islands, are overturned and reconstructed. The high in authority of yesterday become the beggars of today, and men are made to recognize in these overturnings the just wrath of an avenging God.

Ch. 7:1-8.—Before the seventh seal, which embraces all that follows to the end of time (judgment), come two themes (minors). An exceedingly great complete, yet definite number, are sealed from the chosen family as God's own. The four corners of the earth stand for world-wide extension, and the sea stands for the masses of the human family. Just why Dan is left out of this catalogue does not seem to be clear.

9-17.—And then from the other families of the earth comes a countless white-robed throng singing their song of praise, redeemed from sins. Verses 14-17 describe their past and their future, their struggle and their reward. Special attention is called to the beauty of the language in verses 15-17—words than which nothing more beautiful has ever been penned. It is a foretelling of the blessedness of paradise restored.

Ch. 8:1-6.—Now comes the last seal, made up of the trumpet sounds. I do not think the seals to be the history of any particular time, place or people, but rather that feature of God's manifestation of himself which relates to the revelation of his will. Similarly the trumpets are the feature which relates to the aggressive publication of that revelation embodied in Christ, and the bowls of wrath the feature relating to the actual execution of God's will in the human family. All of these phases may be found not only in general history, but in the history of the nation and the individual. The silence mentioned is explained in the third and fourth verses. It was that prayerful calm before the mighty storm which

was to make the kingdoms of this world the kingdoms of our Lord and his Christ. A coal from that altar on which those prayers were offered set nations in commotion, arrayed for Zion's war. This last seal ends the series, and in it the great conquest is finished, but it is very complex, and you must watch narrowly.

7.—The first trumpet, like the first seal, stands for bloodless conquest, for while there was a mingling of blood with the other commotion, such as the martyrdom of Stephen in the introduction of the Christ story to the world, yet the persecution of the truth was mainly expended against the belongings of the adherents of the truth.

8, 9.—The second trumpet, like the second seal, stands for bloodshed or the destruction of life, a further result of the preaching of the truth.

10, 11.—The third trumpet, like the third seal, meant famine, a legitimate result of the desolations of strife which grow out of the conflict of truth against error.

12, 13.—The fourth trumpet, like the fourth seal, meant the desolation of death, earth powers being shaken and destroyed.

Ch. 9:1-12.—The fifth trumpet sound was a divine answer to the pleadings of the martyred saints for God's redress of their wrongs as given in the fifth seal. Note how the answer came. The legions of earth's army, under the figure of locusts, turned their operations against the instigators of evil, and their torment was such as to make death to be preferred.

13-21.—The sixth trumpet, like the sixth seal, meant the tearing to pieces of the political powers of earth. The balance of power, held by certain sections, being broken, earth became one vast battlefield, and one-third of all humanity was destroyed, and yet the enemies of God were aggressive and defiant and unrepentant.

Ch. 10:1-7.—At this point an angel proclaims aloud, and at the sound of his voice the seven thunders uttered their voices. John was about to record their words, but was forbidden, no doubt because the horrible meanness which they foretold would have been calamitous had it been foreknown by humanity. The angel now proclaims, "Time shall be no longer except in the days of the seventh trump," i. e., time shall end with the ending of the seventh trumpet, as we shall see.

8-11.—The book which this angel held John was ordered to eat. The explanation of verses 9 and 10 is plain. The mouth is the organ of reception of food. To take in knowledge is always sweet. Everybody enjoys finding out. The belly, or as the modern elocutionist would say, the diaphragm, was the organ of throwing out the voice, and so giving

out again the knowledge. To give out this testimony (verse 11) with all its weight of woe, would be a bitter thing to the apostle, but he must do so. Hence the language of verse 10. Verse 11 is a proof that this was written years before the death of John.

Ch. 11:1, 2.—After the order to possess himself of the knowledge in the angel's book and give it out again to the people, John was given a reed with which to measure the temple, the altar and the worshipers. The sacred enclosure without the temple was to be left unmeasured, because that as well as the holy city was to be ruthlessly trampled down by the rushing, careless multitudes. Seven is the number of completeness, and forty-two is six times seven, falling short of very completeness by one seven. Most of the time since the beginning of the world's history the multitudes have shown contempt for holy things, but a period will come before time shall end when all that shall be changed.

3-14.—Meanwhile through these forty-two months (twelve hundred and sixty days) the two witnesses of God (civil and ecclesiastical power) are standing for God in the earth, ordained of God for the government of humanity. Their power over men is indicated in verse 5. Those who try to destroy them bring destruction on themselves. Their power to bring distress and want to such as stand against them is noted in verse 6, and is well known to all readers of history and observers of the affairs of government. When the time comes that these have fulfilled their purpose in the divine economy (for they act solely as restraints upon men while God is demonstrating their inability to remove sin from the earth), then the Almighty will begin to use his own independent power to put down sin. Men will no doubt become intolerant of these civil and religious restraints, and utterly repudiate them, preserving the dead forms that they may revile and ridicule them, rejoicing with one another because of the removal of all restraint upon their dispositions. But their glorying will be short, for in the space of one-half of a complete trial, three and one-half days, God reinstates these powers, their going up to heaven standing for their most thorough vindication, involving the destruction of their enemies—a tithe of the inhabitants—and an acknowledgment of God's power from the remainder. The details of this will be noticed in the work of the last bowl of wrath.

15-19.—The above proclamation, together with the two orders, followed by this exclamation about God's two earthly witnesses, prepares the way for discussion of the *last of the last,* i. e., the seventh trumpet of the seventh seal. It will be seen, however, that this seal is made of seven bowls of wrath, and before they are shown, the voices of heaven are heard

proclaiming that now, in this last trump, the kingdom of this world is made the kingdom of our Lord and his Christ. Hence their praise (verses 15-18).

Ch. 12:1-6.—Just here is thrown in an illustrative symbol showing the origin, character and end of evil, before detailing the steps of its earthly downfall. The context must decide how the word "heaven" is to be construed, whether the immediate presence of God, or the aggregation of earth powers, or the place of flying birds as distinguished from the surface of the ground. Here was a woman arrayed with the sun (greatest earth power, Roman at that time), lesser power (moon) under her feet, and other powers adorning her head. Later developments will show that the red dragon was the devil—having, so far as humanity can discern, perfection of wisdom, and of earthly honor, and nearly perfection of power, and a following of one-third of the heavenly forces, showing the lofty station from which he fell. His supreme desire now was to destroy that child, who, as the context shows, was Jesus; by being caught up to God meant that the child was put under divine protection, hurried away into Egypt. From this it becomes evident that the woman was the Jewish church, who, as will later develop, fled away into the wilderness. It is noticeable that this woman is nourished by all nations during the time of the prophecy of the two witnesses, a hint that God changed the base of his earthly operations from the Jewish to the Gentile world until such time as the Jewish church should receive her Lord.

7-12.—Accordingly, this writer believes that the actual rebellion of Satan in heaven did not occur until Satan had failed in his purpose to incriminate the Christ. Prior to that he had been coming and going before God (see Job), and after this he was denied longer access to heaven (see saying of Jesus on return of the seventy); see also the testimony of verse 10. The warning of verse 12 is verified by the history which follows.

13-17.—Verse 13 refers to the history foretold in verse 6. Satan has madly persecuted the Jewish church, who brought forth the Christ, and she has been scattered among all nations, who have in turn persecuted and protected her. The expression "time" and "times" and half a time is no doubt a synonym for forty-two months, the twelve hundred and sixty days, or half of seven years, the figures in the divine arithmetic during which the Israelite nation must suffer for its sins. The earth helping the woman means the nations saving her from extermination, and the raging dragon extends his war against the rest of the seed of the woman, viz., the Christians. (See argument in the book of Romans.)

Ch. 13:1-10.—As showing how the dragon carried on this war with righteousness we are introduced to a seven-headed beast, the production of Satanic ingenuity, perfection of earthly wisdom, but falling short of perfection in power. The sea stands for humanity. The three beasts mentioned stand for strength, attractiveness and supremacy. If this beast be a picture of Satanic supremacy in the earth, it is fitting that one of his heads, standing for one of the seven periods of earth's history, be wounded to death's door, for, at the time of the flood, for instance, evil was well nigh extinguished. This beast, with his lion boasting, was given sway over the earth through the aforementioned forty-two months. And so great was the supremacy and the prestige of evil that all would bow to it except such as were true children of light, whose names were written in the Lamb's book of life. The logic of verse 10 is that the man who has an eye for taking captives is likely to become a captive, just as the one who kills with the sword is likely to himself meet that end. So the one who inclines to the popular and the questionable is sure to fall under Satan's power, while the patient, faithful saint will escape.

11-18.—After the time of the nourishing of the woman is over, a change is made in the conditions of evil. A second beast comes up out of the earth. Someone has suggested that as "the sea" stands for the troubled agitations of various peoples out of which the world power and its several kingdoms have emerged, so "the earth" here stands for society civilized, consolidated and ordered, but still with all its culture, of earth, earthy. No doubt the nature of things under the seven-headed beast was so accurately exposed by God's people that the old brute finds it necessary to enthrone another minion with a new dress—hence a wolf in sheep's clothing, but when he opened his mouth he was at once recognized through his old "daddy." Of course the acts mentioned in verse 13 were deceptions, as verse 14 shows. The making of an image and giving life to it was simply the revival of old sophistry under new conditions and names. Verses 16 and 17 show a mammoth system of boycotting—an attempt to drive out of business all who will not descend to the methods of the beast. And so near does he approach to a perfect counterfeit that not only are six parts perfect, and of the remaining one-seventh six parts perfect, but of the remaining one-forty-ninth six parts are perfect, almost near enough to deceive the very elect.

Ch. 14:1-5.—(Keep in mind that we are now looking at a parenthetical picture soon to be demonstrated in its closing acts by the bowls of God's wrath. Of course, it reaches back and comprehends the seals and trumpets already gone over.) After this triple manifestation of evil (dragon,

seven-headed beast and second beast) the lamb was seen standing with the first fruits of the earthly family, answering to redeemed humanity, or such as had escaped the plots of the trinity of evil. Of course only redeemed humanity could comprehend and appreciate the song of redemption. The throne, the living creatures and the elders would be the dignitaries to whom that song would be addressed. The language of verse 4 voices the ancient idea of the first born being a sacrifice to God, undefiled by the conditions of later life.

6-12.—The three messengers show how the reign of evil is to be combatted and removed. The first step was by the preaching of the Gospel. The second proclaimed what is soon to be shown under the bowls of wrath, the downfall of earth's iniquity (under the name Babylon, who had carried sin no doubt to its highest historical development). The third proclaimed the punishment that should come upon those human beings who partook of this sin. This will be shown under "judgment," the last theme of this vision. Verse 12 is a repetition of the last clause of verse 10 in the preceding chapter, calling attention to the value of patient continuance in well doing.

13.—This assurance to the faithful was to the effect that those who had died without seeing the proper recognition of their faithfulness were now to be vindicated in the destruction that was about to fall upon evil.

14-16.—Just here is described another important fact. The reaper of the earth harvest (representing the faithful) was the Lord Jesus, gathering that which is his own out of all nations, the wheat for his garner. The word over-ripe, or dried up, is suggestive that God would have done many things more rapidly had not his plans been interfered with by sin.

17-20.—Earth's vintage stands for the wicked. These were harvested not by the Savior, but by an angel. The one who calls out to the reaper to gather the clusters of the earth is the one who has power over fire. The details of the destruction of the wicked will be brought out in the last part of the seventh bowl of wrath.

Ch. 15:1-4.—Here the apostle sees the beginning of the end. The angels of the seven plagues which make up the last trumpet appear with their bowls of wrath, ready to pour them out upon sin. And John sees the righteous, who have long waited for the vindication, stand by the glassy sea (human history now perfectly transparent), mingled with fire, the tribulations out of which they have come, but come conquerors, singing the song of Moses (law) and the Lamb (the atonement), God's justice and mercy. So that this symbolical picture of sin's rise, reign and fall now being complete, the writer goes back in his main argument

to show the details of its completion in human history by the work of the seven bowls of wrath.

Ch. 15:5-16-1.—The angels who were to pour out the bowls of wrath came out of the temple of the tabernacle of the testimony. And one of the four living creatures already named put into their hands the bowls of wrath. The Gospel of Jesus, together with the testimony of God's people as to what they have known and suffered, is what shall fix the legal status of the judgment that shall fall upon iniquity. The voice from this temple was no doubt the united voice of God's people, who had in earth understood and suffered these wrongs.

2.—The first bowl of wrath, like the first of the two preceding series, was bloodless conquest. It was grievous punishment, but no loss of life.

3.—The second was bloodshed—death, as in the preceding cases.

4-7.—The third was famine—blood to drink, reminding them of their crimes against God's people. And the angel of supplies shouted to the living God, You are just, for they deserve such drink. And the altar, under which were the martyrs, said, Amen.

8, 9.—As the sun stood for the greatest earth power, the pouring out of the fourth bowl on the sun means that the earth government oppressed with frightful severity, so that men blasphemed the name of God. The sight of governments oppressing to death their defenseless thousands suggests death on the pale horse (fourth seal), but they refused to see God's hand in human affairs.

10, 11.—As the fifth seal showed the martyred saints pleading for vengeance, and the fifth trump the tormenting of Satan's minions, so this fifth bowl of wrath shows direful vengeance on the throne of that Satanic beast (chapter 13:1-10). Notwithstanding the frightful pain, still there was no repentance among his subjects.

12-16.—The sixth seal showed the shaking and removing of earth powers, and the sixth trump the commotion of powers on the Euphrates. Here the sixth bowl of wrath was poured out on the Euphrates. The power which sometime prevailed there, holding the balance of power of the nations, is gone, and the unclean spirits from that diabolical trinity go out to deceive the nations and gather them in array for the final and decisive conflict now at hand between good and evil.

17-21.—Now comes the seventh bowl of wrath, which is the last of the last of the last, and ends the whole conflict. This embraces everything to the end of chapter 20, and it must be remembered that chapters 17, 18 and 19 are practically simultaneous. The first and immediate result of this last bowl was the announcement that this will end the conflict.

The plague fell, and Babylon, the name for wickedness, began to taste her final woe. The most stable earthly conditions were overturned and destroyed, and still the plague of God drew only blasphemy from God's enemies. But a decisive and final reckoning is now to be had.

Ch. 17:1-18.—The next act in the great drama is recorded in chapter 19, beginning with verse 11, but before that was revealed to John the angel shows him, chapter 17, how great was the iniquity of earth now to be so severely and finally punished. Hence he points out and describes to John the evil of the earth under the name Babylon. Since the name Babylon stood for the most evil power of which the world had any knowledge, they used the term much as we use the term Satanic, to embrace everything mean. A woman meant attractiveness. She was attractively bedecked and sat on a scarlet-colored beast having seven heads and ten horns, already explained. The character of the woman is shown in verses 5 and 6. The angel explained to John (verse 8) that this beast was formerly much in evidence, but was now about to come out of his late retirement and go into perdition, an event which should cause much wonder among those who did not know the mind of God. The seven mountains here mentioned I believe to be time (that part of it through which evil exists) divided into seven portions. The seven kings would be seven prominent powers used by the beast in furthering his scheme. The beast himself would have a personality distinct from the seven. Also the ten horns were other earthly powers beside the seven, used to establish the beast in his authority. The way these kings war against the Lamb will be illustrated shortly. How the minions of evil shall ultimately turn against the mistress whom they serve and make desolation of her is foretold in verse 16. The woman is called Babylon, as already noticed, alias "Sin." Here is evidence also that even the sinner hates the sin which is his master.

Ch. 18:1-3.—After that description another angel gives in a loud voice a description of her infamy and the extent of her evil influence. The riches which flowed from her coffers was an attraction which held multitudes in her employ and power.

4-20.—A voice from heaven warns all right meaning people to dissolve all relation with her, lest her punishment fall also upon them. She is to receive of torment and mourning double that which she has put upon others. The great traffickers who supplied her wants shall cry in great astonishment at her overwhelming catastrophe, and mourn awe-stricken as they, by reason of their fear, view her calamity from afar.. Verse 20 shows how that with all their lamentation over her they recognized her

judgment from God and therefore just, and the very vengeance for which just men had long been calling.

21-24.—An angel here hurls an enormous stone into the sea to illustrate the suddenness and irresistibleness of her destruction, adding, "Thou hast deceived the nations and art responsible for all the blood shed upon the earth."

Ch. 19:1-10.—Upon the pronouncement of this sentence upon her, the multitudes of heaven send up a mighty chorus of praise. The representatives of the church of earth fall before God in adoration, giving thanks that he resumes his power and sway over earth. They recognize that the next divine stroke which falls shall sweep sin from the earth and shut up forever the beast and false prophet, and unite Christ and his bride, the church. Having seen the complete picture, John was so mightily moved that he fell down to worship the messenger, but was restrained by him, and told that he also was one who worshiped Jesus.

11-16.—Now falls the destruction already pictured upon sin. The rider of the white horse was the truth (Jesus its embodiment), piercing eye, numberless diadems, a new name. The sharp sword was God's word. The last clause of verse 15 is expressive of his might.

17, 18.—An angel called together the fowls to feast upon the bodies of these enemies of God to be slain. Whether these be literal fowls to eat literal bodies, or simply means of ridding the earth of error, matters nothing. The point now at issue is, evil is to go down before the truth.

19-21.—In the battle that follows the old product of Satanic ingenuity is taken, and with him the second beast, a product of the same hand. These both were shut up in a place which will be a hell of torture to the multitudes confined there. Error is wiped from the earth, its followers are slain. Only the author of evil remains on the earth with Christ and his people.

Ch. 20:1-3.—It follows as a necessity that Satan, the author of all evil, must be prohibited from the earth before peace can reign there. Hence God's servant binds him, and for a certain specific period shuts him away from the people of the earth. For this specified time he is no longer allowed to deceive the nations.

4-6.—Now the world is ready for the peaceful reign of Christ. In this millennial season he will prove the falsity of that Satanic story that it is impossible to live this life of flesh without sin. The word judgment as used in verse 4 refers to the awarding of merits to the righteous, for at this time the dead in Christ are raised to be with him through the millennium. The evil dead were not raised at this time. This is called

the first resurrection. The office of these faithful with their Lord is that of priests, as shown in Hebrews. Who can conceive what transformations and glorifications of human history will take place in that glorious season when Satan is bound, Christ present, and humanity going on under the peaceful reign of its Messiah, with all those as his assistants who have fought out the battle with evil, died, and live again.

7-10.—When the season of the millennium is finished, Satan is loosed again for a little time, and demonstrates that even after such teaching as is given under the reign of the Messiah there are certain whom Satan can deceive into rebellion against God and his Christ. These whom he gathers probably know nothing of sin experimentally, and by lack of heed to that in which they have been instructed they find themselves gathered with Satan to battle against Christ and his saints. Fire from heaven destroys them, and Satan is now put into the lake of torment with his beast and false prophet, where they shall endure the anguish of God's wrath forever.

11-15.—Here occurs the final theme under the seventh bowl of wrath, which also ends the work of the seventh trumpet, which also ends the seventh seal. Judgment here is for the wicked only. It is God who sits on the throne. The righteous have been raised at the beginning of the millennium and are now associate justices with Jesus in the work of the judgment of the wicked now before God's throne. It is presumable that none of the righteous have died within the millennium. The books (plural) stand for the records of the lives of those in question. The book (singular) is the book of life, in which are written the names of the just. Here is both the positive and negative side of the argument. The one side shows their evil (out of the records of these books they are judged); the other shows the absence of their names among the justified. Every spirit departed from among men, who has not been raised among the redeemed, must come up in this judgment of the unjust. The language of verse 15 is characteristic of this whole class.

Ch. 21:1-8.—The era after judgment is the third sub-topic of the vision of things to come. Time ends with the work of judgment. At this point occurs, no doubt, that of which Peter and others speak when they declare that in that day "the heavens shall pass away with a great noise and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up. Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness." After this the apostle sees a new order of things without any sin in it. Sea in verse 1 refers no doubt to the literal waters. Under

the new condition of things the sea is no longer a necessity. The New Jerusalem mentioned is God's habitation for his people. Verses 3-8 is the language of the Father concerning the redeemed human family, and the conditions that shall prevail forever on the sinless earth. Think of a world without tears, death or pain, and where God shall dwell forever with his people! The heir of all these promises will be the overcomer, while those who in this life ally themselves with evil have their part with Satan and his following in the place of torment, as already shown.

9-22-5.—Here follows a beautiful word painting of this new headquarters of redeemed humanity. The builder and maker is God. It comes to earth out of heaven, shining with the reflected radiance of the Almighty. The twelve gates are named for the twelve tribes of Israel, signifying that the entrance into this city is by the way which was made known to the world through this part of Abraham's descendants, and so all the redeemed are called by this name. The foundations of the city are called by the names of the twelve apostles, because they stood for the first principles of their faith in the seed of Abraham (the Christ), on whom the whole salvation plan was laid. The dimensions of the city as here given would be fifteen hundred miles cube—room enough, after making allowance for rivers, streets, etc., to give to each human being who shall live in the world from Adam to 4000 A. D., two rooms sixteen feet cube. The force of the Greek word translated "by day" (verse 25) is "day by day," i. e., continually. They shall not be shut at all. Its poulation shall be made up of that class of people which God delights to honor. The language of verse 2 would indicate that trees of life were distributed on either side of the river, bearing a complete variety of fruits and yielding continuously (monthly). As verse 4 indicates, the countenance of the inhabitants shall show to whom they belong. That life and that city has no curse because it has no sin.

6-11.—Here ends the vision of things to come. As Genesis gives the account of paradise lost, John here is shown the process of paradise restored, and earth brought once more under the supreme sway of the Almighty. Having shown him the completed picture, the angel assures him that it is a faithful one, and urges him because of the brevity of the time to lay stress upon keeping the words here shown. He prohibited John from doing homage to him, indicating that he also, like John, belonged to the human family. The thought of verse 11 is, pour in the light, the result of which will be that the one who determines to do evil will pile up against himself a still greater degree of accountability (become unrighteous yet more), etc.

12-19.—Jesus declares to John that this message is to be given faithfully to the churches, and that all who hear are to diligently publish it. The most fearful anathema is put upon anyone who shall either add to or conceal what is here revealed.

20, 21.—Finally John concludes, "Jesus promises to come quickly. So let it be," and pronounces a benediction upon the saints.

JEWISH OFFERINGS.

CHARACTER.	NAME.	FOR WHOM.	WHAT.	DISPOSAL.	WHEN.	REFERENCE.
Self-Dedication.	Burnt Offering.....	For all Israel.	A yearling lamb A bullock A sheep or goat	Burned on altar	Morning and evening	Ex. 29:38-42
		For an Individual.	A fowl	Eaten by Priest	At will	Lev. 1
Thank Offering.	Food (Meat) Offering....	For all Israel.	Flour, Oil and Frankincense with Salt — Raw / Cooked	Handful burned, with the incense, the rest given to the priest	At will	Lev. 2
		For an Individual.		None burned, all given to the Priest		
			First fruits of the crops			
	Peace Offering.....	For all Israel.	Of cattle—male or female	Part given to the Priest; the rest eaten by the offerer and his friends	At will Lev. 22:29	Lev. 3
		For an Individual	Lamb or goat—male or female			
Expiation.....	Sin Offering.....	For a Priest	A young bullock	Burned, Lev. 6:30	Monthly and at Passover, Feast of Trumpets and Feast of Tabernacles	Lev. 4
		For all Israel	A young bullock	Burned, Lev. 6:30		
		For a Ruler	A young male goat	Eaten by Priests, Lev. 6:26		
		For a common person	A young female goat	Eaten by Priests, Lev. 6:26		
	Trespass Offering	Error of the eye or ear	Female lamb or goat, or two turtle doves or young pigeons or one-tenth ephah of flour	Eaten by Priest	At any time	Lev. 5
		Personal defilement				
		Unfulfilled promise				
		Sacrilege unknowingly — For an Individual	A ram and six-fifths the damage value in silver	Eaten by Priest		Lev. 6
		Broken commandment unknowingly	A ram and the damages in silver	Eaten by Priest		
		Wronging a neighbor knowingly	A ram and the damages in silver	Eaten by Priest		

BS 60

NOV 29 1901

NOV 22 1901

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 328 489 A